THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA-VYSYA

Translated into English Prose from the Original Sanskrit Text.

BY

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SAUPTIKA, STREE AND SANTI PARVAS

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CALCUTTA.

"Sanjaya said,—"They had not proceeded far, O king, when they stopped, for they beheld a dense forest abounding with trees aud creepers. Having rested for a little while, they entered that great forest, proceeding on their cars drawn by their excellent steeds whose thirst had been assuaged. That forest abounded with diverse kinds of animals, and it teemed with various species of birds. And it was covered with many trees and creepers and was infested by numerous carnivorous creatures. Covered with many pieces of water and adorned with various kinds of flowers, it had many lakes overgrown with blue lotuses. Having entered that dense forest, they cast their eyes about and saw a gigantic banian with thousands of branches. Repairing to the shade of that banian, those great car-warriors, O king, those foremost of men, saw that that was the biggest tree in that forest. Alighting from their cars, and letting loose their animals, they cleansed themselves duly and said their evening prayers. The Sun then reached the Asta mountains, and Night, the mother of the universe, came. The firmament, bespangled with planets and stars, shone ltke an ornamented piece of brocade and presented a highly agreeable spectacle. Those creatures that walk the night began to howl and utter their cries at will, while they that walk the day owned the influence of sleep. Awful became the noise of the night-wandering animals. The carnivorous creatures became full of glee, and the night, as it deepened, became dreadful. At that hour, filled with grief and sorrow, Kritavarma and Kripa and Drona's son all sat down together. Seated under that banian, they began to give expression to their sorrow in respect of that very matter, viz., the destruction that had taken place of both the Kurus and the Pandavas. Heavy with sleep, they laid themselves down on the bare earth. They had been exceedingly tired and greatly mangled with shafts. The two great car-warriors, Kripa and Kritavarman, succumbed to sleep. However deserving of happiness and undeserving of misery, they then lay stretched on the bare ground. Indeed, O monarch, those two who had always slept on costly beds now slept, like helpless persons, on the bare ground, afflicted with toil and grief. Drona's son, however, O Bharata, yielding to the influence of wrath and revenge, could not sleep, but continued to breathe like a snake. Burning with rage he could not get a wink of slumber. That hero of mighty arms cast his eyes on every side of that terrible forest. As he surveyed that forest peopled with diverse kinds of creatures, the great warrior beheld a large banian covered with crows. On that banian thousands of crows roosted in the night. Each perching separately from its neighbour, those crows slept at ease, O Kauravya ! As, however, those birds were sleeping securely on every side, Aswatthaman beheld an owl of terrible aspect suddenly make its appearance there. Of frightful cries and gigantic body, with green eyes and tawny plumage, its nose was very large and its talons were long. And the speed with which it came resembled that of Garuda. Uttering soft cries, that winged creature, O Bharata, secretly approached the branches of that banian. That

ranger of the sky, that slayer of crows, alighting on one of the branches of the banian, slew a large number of his sleeping enemies. He tore the wings of some and cut off the heads of others with his sharp talons and broke the legs of many. Endued with wreat strength, he slew many that fell down before his eyes. With the limbs and bodies, O monarch, of the slain crows, the ground covered by the spreading branches of the banian became thickly strewn on every side. Having slain those crows, the owl became filled with delight like a slayer of foes after having behaved towards his foes according to his pleasure. Beholding that highly suggestive deed perpetrated in the night by the owl, Drona's son began to reflect on it, desirous of framing his own conduct by the light of that example. He said unto himself,—This owl teaches me a lesson in battle. Bent as I am upon the destruction of the foe, the time for the deed has come! The victorious Pandavas are incapable of being slain by me! They are possessed of might, endued with perseverance, sure of aim, and skilled in smiting. In the presence, however, of the king I have vowed to slay them. I have thus pledged myself to a self-destructive act like an insect essaying to rush into a blazing fire! If I were to fight fairly with them, I shall, without doubt, have to lay down my life! By an act of guile, however, success may yet be mine and a great destruction may overtake my foes! People generally, as also those versed in the scriptures, always applaud those means which are certain over those which are uncertain. Whatever of censure and evil repute this act may provoke ought to be incurred by a person that is observant of Kshatriya practices. The Pandavas of uncleansed souls have, at every step, perpetrated very ugly and censurable acts that are again full of guile. As regards this matter, certain ancient verses, full of truth, are heard, sung by truth-seeing and righteousness-observing persons, who sang them after a careful consideration of the demands of justice. Those verses are even these :—*The enemy's force, even when fatigued, or wounded with weapons, or employed in eating, or when retiring, or when resting within their camp, should be smitten. They should be dealt with in the same way when afflicted with sleep at dead of night, or when reft of commanders, or when broken or when under the impression of an error,*—Having reflected in this way, the valiant son of Drona formed the resolution of slaying during the night the slumbering Pandavas and the Panchalas. Having formed this wicked resolution and pledged himself repeatedly to its execution, he awoke both his maternal uncle and the chief of the Bhojas. Awakened from sleep, those two illustrious and mighty persons, viz., Kripa and the Bhoja chief, heard Aswatthaman's scheme. Filled with shame, both of them abstained from giving a suitable reply. Having reflected for a short while, Aswatthaman said with tearful eyes,—King Duryodhana, that one hero of great might, for whose sake we were waging hostilities with the Pandavas, hath been slain! Deserted and alone, though he was the lord of eleven *Akshauhinis* of troops, that hero of unstained prowess hath been

struck down by Bhimasena and a large number of wretches banded together in battle ! Another wicked act hath been perpetrated by the vile Vrikodara, for the latter hath touched with his foot the head of a person whose coronal locks underwent the sacred bath ! The Panchalas are uttering loud roars and cries and indulging in loud bursts of laughter. Filled with joy, they are blowing their conchs and beating their drums ! The loud peal of their instruments, mingled with the blare of conchs, is frightful to the ear and borne by the winds, is filling all the points of the compass. Loud also is the din made by their neighing steeds and grunting elephants and roaring warriors ! That deafening noise made by the rejoicing warriors as they are marching to their quarters, as also the frightful clatter of their car-wheels, comes to us from the east. So great hath been the havoc made by the Pandavas on the Dhartarashtras that we three are the only survivors of that great carnage ! Some were endued with the might of a hundred elephants, and some were masters of all weapons. Yet have they been slain by the sons of Pandu ! I regard this to be an instance of the reverses brought about by Time ! Truly, this is the end to which such acts leads ! Truly, although the Pandavas have achieved such difficult feats, even this should be the result of those feats !* If your wisdom hath not been driven away by stupefaction, then say what is proper for us to do in view of this calamitous and grave affair !—' "

SECTION II.

" 'Kripa said,—We have heard all that thou hast said, O puissant one ! Listen, however, to a few words of mine, O mighty-armed one ! All men are subjected to and governed by these two forces, viz., Destiny and Exertion. There is nothing higher than these two.† Our acts do not become successful in consequence of destiny alone, nor of exertion alone, O best of men ! Success springs from the union of the two. All purposes, high and low, are dependent on a union of those two. In the whole world, it is through these two that men are seen to act as also to abstain.‡ What result

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* Aswatthaman seems to justify his own cruel purpose by regarding it as a just consequence of the dreadful slaughter made by the Pandavas. The verse seems to be obscure.—T.

† Nilakantha seems to suppose that there is a distinction between the *a* and *ni* in the words *abadhas* and *nibadhas*. The distinction, however, that he makes, is more fanciful than real.—T.

‡ I do not accept Nilakantha's gloss of the second line of verse. 4. What Kripa wishes to inculcate is that both action and inaction (success and failure) spring from these two, viz., destiny and exertion. If there is exertion, and destiny be auspicious, there is sucess. If there is no

is produced by the clouds pouring upon a mountain? What results are not produced by them pouring upon a cultivated field? Exertion, where destiny is not auspicious, and absence of exertion where destiny is auspicious, both these are fruitless! What I have said before (about the union of the two) is the truth.* If the rains properly moisten a well-tilled soil, the seed produces great results. Human success is this nature. Sometimes, destiny, having settled a course of events, acts of itself (without waiting for exertion). For all that, the wise, aided by skill have recourse to exertion. All the purposes of human acts, O bull among men, are accomplished by the aid of those two together. Influenced by these two, men are seen to strive or obstain. Recourse may be had to exertion. But exertion succeeds through destiny. It is in consequence also of destiny that one who sets himself to work, depending on exertion, attains to success. The exertion, however, of even a competent man, even when well-directed, is, without the concurrence of destiny, seen in the world to be unproductive of fruit. Those, therefore, among men, that are idle and without intelligence, disapprove of exertion. This, however, is not the opinion of the wise. Generally, an act performed is not seen to be unproductive of fruit in the world. The absence of action, again, is seen te be productive of grave misery. A person obtaining something of itself without having made any efforts, as also one not obtaining anything even after exertion, is not be seen. One who is busy in action is capable of supporting life. He, on the other hand, that is idle, never obtains happiness. In this world of men it is generally seen that they that are addicted to action are always inspired by the desire of earning good.† If one devoted to action succeeds in gaining his object or fails to obtain the fruit of his acts, he does not become censurable in any respect. If any one in the world is seen to luxuriously enjoy the fruits of action without doing any action, he is generally seen to incur ridicule and become an object of hatred. He who, disregarding this rule about action, liveth otherwise,‡ is said to do an injury to himself. This is the opinion of those that are endued with intelligence. Efforts become unproductive of fruits in consequence of these two reasons, viz., destiny without exertion ane exertion without destiny. Without exertion, no act in this world becomes successful. Devoted to action and endued with skill, that person, however, who, having bowed down to the gods, seeks, the accomplishment of his objects, is never lost. The same is the case

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exertion, even though destiny be auspicious, or if there is exertion but inauspicious Destiny to contend with, success cannot be achieved.—T.

* I prefer the reading *Utthananchapyadaivsya*. I, therefore, reject Nilatakantha's gloss.—T.

† I. e., such a person is never over overcome with despair and misanthropy.—T.

‡ I. e, enjoys the fruits of action without himself acting.—T.

with one who, desirous of success, properly waits upon the aged, asks of them what is for his good, and obeys their beneficial counsels. Men approved by the old should always be solicited for counsel while one has recourse to exertion. These men are the infalliable root of means and success is dependent on means. He who applies his efforts after listening to the words of the old, soon reaps abundant fruits from those efforts. That man who, without reverence and respect for others (capable of giving him good counsel), seeks the accomplishment of his purposes, moved by passion, anger, fear, and avarice, soon loses his prosperity. This Duryodhana, stained by covetousness and bereft of foresight, had, without taking counsel, foolishly commenced to seek the accomplishment of an undigested project. Disregarding all his well-wishers and taking counsel with only the wicked, he had, though dissuaded, waged hostilities with the Pandavas who are his superiors in all good qualities. He had, from the beginning, been very wicked. He could not restrain himself. He did not do the bidding of friends. For all that, he is now burning in grief amid calamity. As regards ourselves, since we have followed that sinful wretch, this great calamity hath, therefore, overtaken us! This great calamity has scorched my understanding. Plunged in reflection, I fail to see what is for our good! A man that is stupified himself should ask counsel of his friends. In such friends he hath his understanding, his humility, and his prosperity. One's actions should have their root in them.* That should be done which intelligent friends, having settled by their understanding, should counsel. Let us, therefore, repair to Dhritarashtra and Gandhari and the high-souled Vidura and ask them as what we should do. Asked by us, they will say what, after all this, is for our good. We should do what they say. Even this my certain resolution. Those men whose acts do not succeed even after the application of exertion, should, without doubt, be regarded as afflicted by destiny.—' "

SECTION III.

"Sanjaya said,—Hearing these words of Kripa that were auspicious and fraught with morality and profit, Aswatthaman, O monarch, became overwhelmed with sorrow and grief. Burning with grief as if with a blazing fire, he formed a wicked resolution and then addressed them both, saying,—The faculty of understanding is different in different men. Each man, however, is pleased with his own understanding. Every man regards himself more intelligent than others. Every one respects his own understanding and accords it great praise. Every one's own wisdom is with every one a subject of praise. Every oue speaks ill of the wisdom of others, and

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* *I. e.*, one should act in the way directed by them.—T.

well of his own, in all instances. Men whose judgments agree with respect to any unattained object even though there be a variety of considerations, become gratified with and applaud one another. The judgments, again, of the same men, overwhelmed with reverses through the influence of time, become opposed to one another. More particularly, in consequence of the diversity of human intellects, judgments necessarily differ when intellects are clouded. As a skilful physician, having duly diagnosed a disease, prescribes a medicine by the application of his intelligence for effecting a cure, even so men, for the accomplishment of their acts, use their intelligence, aided by their own wisdom. What they do is again disapproved by others. A man, in youth, is affected by one kind of understanding. In middle age, the same does not prevail with him, and in the period of decay, a different kind of understanding becomes agreeable to him. When fallen into terrible distress or when visited by great prosperity, the understanding of a person, O chief of the Bhojas, is seen to be much afflicted. In one and the same person, through want of wisdom, the understanding becomes different at different times. That understanding which at one time is acceptable becomes the reverse of that at another time. Having resolved, however, according to one's wisdom, that resolution which is excellent should be endeavoured to be accomplished. Such resolution, therefore, should force him to put forth exertion. All persons, O chief of the Bhojas, joyfully begin to act, even in respect of enterprises that lead to death, in the belief that those enterprises are achievable by them. All men, relying on their own judgments and wisdom, endeavour to accomplish diverse purposes, knowing them to be beneficial. The resolution that has possessed my mind today in consequence of our great calamity, as something that is capable of despelling my grief, I will now disclose unto both of you. The Creator, having formed his creatures, assigned unto each his occupation. As regards the different orders, he gave unto each a portion of excellence. Unto Brahmanas he assigned that foremost of all things, viz., the *Veda*. Unto the Kshatriya he assigned superior energy. Unto the Vaisya he gave skill, and unto the Sudra he gave the duty of serving the three other classes. Hence, a Brahmana without selfrestraint is censurable.* A Kshatriya without energy is base. A Vaisya without skill is worthy of dispraise, as also a Sudra who is bereft of humility (to the other orders). I am born in an adorable and high family of Brahmanas. Through ill-luck. however, I am wedded to Kshatriya practices. If, conversant as I am with Kshatriya duties, I adopt now the duties of a Brahmana and achieve a high object (viz , the pacification of self under such injuries), that course would not be consistent with nobleness. I hold an excellent bow and excellent weapons in battle. If I do not avenge the slaughter of my sire, how shall I open my mouth in the midst of men ? Paying regard to Kshatriya duties, therefore, without

* For the highest end of the *Vedas* is to inculcate self-restraint.—T.

hesitation, I shall today walk in the steps of my high-souled sire and the king! The Panchalas, elated with victory, will trustfully sleep to-night, having put off their armour and in great glee, and filled with happiness at the thought of the victory they have won, and spent with toil and exertion. While sleeping at their ease during the night within their own camp, I shall make a great and terrible assault upon their camp. Like Maghavat slaying the *Danavas*, I shall, attacking them while senseless and dead in sleep in their camp, slay them all, puting forth my prowess! Like a blazing fire consuming a heap of dry grass, I shall slay all of them assmbled in one place with their leader Dhrishtadyumna! Having slain the Panchalas, I shall obtain peace of mind, O best of men! While engaged in the act of slaughter, I shall career in their midst like the wielder of *Pinaka*, viz, Rudra himself, in rage among living creatures! Having cut off and slain all the Panchalas today, I shall then, in joy, afflict the sons of Pandu in battle! Taking their lives one after another and causing the Earth to be strewn with the bodies of all the Panchalas, I shall pay off the debt I owe to my sire! I shall today make the Panchalas follow in the wake, hard to tread, of Duryodhana and Karna and Bhishma, and the ruler of the Sindhus! Putting forth my might, I shall tonight grind the head, like that of any animal, of Dhrishtadyumna the king of the Panchalas! I shall tonight, O son of Gotama, cut off with my sharp sword, in battle, the sleeping sons of the Panchalas and the Pandavas! Having exterminated the Panchala army tonight while sunk in sleep, I shall, O thou of great intelligence, obtain great happiness and regard myself to have done my duty!—' "

SECTION IV.

" 'Kripa said,—By good luck, O thou of unfading glory thy heart is set tody on vengeance! The wielder of the thunder himself will not succeed in dissuading thee today! Both of us, however, shall accompany thee in the morning. Putting off thy armour and taking down thy standard, take rest for this night! I shall accompany thee, as also Kritavarman of the Satwata race, clad in mail and riding on our cars, while thou shalt proceed against the foe! United with ourselves, thou shalt slay the foe, viz, the Panchalas with all their followers, tomorrow in press of battle, putting forth thy prowess, O foremost of car-warriors! If thou puttest forth thy prowess, thou art quite competent to achieve that feat! Take rest, therefore, for this night. Thou hast kept thyself awake for many a night. Having rested and slept, and having become quite refreshed, O giver of honors, encounter the foe in battle! Thou shalt then slay the enemy, without doubt! No one, not even Vasava amongst the gods, would venture to vanquish thee armed with foremost of weapons, O first of car-warriors! Who is there

that would, even if he be the chief of the gods himself, fight Drona's son when the latter proceeds, accompanied by Kripa and protected by Kritavarman? Therefore, having rested and slept this night, and shaken off fatigue, we shall slay the foe tomorrow morning! Thou art a master of celestial weapons. I also am so, without doubt. This hero of Satwata's race is a mighty bowman, always skilled in battle. All of us, uniting together, O son, shall succeed in slaying our assembled foes in battle by putting forth our might. Great shall be our happiness then! Dispelling thy anxieties, rest for this night and sleep happily! Myself and Kritavarman, both armed with bows and capable of scorching our enemies, will, clad in mail, follow thee, O best of men, while thou shalt proceed on thy car against the enemy! Proceeding to their camp and proclaiming thy name in battle, thou shalt then make a great slaughter of the foe! Tomorrow morning, in broad daylight, having caused a great slaughter among them thou shalt sport like Sakra after the slaughter of great *Asuras*! Thou art quite competent to vanquish the army of the Panchalas in battle like the slayer of the *Danavas* in vanquishing in rage the *Danava* host! United with myself in battle and protected by Kritavarman, thou art incapable of being withstood by the wielder of the thunder-bolt himself! Neither I, O son, nor Kritavarman, will ever retreat from battle without having vanquished the Pandus? Having slain the angry Panchalas along with the Pandavas, we shall come away, or slain by them, we shall proceed to heaven! By every means in our power, we two shall render thee assistance in battle tomorrow morning! O thou of mighty-arms, I tell thee the truth, O sinless one!—Addressed in these beneficial words by his maternal uncle, the son of Drona, with eyes red in rage, answered his uncle, O king, saying,—Where can a person that is afflicted, or one that is under the influence of rage, or one whose heart is always engaged in revolving projects for the acquisition of wealth, or one that is under the power of lust, obtain sleep? Behold, all these four causes are present in my case! Any one of these, singly would destroy sleep! How great is the grief of that person whose heart is always thinking of the slaughter of his sire! My heart is now burning day and night! I fail to obtain peace! The way in which my sire in particular was slain by those sinful wretches hath been witnessed by you all. The thought of that slaughter is cutting all my vitals! How could a person like me live for even a moment after hearing the Panchalas say that they have slain my father? I cannot bear the thought of supporting life without having slain Dhrishtadyumna in battle! In consequence of the slaughter of my father, he hath become slayable by me, as also all with whom he is united! Who is there so hard-hearted that would not burn after having heard the lamentations that I have heard of the king lying with broken thighs! Who is there so destitute of compassion whose eyes would not be filled with tears after hearing such words uttered by the king with broken thighs? They whose side was adopted by me have been vanquished. The

thought of this enhances my sorrow as a rush of waters enhances the sea. Protected as they are by Vasudeva and Arjuna, I regard them, O uncle, to be irresistible by the great Indra himself? I am unable to restrain this rising wrath in my heart. I do not behold the man in this world that can assuage this wrath of mine! The messengers informed me of the defeat of my friends and the victory of the Pandavas. That is burning my heart! Having, however, caused a slaughter of my enemies during their sleep, I shall then take rest and shall then sleep without anxiety :—

SECTION V.

" 'Kripa said,—A person who is bereft of intelligence and who hath not his passions under control, cannot, even if he waits dutifully upon his superiors, understand all the considerations of morality. This is my opinion. Similarly, an intelligent person, who does not practise humility, fails to understand the settled conclusions of morality. A brave man, if bereft of understanding, by waiting all his life upon a learned person, fails to know his duties like a wooden laddle unable to taste the juicy soup (in which it may lie immersed). The wise man, however, by waiting upon a learned person for even a moment, succeeds in knowing his duties like the tongue tasting the juicy soup (as soon as it comes into contact with the latter). That person who is endued with intelligence, who waits upon his superiors, and who has his passions under control, succeeds in knowing all the rules of morality and never disputes with what is accepted by all. An ungovernable, irreverent, and sinful person of wicked soul, perpetrates sin in seeking his well-being by disregarding destiny. Well-wishers seek to restrain a friend from sin. He who suffers himself to be dissuaded, succeeds in winning prosperity. He that does otherwise, reaps misery. As a person of disordered brains is restrained by soothing words, even so should a friend be restrained by well-wishers. He that suffers himself to be so restrained, never becomes a prey to misery. When a wise friend is about to perpetrate a wicked act, well-wishers possessed of wisdom repeatedly and according to the extent of their power endeavour to restrain him. Setting thy heart on what is truly beneficial, and restraining thyself by thy own self, do my bidding, O son, so that thou mayst not have to repent afterwards! In this world, the slaughter of sleeping persons is not applauded, agreeably to the dictates of religion. The same is the case with persons that have laid down their arms and come down from cars and steeds. They also are unslayable who say—*we are thine*!—and they that surrender themselves, and they whose locks are dishevelled, and they whose animals have been killed under them or whose cars have been broken! All the Panchalas will sleep to-night, O lord, divesting themselves of armour. Trustfully sunk in sleep, they will be like dead men. That crooked-minded man who would wage hostility with them then, it is evident,

would sink in deep and limitless hell without a raft to save himself. In this world thou art celebrated as the foremost of all persons conversant with weapons. Thou hast not as yet committed even a minute tresspass. When the sun rises next morning and light shall discover all things, thyself, like a second sun in effulgence, wilt conquer the foe in battle ! This censurable deed, so impossible in one like thee, will look like a red spot on a white sheet. Even this is my opinion.—

" 'Aswatthaman said,—Without doubt, it is even so, O maternal uncle, as thou sayest ! The Pandavas, however, have, before this, broken the bridge of righteousness into a hundred fragments ; In the very sight of all the kings, before thy eyes also, my sire, after he had laid down his weapons, was slain by Dhrishtadyumna ! Karna also, that foremost of car-warriors, after the wheel of his car had sunk and he had been plunged into great distress, was slain by the wielder of *Gandiva* ! Similarly Santanu's son Bhishma, after he had laid aside his weapons and become disarmed, was slain by Arjuna with Sikhandin placed in his van ! So also, the mighty bowman Bhurisravas, while observant of the *Praya* vow on the field of battle, was slain by Yuyudhana in total disregard of the cries of all the kings ! Duryodhana too, having encountered Bhima in battle with the mace, hath been slain unrighteously by the former in the very sight of all the lords of Earth ! The king was all alone in the midst of a large number of mighty car-warriors standing around him. Under such circumstances was that tiger among men slain by Bhimasena ! Those lamentations that I have heard, of the king lying prostrate on the Earth with his thighs broken, from the messengers circulating the news, are cutting the very core of my heart ! The unrighteous and sinful Panchalas, who have broken down the barrier of virtue, are even such ! Why do you not censure them who have transgressed all considerations ? Having slain the Panchalas, those slayers of my sire, in the night when they are buried in sleep, I care not if I am born a worm or a winged insect in my next life ! That which I have resolved is hurrying me towards its accomplishment. Hurried as I am by it, how can I have sleep and happiness ? That man is not yet born in the world, nor will be, who will succeed in baffling this resolution that I have formed for their destruction !

"Sanjaya continued,—'Having said these words, O monarch, the valiant son of Drona yoked his steeds to his car at a corner and set out towards the direction of his enemies. Then Bhoja and Saradwat's son, those high-souled persons, addressed him, saying,—Why dost thou yoke the steeds to thy car ? Upon what business art thou bent ? We are determined to accompany thee tomorrow, O bull among men ! We sympathise with thee in weal and woe ! It behoveth thee not to mistrust us !—Remembering the slaughter of his sire, Aswatthaman in rage told them truly about the feat that he had resolved to accomplish. When my sire, having slain hundreds and thousands of warriors with keen shafts, had laid aside his weapons, he was then slain

by Dhrishtadyumna! I shall slay that slayer today in a similar condition, that is, when he will have laid aside his armour! The sinful son of the king of the Panchalas I shall today slay by a sinful act! It is my resolve to slay like an animal that sinful prince of the Panchalas in such a way that he may not attain to regions earned by persons slain with weapons! Put on your coats of mail without delay and take your bows and swords, and wait for me here, ye foremost of car-warriors and scorchers of foes!—Having said these words, Aswatthaman got upon his car and set out towards the direction of the enemy. Then Kripa, O king, and Kritavarman of the Satwata race, both followed him. While the three proceeded against the enemy, they shone like three blazing fires in a sacrifice, fed with libations of clarified butter. They proceeded, O lord, towards the camp of the Panchalas within which everybody was asleep. Having approached the gate, Drona's son, that mighty car-warrior, stopped.' "

SECTION VI.

"Dhritarashtra said,—'Seeing Drona's son stop at the gate of the encampment, what, O Sanjaya, did those two mighty car-warriors, viz., Kripa and Kritavarman, do? Tell me this!'

"Sanjaya said,—'Inviting Kritavarman as also the mighty car-warrior Kripa, Drona's son, filled with rage, approached the gate of the camp. He there beheld a being of gigantic frame, capable of making the very hair to stand on end, and possessed of the effulgence of the Sun or the Moon, guarding the entrance. Round his loins was a tiger-skin dripping with blood, and he had a black deer for his upper garment. He had for his sacred thread a large snake. His arms were long and massive and held many kinds of uplifted weapons. He had for his *Angadas* a large snake wound round his upper arm. His mouth seemed to blaze with flames of fire. His teeth made his face terrible to behold. His mouth was open and dreadful. His face was adorned with thousands of beautiful eyes. His body was incapable of being described, as also his attire. The very mountains, upon beholding him, would split into a thousand fragments. Blazing flames of fire seemed to issue from his mouth and nose and ears and all those thousands of eyes. From those blazing flames hundreds and thousands of Hrishikesas issued armed with conchs and disci and maces. Beholding that extraordinary being capable of inspiring the whole world with terror, Drona's son, without feeling any agitation, covered him with showers of celestial weapons. That being, however, devoured all those shafts shot by Drona's son. Like the *Vadava* fire devouring the waters of the ocean, that being devoured the shafts sped by the son of Drona. Beholding his arrowy showers prove fruitless, Aswatthaman hurled at him a long dart blazing like a flame of fire. That dart of blazing point, striking against that being, broke

into pieces like a huge meteor at the end of the *yuga* breaking and falling down from the firmament after striking against the Sun. Aswatthaman then, without losing a moment, drew from its sheath an excellent scimitar of the color of the sky and endued with a golden hilt. The scimitar came out like a blazing snake from its hole. The intelligent son of Drona then hurled that excellent scimitar at that being. The weapon, approaching that being, disappeared within his body like a mungoose disappearing in its hole. Filled with rage, the son of Drona then hurled a blazing mace of the proportions of a pole set up in honor of Indra. The being devoured that mace also. At last, when all his weapons were exhausted, Aswatthaman, casting his eyes around, beheld the whole firmament densely crowded with images of Janarddana. Drona's son, divested of weapons, beholding that wonderful sight, recollected the words of Kripa, and turning with grief, said,—He that listens not to the beneficial words of advising friends, is obliged to repent, being overwhelmed with calamity, even as my foolish self for having disregarded my two well-wishers! That fool who, disregarding the way pointed out by the scriptures, seeketh to slay his enemies, falleth off from the path of righteousness and is lost in the trackless wilderness of sin. One should not cast weapons upon kine, Brahmanas, kings, women, friends, one's own mother, one's own preceptor, a weak man, an idiot, a blind man, a sleeping man, a terrified man, one just risen from sleep, an intoxicated person, a lunatic, and one that is heedless. The preceptors of old always inculcated this truth to men. I have, however, by disregarding the eternal way pointed out by the scriptures, and by essaying to tread in a wrong path, fallen into terrible distress! The wise have called that to be a terrible calamity when one falls back, through fear, from a great feat after having essayed to achieve it. I am unable, by putting forth only my skill and might, to achieve that which I have vowed! Human exertion is never regarded more efficacious than destiny. If any human action that is commenced does not succeed through destiny, the actor becomes like one who, falling off from the path of righteousness, is lost in the wilderness of sin. The sages speak of defeat as foolishness when one having commenced an act swerves from it through fear. In consequence of the wickedness of my essay, this great calamity his come upon me, otherwise Drona's son would never had been forced to hold back from battle. This being, again, whom I see before me, is most wonderful! He stands there like the uplifted rod of divine chastisement. Reflecting even deeply, I cannot recognise who this being is! Without doubt, that being is the terrible fruit of this sinful determination of mine that I had essayed to achieve unrighteously. He standeth there for baffling that determination! It seems, therefore, that in my case this falling off from fight had been ordained by destiny. It is not for me to exert for the accomplishment of this my purpose unless destiny becomes favorable! I shall, therefore, at this hour, seek the protection of the puissant Mahadeva! He will dispel this dreadful rod of divine

chastisement uplifted before me ! I will take the shelter of that god, that source of everything beneficial, viz., the lord of Uma, otherwise called Kaparddin, decked with a garland of human skulls, that plucker of Bhaga's eyes, called also Rudra and Hara ! In ascetic austerities and prowess, he far surpasses all the gods ! I shall, therefore, seek the protection of Girisa armed with trident !—' "

SECTION VII.

"Sanjaya said,—"The son of Drona, O monarch, having reflected thus, descended from the terrace of his car and stood, bending his head unto that supreme god. And he said,—I seek the protection of Him called fierce, Sthanu, Siva, Rudra, Sarva, Isana, Iswara, Girisa of that boon-giving god who is the Creator and Lord of the universe ; of Him whose throat is blue, who is without birth, who is called Sakra, who destroyed the sacrifice of Daksha, and who is called Hara ; of Him whose form is the universe, who hath three eyes, who is possessed of multifarious forms, and who is the lord of Uma ; of Him who resides in crematoriums, who swells with energy, who is the lord of diverse tribes of ghostly beings, and who is the possessor of undecaying prosperity and power ; of Him who wields the skull-topped club, who is called Rudra, who bears matted locks on his head, and who is a *Brahmacharin* ! Purifying my soul that is so difficult to purify, and possessed as I am of small energy, I adore the Destroyer of the triple city, and offer myself as the victim ! Hymned thou hast been, deserving art thou of hymns, and I hymn to thy glory ! Thy purposes are never baffled ? Thou art robed in skins ; thou hast red hair on thy head ; thou art blue-throated ; thou art unbearable ; thou art irresistible ! Thou art pure ; thou art the Creator of Brahman ! thou art *Bramah* ; thou art a *Brahmacharin* ; thou art an observer of vows ; thou art devoted to ascetic austerities ; thou art infinite : thou art the refuge of all ascetics ; thou art multiform ; thou art the leader of diverse tribes of ghostly beings ; thou art three-eyed ; thou art fond of those beings called *companions* ; thou art always seen by the Lord of treasures ; thou art dear to Gauri's heart ; thou art the sire of Kumara ; thou art tawny ; thou hast for thy excellent bearer a bovine bull ; thou art robed in a subtile attire ; thou art most fierce ; thou art eager to adorn Uma ; thou art higher than all that is high ; thou art higher than everything ; there is nothing higher than thou ; thou art the wielder of weapons ; thou art immeasurable, and thou art the protector of all quarters ; thou art cased in golden armour ; thou art divine ; thou hast the moon as an ornament on thy brow ! With concentrated attention, I seek thy protection, O god ! For success in getting over this dreadful distress that is so difficult to get over, I sacrifice unto

thee, the purest of the pure, offering for thy acceptance the (five) elements of which my body is composed!—Knowing this to be his resolution in consequence of his desire to accomplish his object, a golden altar appeared before the high-souled son of Drona. Upon that altar, O king, appeared a blazing fire, filling all the points of the compass, cardinal and subsidiary, with its splendour. Many mighty beings also, of blazing mouths and eyes, of many feet, heads, and arms, adorned with *Angadas* set with gems, and with uplifted arms, and looking like elephants and mountains, appeared there. Their faces resembled those of hares and boars and camels and horses and jackals and cows, and bears and cats and tigers and pards, and crows, and apes and parrots. And the faces of some were like those of mighty snakes, and others had faces like those of ducks. And all of them were endued with great effulgence. And the faces of some were like those of wood-peckers and jays, O Bharata, and of tortoises and alligators and porpoises and huge sharks and whales, and of lions and cranes and pigeons and elephants and shags. Some had faces like those of ravens and hawks, some had ears on their hands; some had thousand eyes; some had very large stomachs; and some had no flesh, O Bharata! And some, O king, had no heads, and some, O Bharata, had faces like those of bears. The eyes of some like fire, and some had fiery complexions. The hair on the heads and bodies of some were blazing, and some had four arms, and some, O king, had faces like those of sheep and goats. The color of some was like that of conchs, and some had faces that resembled conchs, and the ears of some were like conchs, and some wore garlands made of conchs, and the voices of some resembled the blare of conchs. Some had matted locks on their heads, and some had five tufts of hair, and some had heads that were bald. Some had lean stomachs; some had four teeth, some had four tongues,some had ears straight as arrows, and some had diadems on their brows. Some had strings of grass on their bodies, O monarch, and some had curly hair. Some had head-gears made of cloth, some had coronets, some had beautiful faces, and some were adorned with ornaments. Some had ornaments made of lotuses, and some were decked with flowers. They numbered in hundreds and thousands. Some were armed with *Sataghnis*, some with thunder, and some had *mushalas* in their hands. Some had *Bhusundis*, some had nooses, and some had maces in their hands, O Bharata! On the backs of some were slung quivers containing excellent shafts, and all were fierce in battle. Some had standards with banners and bells, and some were armed with battle-axes. Some had large nooses in their uplifted arms, and some had clubs and bludgeons. Some had stout posts in their hands, some had scimitars, and some had snakes with erect heads for their diadems. Some had large snakes (wound round their upper arms) for *Angadas*, and some had beautiful ornaments on their persons. Some were begrimmed with dust, some smutted with mire, and all were attired in white robes and white garments. The limbs of some were blue, while others had limbs that were

tawny. And some there were that were beardless. Those beings, called companions, possessed of golden complexions, and filled with joy, played upon drums and horns and cymbals and *Jharjharas* and *Anakas* and *Gomukhas*. And some sang and some danced about uttering loud sounds, and some leapt forward and cut capers and jumped sideways. Endued with great fleetness, they ran about most fiercely, the hair on their heads waving in the air, like huge elephants infuriate with passion and frequently uttering loud roars. Terrible, and of frightful mien, and armed with lances and battle-axes, they were attired in robes of diverse hues and decked with beautiful garlands and unguents. Adorned with *Angadas* decked with gems, and with uplifted arms, they were endued with great courage. Capable of forcibly slaying all foes, they were irresistible in prowess. Drinkers of blood and fat and other animal matter, they subsisted on the flesh and entrails of animals. Some had their locks tied in tall tufts above their heads. Some had single tufts on their heads; some had rings on their ears; and some had stomachs resembling earthen vessels used for cooking. Some were of very short statures, and some were very high in stature. Some were tall and very fierce. Some had grim features, some had long lips, and the genital limbs of some were very long. Some had costly and diverse kinds of crowns upon their heads; and some had bald heads, and the heads of others were covered with matted locks. They secured capable of bringing down the firmament with the sun, moon, and stars, on Earth, and exterminating the four orders of created things. They know not what it is to fear, and are capable of enduring the frowns of Hara. They always act as they like, and are the lords of the lord of the three worlds. Always engaged in merry sports, they are thorough masters of speech and are perfectly free from pride. Having obtained the eight kinds of divine attributes, they are never elated with pride. The divine Hara is always filled with wonder at their feats. They are devout worshippers of Mahadeva. Adored by them in thought, word, and deed, the great-god protects those worshippers of his, looking upon them, in thought, word, and deed, as children of his own loins. Filled with rage, they always drink the blood and fat of all haters of *Brahma*. They always drink also the *Soma* juice endued with four kinds of taste. Having adored the trident-bearing god with Vedic recitations, with *Brahmacharya*, with ascetic austerities, and with self-restraint, they have obtained the companionship of Bhava. The divine Maheswara, that lord of the past, the present, and the future, as also Parvati, eat with those diverse tribes of mighty beings that partake of their own nature. Causing the universe to resound with the peal of diverse kinds of instruments, with noise of laughter, with loud sounds and shrieks and leonine roars, they approached Aswatthaman. Uttering the praises of Mahadeva and spreading an effulgent light all around, desirous of enhancing the honor of Aswatthaman and the glory of the high-souled Hara, and wishing to ascertain the extent of Aswatthaman's energy, and desirous also of beholding the

slaughter during the hour of sleep, armed with terrible and fierce bludgeons and fiery wheels and battle-axes, that crowd of strange beings, endued with terrible forms, came from every side. They were capable of inspiring the three worlds with dread at their sight. The mighty Aswatthaman, however, beholding them, felt no fear. Drona's son, armed with bow, and with fingers cased in fences made of iguana skins, himself offered up his own self as a victim unto Mahadeva. Bows were the fuel, and sharp shafts were the ladles, and his own soul possessed of great might was the libation, O Bharata, in that act of sacrifice. The valiant and wrathful son of Drona then, with propitiating *mantras*, offered up his own soul as the victim. Having with fierce rites adored Rudra of fierce deeds, Aswatthaman, with joined hands, said these words unto that high-souled god.

" 'Aswatthaman said,—Sprung from Angiras's line, I am about to pour my soul, O god, as a libation on this fire! Accept, O lord, this victim! In this hour of distress, O Soul of the universe, I offer up my own self as the sacrificial victim, from devotion to thee and with heart concentrated in meditation! All creatures are in thee and thou art in all creatures! A union of all high attributes occurs in thee! O lord, O thou art the refuge of all creatures, I wait as a libation for thee, since I am unable to vanquish my foes! Accept me, O god!—Having said these words, Drona's son, ascending that sacrificial altar on which a fire blazed brightly, offered himself up as the victim and entered that blazing fire! Beholding him stand immovable and with uplifted hands and as an offering unto himself, the divine Mahadeva appeared in person and smilingly said,—With truth, purity, sincerity, resignation, ascetic austerities, vows, forgiveness, devotion, patience, thought, and word, I have been duly adored by Krishna of pure deeds! For this there is none dearer to me than Krishna! For honoring him and at his word I have protected the Panchalas and displayed diverse kinds of illusion. By protecting the Panchalas I have honored him. They have, however, been afflicted by Time. The period of their lives hath run out!—Having said these words unto the high-souled Aswatthaman, the divine Mahadeva entered Aswatthaman's body after giving him an excellent and polished sword. Filled by that divine being, Drona's son blazed up with energy. In consequence of that energy derived from godhead, he became all powerful in battle. Many invisible beings and *Rakshasas* proceeded along his right and his left as he set out, like the lord Mahadeva himself, for entering the camp of his foes.' "

SECTION VIII.

"Dhritarashtra said,—'While Drona's son, that mighty car-warrior, thus proceeded towards the hostile camp, did Kripa and Bhoja stop from fear? I hope those two great car-warriors, checked by vulgar guards, did not fly

away secretly, thinking their opponents irresistible? Or, have they, after grinding the camp, the Somakas, and the Pandavas, followed, while still engaged in battle, the highly glorious path in which Duryodhana has gone? Are those heroes, slain by the Panchalas, sleeping on the bare Earth? Did they achieve any feat? Tell me all this, O Sanjaya!'

"Sanjaya said,—'When the high-souled son of Drona proceeded towards the camp, Kripa and Kritavarman waited at the gate. Beholding them ready to exert themselves, Aswatthaman became filled with joy, and addressing them whisperingly, O king, said,—If you two exert, you are competent to exterminate all the Kshatriyas! What need I say, therefore, of this remnant of the (Pandava) army, particularly when it is buried in sleep? I shall enter the camp and career like Yama! I am sure that you two will act in such a way that no man may escape you with life!—Having said these words, the son of Drona entered the vast camp of the Parthas. Casting off all fear, he penetrated into it by a spot where there was no door. The mighty-armed hero, having entered the camp proceeded, guided by signs, very softly, towards the quarters of Dhrishtadyumna. The Panchalas, having achieved great feats, had been much tired in battle. They were sleeping in confidence, assembled together, and by the side of one another. Entering into Dhrishtadyumna's chamber, O Bharata, Drona's son beheld the prince of the Panchalas sleeping before him on his bed. He lay on a beautiful sheet of silk upon a costly and excellent bed. Excellent wreaths of flowers were strewn upon that bed and it was perfumed with powdered *Dhupa*. Aswatthaman, O king, awoke with a kick the high-souled prince sleeping trustfully and fearlessly on his bed. Feeling that kick, the prince, irresistible in battle and of immeasurable soul, awaked from sleep and recognised Drona's son standing before him. As he was rising from his bed, the mighty Aswatthaman seized him by the hair of his head and began to press him down on the Earth with his hands. Thus pressed by Aswatthaman with great strength, the prince, from fear as also from sleepiness, was not able to put forth his strength at that time. Striking him with his foot, O king, on both his throat and breast while his victim writhed and roared, Drona's son endeavoured to kill him as if he were any animal. The Panchala prince tore Aswatthaman with his nails and at last softly said,—O preceptor's son, slay me with a weapon, do not tarry! O best of men, let me, through thy act, repair to the regions of the righteous!—Having said this much, that slayer of foes, viz., the son of the Panchala king, assailed with strength by that mighty hero, became silent. Hearing those indistinct sounds of his, Drona's son said,—O wretch of thy race, there is no region for those that slay their preceptors! For this, O thou of wicked understanding, thou deservest not to be slain with any weapon!—While saying so, Aswatthaman, filled with rage, began to strike the vital parts of his victim with violent kicks of his heels, and slew his foe like a lion slaying an infuriate elephant. At the cries of that hero while he was being slain,

his wives and guards that were in his tent all awaked, O king! Beholding somebody crushing the prince with superhuman force, they regarded the assailant to be some preternatural being and, therefore, uttered no cries from fear. Having despatched him to Yama's abode by such means, Aswatthaman of great energy went out and getting upon his beautiful car stayed on it. Indeed, coming out of Dhrishtadyumna's abode, O king, Aswatthaman caused all the points of the compass to resound with his roars, and then proceeded on his car to other parts of the camp for slaying his foes. After Drona's son, that mighty car-warrior, had gone away, the women and all the guards set up a loud wail of woe. Seeing their king slain, all the wives of Dhrishtadyumna, filled with great sorrow, cried. At that wail of theirs many mighty Kshatriyas, awaking, put on their armour and came there for enquiring after the cause of those cries. Those ladies, terrified at the sight of Aswatthaman, in piteous tones asked the men to pursue him without delay. They said,—Whether he is a *Rakshasa* or a human being, we know not what he is! Having slain the Panchala king, he stayeth there!—At these words, those foremost of warriors suddenly surrounded Drona's son. The latter slew them them all by means of the *Rudra* weapon. Having slain Dhrishtadyumna and all those followers of his, he beheld Uttamaujas sleeping on his bed. Attacking him with his foot on the throat and chest, Drona's son slew that great hero also while the latter writhed in agony. Yudhamanyu, coming up and believing his comrade to have been slain by a *Rakshasa*, speedily struck Drona's son in the chest with a mace. Rushing towards him, Aswatthaman seized him and brought him down to the ground and slew him like an animal while the latter uttered loud shrieks. Having slain Yudhamanyu thus, that hero proceeded against the other car-warriors of the king, who were all asleep. He slew all those trembling and shrieking warriors like animals in a sacrifice. Taking up his sword then, he slew many others. Proceeding along the diverse paths of the camp one after another, Aswatthaman, accomplished in the use of the sword, beheld diverse *Gulmas* and slew in a trice the unarmed and tired warriors sleeping within them. With that excellent sword he cut off combatants and steeds and elephants. Covered all over with blood, he seemed then to be Death himself commissioned by Time. Causing his foes to tremble by the repeated blows of his sword that were of three kinds, Aswatthaman became bathed in blood. Covered as he was with blood, and wielding as he did a blazing sword, his form, as he careered in battle, became exceedingly terrible and superhuman. Those who awaked from sleep, O Kauravya, became stupefied with the loud noise (they heard around). Beholding Drona's son, they looked at each other's faces and trembled (with fear). Those Kshatriyas, beholding the form of that crusher of foes, believed him to be a *Rakshasa* and closed their eyes. Of terrible form, he careered in the camp like Yama himself, and at last saw the sons of Draupadi and the remnant of the Somakas. Alarmed by the noise, and learning that Dhrishtadyumna had been slain,

those mighty car-warriors, viz., the sons of Draupadi, armed with bows, fearlessly poured their shafts on Drona's son. Awaked by their noise, the Prabhadrakas with Sikhandin at their head, began to grind the son of Drona with their arrows. Drona's son, beholding them shower their arrows on him, uttered a loud roar and became desirous of slaying those mighty car-warriors. Recollecting the death of his sire, Aswatthaman became filled with rage. Alighting from the terracc of his car, he rushed furiously (against his enemies). Taking up his bright shield with a thousand moons and his massive and celestial sword decked with gold, the mighty Aswatthaman rushed against the sons of Draupadi and began to lay about him with his weapon. Then that tiger among men,in that dreadful battle, struck Prativindhya in the abdomen, at which the latter, O king, deprived of life, fell down on the Earth. The valiant Sutasoma, having pierced the son of Drona with a lance, rushed at him with his uplifted sword. Aswatthaman, however, cut off Sutasoma's arm with the sword in grasp, and once more struck him in the flank. At this, Sutosoma fell down, bereft of life. The valiant Satanika, the son of Nakula, taking up a car-wheel with his two hands, violently struck Aswatthaman at the chest. The regenerate Aswatthaman violently assailed Satanika after he had hurled that car-wheel. Exceedingly agitated, Nakula's son fell down upon the Earth, upon which Drona's son cut off his head. Then Srutakarman, taking up a spiked bludgeon, attacked Aswatthaman. Furiously rushing at Drona's son, he assailed him violently on the left part of his forehead. Aswatthaman struck Srutakarman with his his excellent sword on the face. Deprived of senses and his face disfigured, he fell down lifeless on the Earth. At this noise, the heroic Srutakirti, that great car-warrior, coming up, poured showers of arrows on Aswatthaman. Baffling those arrowy showers with his shield, Aswatthaman cut off from his enemy's trunk the latter's beautiful head adorned with ear-rings. Then the slayer of Bhishma, viz., the mighty Sikhandin, with all the Prabhadrakas, assailed the hero from every side with diverse kinds of weapons. Sikhandin struck Aswatthaman with an arrow in the midst of his two eye-brows. Filled with rage at this, Drona's son, possessed of great might, approached Sikhandin and cut him in twain with his sword. Having slain Sikhandin, Aswatthaman, filled with rage, rushed furiously against the other Prabhadrakas. He proceeded also against the remnant of Virata's force. Endued with great strength, Drona's son made a heavy carnage amongst the sons, the grandsons, and the followers of Drupada, singling them out one after another. Accomplished in the use of the sword, Aswatthaman then, rushing against other combatants, cut them down with his excellent sword. The warriors in the Pandava camp beheld that Death-night in her embodied form, a black image, of bloody mouth and bloody eyes, wearing crimson garlands and smeared with crimson unguents, attired in a single piece of red cloth, with a noose in hand, and resembling an elderly lady, employed in chaunting a dismal

note and standing full before their eyes, and about to lead away men and steeds and elephants all tied in a stout chord. She seemed to take away diverse kinds of spirits, with dishevelled hair and tied together in a chord, as also, O king, many mighty car-warriors divested of their weapons. On other days, O sire, the foremost warriors of the Pandava camp used to see in their dreams that figure leading away the sleeping combatants and Drona's son smiting them behind! The Pandava soldiers saw that lady and Drona's son in their dreams every night from the day when the battle between the Kurus and the Pandavas first commenced. Afflicted before by Destiny, they were now smitten by Drona's son who terrified them all with the frightful roars uttered by him. Afflicted by Destiny, the brave warriors of the Pandava camp, recollecting the sight they had seen in their dreams, identified it with what they now witnessed. At the noise made, hundreds and thousands of Pandava bowmen in the camp awoke from their slumbers. Aswatthama cut off the legs of some, and the hips of others, and pierced some in their flanks, careering like the Destroyer himself let loose by Time. The Earth, O lord, was soon covered with human beings that were crushed into shapelessness or trodden down by elephants and steeds and with others that roared in great affliction. Many of them loudly exclaimed,—What is this?—Who is this one?—What is this noise? —Who is doing what?—While uttering such shrieks, Drona's son became their Destroyer. That foremost of smiters, viz., the son of Drona, despatched to the regions of Yama all those Pandus and Srinjayas who were without armour and weapons. Terrified at that noise, many awoke from sleep. Possessed with fear, blinded by sleep, and deprived of their senses, those warriors seemed to vanish (before the fury of Aswatthaman). The thighs of many were paralysed and many were so stupefied that they lost all their energy. Shrieking and possessed with fear, they began to slay one another. Drona's son once more got upon his car of terrible clatter, and taking up his bow despatched many with his shafts to Yama's abode. Others that awaked from sleep, brave warriors and foremost of men, as they came towards Aswatthaman, were slain before they could approach him and were thus offered up as victims unto that Death-night. Crushing many with that foremost of cars, he careered through the camp, and covered his foes with repeated showers of arrows. Once again with that beautiful shield of his, adorned with a hundred moons, and with that sword of his which was of the hue of the welkin, he careered amidst his enemies. Like an elephant agitating a large lake, Drona's son, irresistible in battle, agitated the camp of the Pandavas. Awaked by the noise, O king, many warriors, afflicted still with sleep and fear, and with senses still under a cloud, ran hither and thither. Many shrieked in harsh tones and many uttered incoherent exclamations. Many succeeded not in obtaining their weapons and armour. The locks of many were dishevelled, and many failed to recognise one another. Having risen from sleep, many fell down,

fatigued ; some wandered here and there without any purpose. Elephants and steeds, breaking their chords, passed excreta and urine. Many, causing great confusion, huddled together. Amongst these, some, through fear, laid themselves down on the Earth. The animals of the camp crushed them there. While the camp was in this state, *Rakshasas*, O king, uttered loud roars in joy, O chief of the Bharatas ! That loud noise, O king, uttered by ghostly beings in joy, filled all the points of the compass and the welkin. Hearing the wails of woe, elephants, steeds, breaking their chords, rushed hither and thither, crushing the combatants in the camp. As those animals rushed hither and thither, the dust raised by them made the night doubly dark. When that thick gloom set in, the warriors in the camp became perfectly stupefied ; sires recognised not their sons, brothers recognised not their brothers. Elephants, assailing riderless elephants, and steeds, assailing riderless steeds, assailed and broke and crushed the people that stood in their way. Losing all order, combatants rushed and slew one another, and felling those that stood in their way, crushed them into pieces. Deprived of their senses and overcome with sleep, and enveloped in gloom, men, impelled by fate, slew their own comrades. The guards, leaving the gates they watched, and those at duty at the outposts leaving the posts they guarded, fled away for their lives, deprived of their senses and not knowing whither they proceeded. They slew one another, the slayers, O lord, not recognising the slain. Afflicted by fate, they cried after their sires and sons. While they fled, abandoning their friends and relatives, they called upon one another, mentioning their families and names. Others, uttering cries of *oh* and *alas*, fell down on the Earth. In the midst of the battle, Drona's son, recognising them, slew them all. Other Kshatriyas, while being slaughtered, lost their senses, and afflicted by fear, sought to fly away from their camps. Those men that sought to fly away from the camp for saving their lives, were slain by Kritavarman and Kripa at the gate. Divested of weapons and instruments and armour, and with dishevelled hair, they joined their hands. Trembling with fear, they were on the ground. The two Kuru warriors, however, (who were on their cars) gave quarter to none. None amongst those that escaped from the camp was let off by those two wicked persons, viz., Kripa and Kritavarman. Then again, for doing that which was highly agreeable to Drona's son, those two set fire to the Pandava camp in three places. When the camp was lighted, Aswatthaman, that delighter of his sires, O monarch, careered, sword in hand and smiting his foes with great skill. Some of his brave foes rushed towards him and some ran hither and thither. That foremost of regenerate ones, with his sword, deprived all of them of their lives. The valiant son of Drona, filled with rage, felled some of the warriors, cutting them in twain with his sword as if they were sessame stalks. The Earth, O bull of Bharata's race, became strewn with the fallen bodies of foremost of men

and steeds and elephants mingled together and uttering woful wails and cries. When thousands of men had fallen down deprived of life, innumerable headless trunks stood up and fell down. Aswatthaman, O Bharata, cut off arms adorned with *Angadas* and holding weapons in grasp, and heads, and thighs resembling trunks of elephants, and hands, and feet. The illustrious son of Drona mangled the backs of some, cut off the heads of some, and caused some to turn away from the fight. And he cut off some at the middle, and lopped off the ears of others, and struck others on the shoulders, and pressed down the heads of some into their trunks. As Aswatthaman careered in this way, slaughtering thousands of men, the deep night became more terrible in consequence of the darkness that set in. The Earth beame terrible to behold, strewn with thousands of human beings dead and dying and innumerable steeds and elephants. Cut off by the enraged son of Drona, his foes fell down on the Earth that was then crowded with *Yakshas* and *Rakshasas* and frightful with (broken) cars and slain steeds and elephants. Some called upon their brothers, some upon their sires, and some upon their sons. And some said,—The Dhartarashtras in rage could never accomplish such feats in battle as these which *Rakshasas* of wicked deeds are achieving upon us during the hour of sleep! It is only in consequence of the absence of the Parthas that this great slaughter is going on! That son of Kunti, who hath Janarddana for his protector, is incapable of being vanquished by gods, *Asuras*, *Gandharvas*, *Yakshas* and *Rakshasas*! Devoted to *Brahma*, truthful in speech, self-restrained, and compassionate towards all creatures, that son of Pritha, called Dhananjaya never slaughters one that is asleep, or one that is heedless, or one that has laid aside his weapons, or one that has joined his hands in supplication, or one that is retreating, or one whose locks have been dishevelled! Alas, they are *Rakshasas* of wicked deeds who are perpetrating such terrible acts upon ourselves!—Uttering such words, many laid themselves down. The loud din caused by the cries and groans of human beings died away within a short space of time. The Earth being drenched with blood, O king, that thick and frightful dust soon disappeared. Thousands of men moving in agony, overwhelmed with anxiety, and overcome with despair, were slain by Aswatthaman like Rudra slaying living creatures! Many who laid themselves down on the ground clasping one another, and many who sought to fly away, and many who sought to hide themselves, and many who struggled in battle, were all slain by the son of Drona. Burnt by the raging flames and slaughtered by Aswa thaman, the men, losing their senses, slew one another. Before half the night was over, the son of Drona, O monarch, despatched the large host of the Pandavas unto Yama's abode. That night, so terrible and destructive unto human beings and elephants and steeds filled with joy all creatures that wander in the dark. Many *Rakshasas* and *Pisachas* of various tribes were seen there, gorging upon human flesh and quaffing the blood that lay on the ground. They were

fierce, tawny in hue, terrible, of adamantine teeth, and dyed with blood. With matted locks on their heads, their thighs were long and massive; endued with five feet, their stomachs were large. Their fingers were set backwards. Of harsh temper and ugly features, their voice was loud and terrible. They had rows of tinkling bells tied to their bodies. Possessed of blue throats, they looked very frightful. Exceedingly cruel and incapable of being looked at without fear, and without abhorrence for anything, they came there with their children and wives. Indeed, diverse were the forms seen there of the *Rakshasas* that came. Quaffing the blood that ran in streams, they became filled with joy and began to dance in separate bands. —This is excellent !—This is pure !—This is very sweet !—these were the words they uttered. Other carnivorous creatures, subsisting upon animal food, having gorged upon fat and marrow and bones and blood, began to eat the delicate parts of corpses. Others, drinking the fat that flowed in streams, ran naked over the field. Possessed of diverse kinds of faces, other carnivorous beings of great ferocity, and living upon dead flesh, came there in tens of thousands and millions. Grim and gigantic *Rakshasas* also of wicked deeds, came there in bands as numerous. Other ghostly beings, filled with joy and gorged to satiety, O king, also came there and were seen in the midst of that dreadful carnage. When morning dawned, Aswatthaman desired to leave the camp. He was then bathed in human blood, and the hilt of his sword so firmly adhered in his grasp that his hand and sword, O king, became one ! Having walked in that path that is never trod (by good warriors), Aswatthaman, after that slaughter, looked like the blazing fire at the end of the *Yuga* after it has consumed all creatures into ashes. Having perpetrated that feat agreably to his vow, and having trod in that untrodden way, Drona's son, O lord, forgot his grief for the slaughter of his sire. The Pandava camp, in consequence of the sleep in which all within it were buried, was perfectly still when Drona's son had entered it in the night. After the nocturnal slaughter, when all became once more quiet, Aswatthaman issued from it. Having issued from the camp, the valiant Aswatthaman met his two companions and, filled with joy, told them his feat, gladdening them, O king, by the intelligence. Those two, in return, devoted as they were to his good, gave him the agreeable intelligence of how they also had slaughtered thousands of Panchalas and Srinjayas (at the gates). Even thus did that night prove terribly destructive to the Somakas who had been heedless and buried in sleep. The course of time, without doubt, is irresistible. Those who had exterminated us were themselves exterminated now !!

"Dhritarashtra said,—'Why is it that that mighty car-warrior, viz., the son of Drona, did not achieve such a feat before although he had resolutely exerted for bestowing victory upon Duryodhana ? For what reason did that great bowman do this after the slaughter of the wretched Duryodhana ? It behoveth thee to tell me this !'

"Sanjaya said,—'Through fear of the Parthas, O son of Kuru's race, Aswatthaman could not achieve such a feat then! It was owing to the absence of the Parthas and the intelligent Kesava as also of Satyaki, that Drons's son could accomplish it! Who is there, the lord Indra unexcepted, that is competent to slay them in the presence of these heroes? Besides, O king, Aswatthaman succeeded in accomplishing the feat only because the men were all asleep! Having caused that vast slaughter of the Pandava forces, those three great car-warriors (viz., Aswatthaman and Kripa and Kritavarman), meeting together, exclaimed,—Good luck!— His two companions congratulated Aswatthaman, and the latter was also embraced by them. In great joy the latter uttered these words:—All the Panchalas have been slain as also all the sons of Draupadi! All the Somakas also, as well as all that remained of the Matsyas, have been slaughtered by me! Crowned with success, let us without delay go there where the king is! If the king be still alive, we will give him this joyful intelligence!—

SECTION IX.

"Sanjaya said,—'Having slain all the Panchalas and the sons of Draupadi, the three Kuru heroes together came to that spot where Duryodhana lay, struck down by the foe. Arrived there, they beheld that life had not been wholly extinct in the king. Jumping down from their cars, they surrounded thy son. The Kuru king, O monarch, was lying there with broken thighs. Almost senseless, his life was about to ebb away. He was vomiting blood at intervals, with down-cast eyes. He was then surrounded by a large number of carnivorous animals of terrible forms, and by wolves and hyenas, that awaited at no great distance for feeding upon his body. With great difficulty the king was keeping off those beasts of prey that stood in expectation of feasting upon him. He was writhing on the Earth in great agony. Beholding him thus lying on the Earth, bathed in his own blood, the three heroes who were the sole survivors of his army, viz., Aswatthaman and Kripa and Kritavarman, became afflicted with grief and sat surrounding him. Encompassed by those three mighty car-warriors who were covered with blood and who breathed hot sighs, the Kuru king looked like a sacrificial altar surrounded by three fires. Beholding the king lying in that highly undeserving plight, the three heroes wept in unendurable sorrow. Wiping the blood from off his face with their hands, they uttered these piteous lamentations in the hearing of the king lying on the field of battle.

"Kripa said,—There is nothing too difficult for Destiny to bring about, since even this king Duryodhana who was the lord of eleven *Akshauhinis* of troops sleepeth on the bare ground, struck down by the foe and

covered with blood! Behold, fond as he was of the mace, that mace decked with pure gold still lieth by the side of the king whose splendour still resembles that of pure gold! In no battle did that mace abandon this hero! Even now, when he is about to ascend to heaven, that weapon leaveth not this illustrious warrior! Behold, that weapon, adorned with pure gold, still lieth by the side of this hero like a loving wife by the side of her lord stretched on his bed in his chamber of sleep! Behold the reverses brought about by Time! This scorcher of foes that used to walk at the head of all crowned kings, now eateth the dust, struck down (by the foe)! He who had formerly struck down many foes and caused them to lie on the bare ground, alas, that king of the Kurus lieth to-day on the bare ground, struck down by foes! He to whom hundreds of kings used to bow down in fear, lieth to-day on the field of battle, surrounded by beasts of prey! The Brahmanas formerly used to wait upon this lord for wealth! Alas, beasts of prey wait upon him to-day for feeding upon his body!—'

'Sanjaya continued—'Beholding that chief of Kuru's race lying on the ground, Aswatthaman, O best of the Bharatas, uttered these piteous lamentations:—O tiger among kings, all people indicated thee as the foremost of all bowmen! People also said that (in encounters with the mace) thou, a disciple of Sankarshana, wert like the Lord of treasures, (viz., Kuvera), himself! How then, O sinless one, could Bhima notice any laches in thee! Thou wert ever mighty and possessed of skill! He, on the other hand, O king, Is a wicked-souled wight! Without doubt, O monarch, Time in this world is mightier than everything else, for we behold even thee struck down by Bhimasena in battle! Alas, how could the wretched and mean Vrikodara unrighteously strike thee down, thee that wert conversant with every rule of righteousness! Without doubt, Time is irresistible! Alas, having summoned thee to a fair fight, Bhimasena, putting forth his might, fractured thy thighs! Fie on that wretched Yudhishthira who tolerated the head of one unrighteously struck down in battle to be touched with the foot! In all battles warriors will certainly reprobate Vrikodara as long as the world will last. Without doubt, thou hast been struck dawn unrighteously! The valiant Rama of Yadu's race, O king, always used to say that there is no one equal to Duryodhana in encounters with the mace! He of the Vrishni race, O Bharata, used to boast of thee, O lord, in every assembly, saying,—Duryodhana of Kurus' race is a worthy disciple of mine!—Thou hast obtained that end which great *Rishis* have declared to be the high reward of a Kshatriya slain in battle with his face towards the foe! I do not, O bull among men, grieve for thee, O Duryodhana! I grieve only for thy mother Gandhari and thy sire, childless as they now are! Afflicted with sorrow, they will have to wander over the Earth, begging their food! Fie on Krishna of Vrishni's race, and on Arjuna of wicked understanding! They regard themselves con-

versant with the duties of morality, yet both of them stood indifferent whilst thou wert being slain! How will the other Pandavas, shameless though they be, O king, speak of the manner in which they have accomplished thy death? Thou art highly fortunate, O son of Gandhari, since thou hast been slain on the field of battle, O bull among men, while advancing fairly against the foe! Alas, what will be the plight of Gandhari who is now childless, and who hath lost all her kinsmen and relatives! What also will be the plight of the blind king! Fie on Kritavarman, on myself, as also on mighty car-warrior Kripa, since we have not yet gone to heaven with thy royal self before us! Fie on us, lowest of mortals, since we do not follow thee that wert the grantor of all wishes, the protector of all men, and the benefactor of all thy subjects! Through thy power, the abodes of Kripa, of myself, and of my sire, along with those of our dependants, O tiger among men, are full of wealth! Through thy grace, ourselves with our friends and relatives have performed many foremost of sacrifices with a profusion of presents to Brahmanas! Where shall such sinful persons as ourselves now go, since thou hast gone to heaven, taking with thee all the kings of the Earth? Since we three, O king, do not follow thee that art about to obtain the highest end (of life), it is for this that we are indulging in such lamentations! Deprived of thy companionship, reft of wealth, our memories painfully dwelling upon thy prosperity, alas, what will be our lot since we do not go with thee? Without doubt, O chief of Kuru's race, we shall have to wander in grief on the Earth! Deprived of thee, O king, where can we have peace and where can we have happiness? Going from this world, O monarch, and meeting with those mighty car-warriors (that have preceded thee), show thy regards to them, at my request, one after another, according to the order of their rank and years! Having offered worship to thy preceptor, that foremost of all wielders of bows, tell him, O king, that Dhrishtadyumna hath been slain by me! Embrace king Valhika, that mighty car-warrior, as also the ruler of the Sindhus, and Somadatta, and Bhurisravas, and the other foremost of kings that have preceded thee to heaven. At my request, embrace all of them and enquire after their welfare!—'

"Sanjaya continued,—'Having said these words unto the king deprived of his senses and lying with broken things, Aswatthaman once more cast his eyes on him and uttered these words:—If, O Duryodhana, thou hast any life in thee still, listen to these words that are so pleasant to hear! On the side of the Pandavas, only seven are alive, and among the Dhartarashtras, only we three! The seven on their side are the five brothers and Vasudeva and Satyaki; on our side, we three are myself and Kripa and Kritavarman! All the sons of Draupadi have been slain, as also all the children of Dhrishtadyumna! All the Panchalas too have been slain, as also the remnant of the Matsyas, O Bharata! Behold the vengeance taken for what they had done! The Pandavas are now childless! While

buried in sleep, the men and animals in their camp have all been slain! Penetrating into their camp in the night, O king, I have slain Dhrishtadyumna, that wight of sinful deeds, as one kills an animal!—Duryodhana then, having heard those words that were so agreeable to his heart, regained his senses and said these words in reply,—That which neither Ganga's son, nor Karna, nor thy sire, could achieve, hath at last been achieved by thee to-day, accompanied by Kripa and Bhoja! Thou hast slain that low wretch (viz., Dhrishtadyumna) who was commander of the Pandava forces, as also Sikhandin! In consequence of this I regard myself equal to Magavat himself! Good be to you all! Let prosperity be yours! All of us will again meet together in heaven!—Having said these words the high-souled king of the Kurus became silent. Casting off his griefs for all his (slain) kinsmen, he then gave up his life-breaths. His soul ascended to sacred heaven, while his body only remained on Earth. Even thus, O king, thy son Duryodhana breathed his last! Having provoked the battle first, he was slain by his foes at last! The three heroes repeatedly embraced the king and gazed steadfastly on him. They then ascended their cars. Having heard these piteous lamentations of Drona's son, I came away at early dawn towards the city. Even thus the armies of the Kurus and the Pandavas have been destroyed! Great and terrible have been that carnage, O king, caused by thy evil policy! After thy son ascended to heaven, I became afflicted with grief and the spiritual sight which the *Rishi* gave hath been lost by me!

Vaisampayana continued,—"The king, hearing of his son's death, breathed long and hot sighs, and became plunged into great anxiety."

SECTION X.

Vaisampayana said,—"After that night had gone away, the driver of Dhrishtadyumna's car gave intelligence to king Yudhishthira of the great slaughter that had been caused during the hour of sleep.

"The driver said,—"The sons of Draupadi, O king, have been slain, with all the children of Drupada himself, while they were heedless and trustfully asleep in their own camp! During the night, O king, thy camp has been exterminated by the cruel Kritavarman, and Kripa the son of Gotama, and the sinful Aswatthaman! Slaying thousands of men and elephants and steeds with lances and darts and battle-axes, those men have exterminated thy army! While thy army was being slaughtered like a forest cut down with axes, a loud wail was heard rising from thy camp! I am the sole survivor, O monarch, of that vast force! I have, O thou of virtuous soul, escaped with difficulty from Kritavarman at a time when

he was heedless !'—Hearing these evil tidings, Kunti's son Yudhishthira, however, capable of bearing up (against foes), fell down on the Earth, afflicted with grief at the loss of his sons. Advancing forward, Satyaki held the king in his embrace. Bhimasena and Arjuna and the two sons of Madri also stretched forth their arms. Having recovered his senses, the son of Kunti lamented in great affliction, uttering these words rendered indistinct by sorrow : 'Alas, having vanquished the foe, we have ourselves been vanquished in the end ! The course of events is difficult to be ascertained even by persons endued with spiritual sight ! The foe who were vanquished have become victorious ! Ourselves, again, while, victorious, are vanquished ! Having slain brothers and friends and sires and sons and well-wishers, and kinsmen, and counsellors, and having vanquished them all, we ourselves are vanquished at last ! Misery looks like prosperity, and prosperity looks like misery ! This our victory has assumed the shape of defeat. Our victory, therefore, has ended in defeat ! Having won the victory, I am obliged to grieve as an afflicted wretch ! How, then, can I regard it as a victory ? In reality, I have been doubly defeated by the foe ! They for whose sake we have incurred the sin of victory by slaying our kinsmen and friends, alas, they, after victory had crowned them, have been vanquished by defeated foes that were heedful ! Alas, through heedlessness have they been slain that had escaped from even Karna, that warrior who had barbed arrows and *nalikas* for his teeth, the sword for his tongue, the bow for his gaping mouth, and the twang of the bowstring and the sound of palms for his roars,—that angry Karna who never retreated from battle, and who was a very lion among men ! Alas, those princes that succeeded in crossing, by boats constituted by their own excellent weapons, the great Drona-ocean having cars for its deep lakes, showers of arrows for its waves, the ornaments of warriors for its gems, car-steeds for its animals, darts and swords for its fishes, elephants for its alligators, bows for its whirlpools, mighty weapons for its foam, and the signal of battle for its moonrise causing it to swell with energy, and the twang of the bowstring and the sound of palms for its roar,—alas, even those princes have from heedlessness been slain ! There is, in this world, no more powerful cause of death, as regards men, than heedlessness ! Prosperity abandons a heedless man from every side, and every kind of misery overtakes him ! The tall standard with excellent top that stood on his car was the wreath of smoke that infallibly indicated the Bhishma-fire. Shafts constituted its flames, and wrath was the wind that fanned it ! The twang of his formidable bow and the sound of his palms constituted the roar of that fire. Armour and diverse kinds of weapons were the *homa* libations that were poured into it. The vast hostile army was the heap of dry forest-grass that was assailed by that fire ! Alas, even they that had endured that fierce fire whose terrible energy was represented by the mighty weapons in Bhishma's hands, have at last

fallen through heedlessness ! A heedless person can never acquire knowledge, asceticism, prosperity, or great renown ! Behold, Indra has obtained great happiness after slaying all his foes heedfully ! Behold, the few survivors among our foes have, through our heedlessness, slain so many sons and grandsons of kings each of whom was really like Indra himself ! Alas, they have perished like merchants with rich freights perishing through carelessness in a shallow stream after having crossed the great ocean ! They whose bodies are now lying on the bare ground, slain by those vindictive wretches, have without doubt ascended to heaven ! I grieve, however, for the princess Krishna ! Alas, she will be plunged today in an ocean of grief ! Hearing of the slaughter of her brothers and sons and her venerable sire, the king of the Panchalas, without doubt she will fall down senseless on the Earth ! Her body emaciated by grief, she will not rise again ! Unable to bear the grief resulting from such affliction, and worthy as she is of happiness, alas, what will be her plight ? Cut to the quick by the slaughter of her sons and brothers, she will be like one scorched by fire !' Having in deep affliction indulged in these lamentations, that king of Kuru's race then addressed Nakula, saying,—'Go and bring the unfortunate princess Draupadi here along with all her maternal relations !' Obediently accepting that command of the king who equalled Yama himself in righteousness, Nakula speedily proceeded on his car to the quarters of Draupadi where that princess resided with all the wives of the Panchala king. Having despatched the son of Madri, Yudhishthira, crushed by grief, proceeded, with tears in his eyes and accompanied by those friends of his, to the field on which his sons had battled and which still teemed with diverse kinds of creatures. Having entered that cursed field abounding with fierce sights, the king saw his sons, well-wishers, and friends, all lying on the ground, covered with blood, their bodies mangled, and heads separated from their trunks. Beholding them in that plight, Yudishthira, that foremost of righteous men, became deeply afflicted. That chief of the Kurus then began to weep aloud and fell down on the Earth, deprived of his senses, along with all his followers."

SECTION XI.

Vaisampayana said,—"Beholding his sons, grandsons, and friends all slain in battle, the king's soul became overwhelmed with great grief, O Janamejaya ! Recollecting those sons and grandsons and brothers and allies, a deep sorrow took possesion of the illustrious monarch. Senseless and trembling, his eyes were bathed in tears. His friends then, themselves filled with anxiety, began to comfort him. At that time, Nakula, skilled in executing errands, arrived there on his car of solar effulgence, accompanied by the princess Krishna in great affliction. She had been residing at Upaplavya. Having

recevied that heart-rending intelligence about the slaughter of all her sons, she became exceedingly agitated. Trembling like a plantain tree shaken by the wind, the princess Krishna, arrived at the presence of Yudhishthira, fell down, afflicted by grief. Her face, adorned with eyes resembling a couple of full-blown lotuses, seemed to be darkened by grief like the Sun himself when enveloped in darkness. Beholding her prostrate on the Earth, the wrathful Vrikodara, of prowess incapable of being baffled, advancing hastily, raised her up and clasped her with his arms. The beautiful lady, comforted by Bhimasena, began to weep, and addressing the eldest son of Pandu with his brothers, said,—'By good luck, O monarch, having obtained the whole Earth, thou shalt enjoy her after the slaughter of thy brave sons in the observance of Kshatriya duties! By good luck, O son of Pritha, thou art happy at the thought of having obtained the whole Earth! By good luck, thy thoughts do not dwell on Subhadra's son whose tread resembled that of an infuriate elephant! By good luck, thou dost not, like myself while residing at Upaplavya, recollect thy heroic sons slaughtered in the observance of Kshatriya duties! O son of Pritha, hearing of the slaughter of those sleeping heroes by Drona's son of sinful deeds, grief burns me as if I were in the midst of a fire! If Drona's son be not made to reap the fruit of that sinful deed of his,—if, putting forth your prowess in battle, thou dost not take the life of that wretch of sinful deeds, along with the lives of all his followers,—then, listen to me, ye Pandavas, I shall sit here in *Praya!*' Having said these words, the helpless Krishna, the daughter of Yajnasena, sat by the side of the eldest son of Pandu, viz., king Yudhishthira the just. The royal sage Yudhishthira, of righteous soul, seeing his dear queen sit in *Praya,* addressed her, saying,—'O auspicious lady, O thou that art conversant with morality, all thy sons and brothers have righteously met with a noble death! It behoveth thee not to grieve for them! As regards Drona's son, he hath gone to a distant forest, O beautiful princess! How shalt thou, O lady, make thyself sure of his fall in battle?'

"Draupadi answered,—'I have heard that Drona's son hath a gem on his head, born with him! I shall see that gem brought to me after the slaughter of that wretch in battle! Placing that gem on thy head, O king, I shall endure to live! Even this is my resolve!' Having sade these words unto the royal son of Pandu, the beautiful Krishna approached Bhimasena and said these words of high purpose unto him:—'Remembering the duties of a Kshatriya, O Bhima, it behoveth thee to come to my rescue! Slay that man of sinful deeds like Magavat slaying Samvara! There is no one in this world who is equal to thee in prowess! It is known throughout the world how on an occasion of great calamity thou becamest at the town of Varanavata the refuge of all the Parthas! When again we were seen by Hidimva, it was thou that becamest our refuge in the same way! Like Magavat rescuing (his spouse, viz.,) the daughter of Puloma, thou hadst rescued my afflicted self, in Virata's city, from a great calamity! Like those great feats, O Partha,

that thou hast achieved in former days, slay now, O slayer of foes, the son of Drona and be thou happy!' Hearing these and other piteous lamentations of the princess, Kunti's son Bhimasena of great might could not endure them. He mounted upon his great car adorned with gold and took his beautiful bow with arrow placed on the string. Making Nakula his charioteer, and resolved slaying the son of Drona, he began to stretch his bow and caused his steeds to be urged without delay. Those steeds, fleet as the wind, thus urged, O tiger among men, proceeded with great speed. Possessed of great valor and unfading energy, Bhima set out from the Pandava camp and proceeded with great celerity along the track of Aswatthaman's vehicle."

SECTION XII.

Vaisampayana said,—"After the irresistible Bhimasena had set out, that bull of Yadu's race, possessed of eyes like lotus petals, addressed Kuru's son Yudhishthira, saying,—'O son of Pandu, this brother of thine, overwhelmed with grief at the slaughter of his sons, proceedeth alone to battle, from desire of slaying the son of Drona! O bull of Bharata's race, of all thy brothers, Bhima is thy dearest! Beholding him fallen into a great danger why dost thou not stir thyself? The weapon called *Brahmasira*, which that subjugator of hostile towns, viz., Drona, communicated to his son, is capable of consuming the whole world. The illustrious and highly blessed preceptor, that foremost of all wielders of bows, delighted with Dhananjaya, had given him that very weapon. Unable to endure it, his only son then begged it of him. Unwillingly he imparted the knowledge of that weapon to Aswathaman. The illustrious Drona knew the restlessness of his son. Acquainted with all duties, the preceptor laid this command on him, saying,—Even when overtaken by the greatest danger, O child, in the midst of battle, thou shouldst never use this weapon, particularly against human beings.—Even thus the preceptor Drona spoke unto his son. A little while after he again spoke, saying,—O bull among men, thou wilt not, it seems, walk in the path of the righteous!—Hearing those bitter words of his sire, the wicked-souled Aswathama, in despair of obtaining every kind of prosperity, began in grief to wander over the Earth. Then, O chief of the Kurus, while you were living in the woods, O Bharata, he came to Dwaraka and took up his abode there, worshipped by the Vrishnis. One day, after he had taken up his abode in Dwaraka, he came to me, without a companion and when I myself was without anybody by my side, on the sea-coast, and there smilingly addressing me, said,—O Krishna, that weapon, called *Brahmasira*, worshipped by gods and *Gandharvas*, which my sire, the preceptor of the Bharatas, of prowess incapable of being baffled, had obtained from Agastya after performing the austerest penances, is now with me, O Dasarha, as much as it is with my

sire! O foremost one of Yadu's race, in exchange for that celestial weapon, give me thy discus which is capable of slaying all foes in battle!—While he with joined hands and great importunity thus begged of me my discus, myself, O bull of Bharata's race, from desire of gladdening him, told him these words,—Gods, *Danavas, Gandharvas* men, birds and snakes, assembled together, are not equal to even a hundredth part of my energy. I have this bow, this dart, this discus, and this mace! I will give thee whichever amongst these thou desirest to have from me! Without giving me the weapon thou wishest to give, take from among these weapons of mine whichever thou mayst be able to wield and use in battle!—Thus addressed, the illustrious son of Drona, as if challenging me, solicited at my hands my discus of excellent nave and hard as thunder, possessed of a thousand spokes, and made of iron.—Take it,—I said unto him. Thus addressed, he rose suddenly and seized the discus with his left hand. He failed, however, to even move the weapon from the spot on which it lay. He then made preparations for seizing it with his right-hand. Having seized it then very firmly and having put forth all his strength, he still failed to either wield or move it. At this, Drona's son became filled with sorrow. After he was tired with the exertions he made, he ceased, O Bharata! When he withdrew his heart from that purpose, I addressed the anxious and senseless Aswatthaman and said,—He who is always regarded as the foremost of all human beings, that wielder of Gandiva, that warrior having white steeds yoked unto his car, that hero owning the prince of apes for the device on his standard, that hero who, desirous of vanquishing in a wrestling encounter the god of gods, viz., the blue-throated lord of Uma, gratified the great Sankara himself, that Phalguna than whom I have no dearer friend on Earth, that friend to whom there is nothing that I cannot give including my very wives and children, that dear friend Partha of unstained acts, never said unto me, O Brahmana, such words as these which thou hast uttered! That son whom I obtained through ascetic penances and observance of austere *Brahmacharya* for twelve years on the breast of Himavati whither I had gone for the purpose, that son of mine, viz., Praddyumna, of great energy and a portion of Sanatkumara himself, begotten by me upon my wife Rukmini who had practised vows as austere as mine, that hero even never solicited this best of objects, viz., this unrivalled discus, which thou of little understanding hast solicited! Rama of great might never said such words to me! Neither Gada, nor Samva, have ever asked that of me which thou hast asked! No one among the other great car-warriors of the Vrishni and the Andhaka race residing in Dwaraka has ever asked this of me which thou hast asked! Thou art the son of the preceptor of the Bharatas, thou art held in high respect by all the Yadavas! Let me ask thee, O foremost of car-warriors, with whom wouldst thou fight using this weapon?—Thus addressed by me, Drona's son replied, saying,—

After offering worship to thee, O Krishna, it was my intention to fight thee, O thou of unfading glory! It was for this, O Krishna that I solicited thee for thy discus which is adored by gods and *Danavas*! If I had got it I would then become invincible in the world! Having failed, O Kesava, in obtaining my almost unattainable wish, I am about to leave thee, O Govinda! Address me in fair words now! This terrible weapon is held by thee that art the foremost of all terrible persons! Unrivalled art thou for this weapon! There is none else in this world capable of possessing it"—Having said these words unto me, the son of Drona, taking many couples of steeds and much wealth and diverse kinds of gems, left Dwaraka. He is wrathful, wicked-souled, restless, and very cruel! He knows the weapon called Brahmasira Vrikodara should be protected from him!'"

SECTION XIII.

Vaisampayana said, —"Having said these words, that foremost of all wielders of weapons, viz., that delighter of all the Yadavas, mounted upon his excellent car equipt with every kind of powerful weapons. Unto that vehicle were yoked two pairs of foremost steeds of the Kamvoja breed, that were adorned with garlands of gold. The *Dhur* of that best of cars was of the hue of the morning sun. On the right was yoked the steed known as Saivya; on the left was placed Sugriva; the *Parshni* was borne by two others called Meghapushpa and Valahaka. There was seen on that car a celestial standard decked with gems and gold and created by the divine Artificer, and standing high like the *Maya* (of Vishnu himself). Upon that standard was Vinata's son (Garuda) shining with great splendour. Indeed, that enemy of snakes perched on the standard-top of Kesava who is Truth embodied. Then Hrishikesa, that foremost of all bowmen, mounted on that car. After him Arjuna of irresistible feats and Yudhishthira the king of the Kurus ascended the same vehicle Seated on that car, by the side of him of Dasarha's race who wielded the bow called *Sarnga*, the two sons of Pandu looked exceedingly beautiful, like the twin Aswins seated by the side of Vasava. Causing them to ascend on that car of his which was adored by all the world, he of Dasarha's race urged those foremost of steeds endued with great fleetness. Those steeds then suddenly flew, taking after them that excellent vehicle ridden by the two sons of Pandu and by that bull of Yadu's race. Endued with great speed, as those animals bore away the wielder of *Sarnga*, loud became the noise caused by their rush, like that of birds coursing through the air. Proceeding with great speed, they soon came up, O bull of Bharata's race, with the mighty bowman Bhimasena in whose wake they had followed. Although those great car-warriors met Bhima, they failed however to stop that son of

Kunti, as, filled with wrath, he proceeded fiercely towards the foe In the very sight of those illustrious and firm bowmen, Bhima, by means of his very fleet steeds, proceeded towards the bank of the river brought down by Bhagiratha. He beheld the high-souled and illustrious and dark-complexioned and island-born Vyasa sitting near the edge of the water in the midst of many *Rishis.* And he also saw Drona's son of wicked deeds sitting beside them, covered with dust, attired in a pince of cloth made of *Kusa* grass, and smeared all over with clarified butter. The mighty-armed Bhimasena, the son of Kunti, taking up his bow with shaft fixed on it, rushed to. ards Aswatthaman, and said,—'Wait, wait!' Drona's son, beholding that terrible bowman coming towards him bow in hand, and his two brothers on Janarddana's car, became exceedingly agitated and thought his hour had come. Of soul incapable of being depressed, he called to his mind that high weapon (which he had obtained from his sire). He then took up a blade of grass with his left hand. Fallen into great distress, he inspired that blade of grass with proper *mantras* and converted it into that powerful celestial weapon. Unable to brook the arrows (of the Pandavas) and the presence of those wielders of celestial weapons, he uttered in wrath these terrible words, viz.,—'For the destruction of the Pandavas.' Having said these words, O tiger among kings, the valiant son of Drona let off that weapon for stupefying all the worlds. A fire then was born in that blade of grass, which seemed capable of consuming the three worlds like the all-destroying Yama at the end of the *Yuga.*"

SECTION XIV.

Vaisampayana said,—"At the very outset the mighty-armed hero of Dasarha's race understood from signs the intention of Drona's son. Addressing Arjuna, he said,—'O Arjuna, O son of Pandu, the time is come for the use of that celestial weapon which is in thy memory and the knowledge of which was imparted to thee by Drona! For protecting thyself as also thy brothers, O Bharata, shoot in this battle that weapon which is capable of neutralising all weapons!' Thus addressed by Kesava, Arjuna, that slayer of hostile heroes, quickly alighted from the car, taking with him his bow with shaft fixed on the string. Softly wishing good unto the preceptor's son and then unto himself, and unto all his brothers, that scorcher of foes then bowed unto all the gods and all his superiors and let off his weapon, thinking of the welfare of all the worlds and uttering the words,—'Let Aswatthaman's weapon be neutralised by this weapon!' That weapon, quickly let off by the wielder of *Gandiva,* blazed up with fierce flames like the all-destroying fire that appears at the end of the *Yuga.* Similarly, the weapon that had been shot by Drona's son of fierce energy, blazed up with terrible flames within a huge sphere of fire. Numerous

peals of thunder were heard; thousands of meteors fell; and all living creatures became inspired with great dread. The entire welkin seemed to be filled with noise and assumed a terrible aspect with those flames of fire. The whole Earth with her mountains and waters and trees, trembled. Then the two great *Rishis*, viz., Narada who is the soul of every creature, and the grandsire of all the Bharata princes, (viz., Vyasa), beholding those two weapons scorching the three worlds, showed themselves there. The two *Rishis* sought to pacify the two heroes Aswatthaman and Dhananjaya. Conversant with all duties and desirous of the welfare of all creatures, the two sages, possessed of great energy, stood in the midst of those two blazing weapons. Incapable of being overwhelmed by any force, those two illustrious *Rishis*, placing themselves between the two weapons, stood like two blazing fires. Incapable of being checked by any creature endued with life, and adored by gods and *Danavas*, they two acted in this way, neutralising the energy of the two weapons and doing good to all the world.

"The two *Rishis* said,—"Those great car-warriors who have fallen in this battle were acquainted with diverse kinds of weapons. They, however, never shot such a weapon upon human beings. What act of rashness is this, ye heroes, that ye have done?"

SECTION XV.

Vaisampayana said,—"At the very sight, O tiger among men, of those two *Rishis* possessed of splendour like that of fire, Dhananjaya quickly resolved to withdraw his celestial shaft. Joining his hands, he addressed those *Rishis*, saying,—'I used this weapon, saying,—Let it neutralise the (enemy's) weapon! —If I withdraw this high weapon, Drona's son of sinful deeds will then, without doubt, consume us all with the energy of his weapon. Ye two are like gods! It behoveth you to devise some means by which our welfare as also that of the three worlds may be secured!'—Having said these words, Dhananjaya withdrew his weapon! The withdrawal of that weapon by the gods themselves in battle is exceedingly difficult. Not excepting the great Indra himself, there was nobody save the son of Pandu, who was capable of withdrawing that high weapon after it had once been let off. That weapon was born of *Brahma* energy. No person of uncleansed soul can bring it back after it is once let off. Only one that leads the life of a *Brahmacharin* can do it. If one who has not practised the vow of *Brahmacharya* seeks to bring it back after having shot it, it strikes off his own head and destroys him with all his equipments. Arjuna was a *Brahmacharin* and an observer of vows. Having obtained that almost unobtainable weapon, he had never used it even when plunged into situations of the greatest danger. Observant of the vow of truth, possessed of great heroism, leading the life of a *Brahmacharin*, the son of Pandu was submissive and obedient to all his superiors. It was for

this that he succeeded in withdrawing his weapon. Drona's son, beholding those two *Rishis* standing before him, could not by his energy withdraw his own terrible weapon. Unable to withdraw the high weapon in battle, Drona's son, O king, with a cheerless heart, said unto the island-born *Rishi* these words,—'Threatened by a great danger, and desirous of protecting my life, I let off this weapon, through fear of Bhimasena, O sage! This Bhimasena of false behaviour, acted sinfully, O holy one, while slaying the son of Dhritarashtra in battle! It is for this, O regenerate one, that of uncleansed soul as I am, I let off this weapon! I dare not, however, withdraw it now! Having inspired this irresistible and celestial weapon with the energy of fire, I let it off for the destruction of the Pandavas. Contrived for the destruction of the Pandavas, that weapon, therefore, will take away the lives of all the sons of Pandu. O regenerate one, I have, in wrath, done this sinful deed! I invoked this weapon in battle for the destruction of the Pandavas!'

"Vyasa said,—'Pritha's son Dhananjaya, O child, was acquainted with the weapon called *Brahmasira*. Neither from wrath, nor for thy destruction in battle, did he shoot this weapon. Arjuna, on the other hand, used it for baffling thy weapon. He has again withdrawn it! Having obtained even the *Brahma* weapon through thy sire's instructions, the mighty-armed Dhananjaya did not fall off from a Kshattriya's duties. Arjuna is possessed of such patience, and such honesty. He is, besides, conversant with every weapon. Why dost thou seek to compass the destruction of such a person with all his brothers? That region where the weapon called *Brahmasira* is baffled by another high weapon, suffers a drought for twelve years for the clouds do not pour a drop of water there for this period! For this reason, the mighty-armed son of Pandu, although he had the power, would not still, from desire of doing good to living creatures, baffle thy weapon with his! The Pandavas should be protected; thy own self should be protected; the kingdom also should be protected. Therefore, O thou of mighty-arms, withdraw this celestial weapon of thine! Dispel this wrath from thy heart and let the Pandavas be safe! The royal sage Yudhishthira never desires to win victory by perpetrating any sinful act.* Give unto these that gem which is on thy head. Taking that, the Pandavas will in return grant thee thy life!'

"Drona's son said,—'This my gem is more valuable than all the wealth that has ever been earned by the Pandavas and the Kauravas! If this gem is worn, the wearer ceases to have any fear from weapons or disease or hunger! He ceases to have any fear of gods and *Danavas* and *Nagas*? His apprehensions from *Rakshasas* as also from robbers will cease. Even these are the virtues of this gem of mine! I cannot, by any means, part with it! That, however, O holy one, which thou sayest, should be done by me. Here is this gem! Here is myself! This blade of grass (inspired into a fatal weapon) will,

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* I think, the meaning of this is that Yudhishthira would not reign by killing thee.—T.

however, fall into the wombs of the Pandava women, for this weapon is high and mighty, and incapable of being frustrated! O regenerate one, I am unable to withdraw it, having once let it off! I will now throw this weapon into the wombs of the Pandava women. As regards thy commands in other respects, O holy one, I shall certainly obey them!'

"Vyasa said,—'Do then this. Do not, however, entertain any other purpose, O sinless one! Throwing this weapon into the wombs of the Pandava women, stop thyself!"

Vaisampayana continued,—"The son of Drona, having heard these words of the island-born, threw that uplifted weapon into the wombs of the Pandava women."

SECTION XVI.

Vaisampayan said,—"Understanding that that weapon was thrown (into the wombs of the Pandava women) by Drona's son of sinful deeds, Hrishikesa, with a cheerful heart, said these words unto him:—'A certain Brahmana of pious vows, beholding Virata's daughter who is now daughter-in-law to Arjuna, while she was at Upaplavya, said,—While the Kuru line will become extinct, a son will be born to thee. This thy son for that reason, wlll be called by the name of Parikshit!—The words of that pious man shall become true! The Pandavas shall have a son called Parikshit! Unto Govinda, that foremost one of the Satwata race, while he was saying these words, Drona's son, filled with wrath, replied, saying,—'This, O Kesava, that thou sayest from thy partiality for the Pandavas, shall not happen! O thou of eyes like lotus petals, my words cannot but be fulfilled! Uplifted by me, this weapou of mine shall fall on the foetus that is in the womb of Virata's daughter,—upon that foetus which thou, O Krishna, art desirous of protecting!'

"The holy one said,—'The fall of this mighty weapon will not be fruitless. The foetus will die. But being dead, it will live again and have a long life! As regards thyself, all wise men know thee for a coward and a sinful wretch! Always engaged in sinful acts, thou art the slayer of children! For this reason, thou must have to bear the fruit of these thy sins! For three thousand years thou shalt wander over this Earth, without a companion and without being able to talk with any one! Alone and without anybody by thy side, thou shalt wander through diverse countries! O wretch, thou shalt have no place in the midst of men! The stench of puss and blood shall emanate from thee, and inaccessible forests and dreary moors shall be thy abode! Thou shalt wander over the Earth, O thou of sinful soul, with the weight of all diseases on thee! The heroic Parikshit, attaining to age and a knowledge of the Vedas and

the practice of pious vows, shall obtain all weapons from the son Saradwat! Having obtained a knowledge of all high weapons, and observant of all Kshattriya duties, that righteous-souled king shall rule the Earth for sixty years! More than this, that boy shall become the mighty-armed king of the Kurus, known by the name of Parikshit, before thy very eyes, O thou of wicked soul! Though burnt by the energy of thy weapon's fire, I shall revive him! O lowest of men, behold the energy of my austerities and my truth!'

"Vyasa said,—'Since, disregarding us, thou hast perpetrated this exceedingly cruel act, and since thy behaviour is such although thou art a good Brahmana (by birth), therefore, those excellent words that Devaki's son has said, will, without doubt, be realised in thy case, an adopter as thou hast been of Kshattriya usages!

"Aswatthaman said,—'With thyself among all men, O holy one, I shall live! Let the words of this illustrious and foremost of men become true!

Vaisampayana continued,—"Drona's son then, having made over his gem to the high-souled Pandavas, cheerlessly proceeded, before their eyes, to the forest. The Pandavas, who had killed and chastised all their foes, placed Govinda and the island-born Krishna and the great ascetic Narada at their head, and taking the gem that was born with Aswatthaman, quickly came back to the intelligent Draupadi who was sitting in observance of the *Praya* vow.

Vaisampayana continued,—"Those tigers among men, borne by their excellent steeds resembling the wind in fleetness, came back, with him of Dasarha's race, to their encampment. Speedily alighting from their cars, those great car-warriors, themselves much more afflicted, beheld, Drupada's daughter Krishna afflicted with woe. Approaching the cheerless princess stricken with sorrow and grief, the Pandavas with Kesava, sat round her. Then the mighty Bhimsena, desired by the king, gave that celestial gem unto her and said these words:—'This gem, O amiable lady, is thine! The slayer of thy sons hath been vanquished! Rise, casting off thy sorrow, and recollect the duties of a Kshattriya lady! O thou of black eyes, when Vasudeva was about to set out (from Upaplavya) on his mission of peace, thou hadst, O timid lady, said even these words unto the slayer of Madhu,—I have no husbands! I have no sons, nor brothers! Nor art thou alive, O Govinda, since the king desires for peace!—Those bitter words addressed by thee to Krishna, that foremost of persons! It behoveth thee to recollect those words of thine that were so consistent with Kshattriya usages! The wretched Duryodhana, that obstacle on the way of our sovereignty, has been slain. I have quaffed the blood of the living Dussasana! We have paid off the debt we owed to our enemy! People, while talking, will not be able to censure us any longer! Having vanquished Drona's son, we have set him free for the sake of his being a Brahmana and of the respect that should be shown to our deceased pre-

ceptor! His fame hath been destroyed, O goddess, only his body remains! He has been divested of his gem and on Earth he has been reft of his weapons!'

"Draupadi said,—'I desired to only pay off our debt for the injury we have sustained. The preceptor's son is worthy of my reverence as the preceptor himself! Let the king bind this gem on his head, O Bharata!'—The king then, taking that gem, placed it on his head, at the desire of Draupadi and regarding it as a gift from the preceptor. Holding on his head that excellent and celestial gem, the puissant king looked beautiful like a mountain with the moon above it. Though stricken with grief on account of the death of her sons, the princess Draupadi, possessed of great mental strength, gave up her vow. Then king Yudhishthira enquired of the mighty-armed Krishna, saying the following words.

SECTION XVII.

Vaisampayana said,—"After all the troops had been slain during the hour of sleep by those three car-warriors, king Yudhishthira in great grief said these words unto him of Dasarha's race:—'How, O Krishna, could my sons, all of whom were mighty car-warriors, be slaughtered by the sinful and wretched Aswatthaman of no great skill in battle? How also could Drona's son slay the children of Drupada, all of whom were accomplished in weapons, possessed of great prowess, and capable of battling with hundreds of thousands of foes? How could he slay that foremost of car-warriors, viz., Dhrishtadyumna, before whom the great bowman Drona himself could not appear? Whas act was done by the preceptor's son, O bull among men, in consequence of which he succeeded in slaying, single-handed, all our men in battle?'

"The holy one said,—'Verily, Drona's son had sought the aid of that highest of all the gods, viz., the eternal Mahadeva. It was for this that he succeeded in slaying, single-handed, so large a number of warriors. If Mahadeva be gratified, he can bestow even immortality! Girisa can give such valour as will succeed in checking Indra himself. I know Mahadeva truly, O bull of Bharata's race! I know also his various acts of old. He, O Bharata, is the beginning, the middle, and the end of all creatures! This entire universe acts and moves through his energy! The puissant Grandsire, desirous of creating living creatures, saw Rudra; and the Grandsire asked him, saying,—Create living creatures without delay!—Thus asked, Rudra of tawny locks, saying,—So be it! plunged into the water and practised austerities for a long time, inasmuch as he was sensible of the defects of living creatures. Having waited in expectation of Rudra for a very long time, the Grandsire, by a fiat of his will, invoked into existence another being for making him the creator of all kinds of living

things. Beholding Girisa plunged into the waters, this (second) being said unto his sire,—If there be no being born before me, then I will create living creatures!—His sire replied unto him, saying,—There is no other first-born being besides thee! This Sthanu has plunged into the water! Go and create living creatures, without any anxiety!—That being then created many living creatures, having Daksha for their first, who created all these creatures of four kinds! As soon, however, as they were created, they ran, O king, towards their sire, afflicted with hunger and desirous of devouring him. The second being whom Brahman had created, thereupon ran towards him, desirous of protection from his own offspring. And he said unto the Grandsire,—O illustrious one, protect me from these, and let these creatures have their food assigned unto them! —Then the Grandsire assigned herbs and plants and other vegetables as their food, and unto those that were strong he assigned the weaker creatures as the means of sustenance. Their sustenance having been thus assigned, the newly created creatures all went away to regions they pleased, and cheerfully multiplied by union with their respective species. After the creatures had multiplied and the Grandsire had become well pleased, the first-born rose from water and beheld the living creation. He saw that diverse kinds of creatures had been created and that they had multiplied by their own energy. At this sight, Rudra became angry and caused his procreative limb to disappear in the bowels of the Earth. The unfading Brahman, soothing him by soft words, said unto him,—O Sarva, what wert thou doing so long within the water? For what reason also hast thou caused thy limb of generation to disappear in the bowels of the Earth?—Thus questioned, that lord of the universe wrathfully answered the lord Brahman,—Somebody else has created all these creatures! What purpose then would be served by this limb of mine?* I have, by my austerities, O Grandsire, created food for all these creatures. These herbs and plants also will multiply like those that will subsist upon them!—Having said these words, Bhava went away, in cheerlessness and rage, to the foot of the Munjavat mountains for practising severer austerities.'"

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* The sense seems to be that both food and creatures having been ordained after this fashion, there was no further need of a creative principle. Hence Rudra's wrath.—T.

SECTION XVIII.

"The holy one said,—After the *Krita yuga* had elapsed, the gods, desirous of performing a sarifice, duly made preparations for one according to the directions laid down in the Vedas. They collected clarified butter and the other requisites. And they not only devised what the requisites of their sacrifice should be, but also determined those amongst themselves that should have a share in the sacrificial offerings. Not knowing Rudra truly, the celestials, O king, assigned no share for the divine Sthanu. Seeing that the celestials assigned to him no share in the sacrificial offerings, Sthanu, clad in deer skins, desired to destroy that Sacrifice and with that object constructed a bow. There are four kinds of Sacrifices, viz, the Loka-Sacrifice, the Sacrifice of especial rites, the eternal domestic Sacrifice, and the Sacrifice consisting in the gratification derived by man from his enjoyment of the five elemental substances and their compounds. It is from these four kinds of Sacrifice that the universe has sprung.* Kaparddin constructed that bow using as materials the first and the fourth kinds of Sacrifices. The length of that bow was five cubits. The sacred (*Mantra*) *Vashat*, O Bharata, was made its string. The four parts, of which a Sacrifice consists, became the adornments of that bow. Then Mahadeva, filled with rage, and taking up that bow, proceeded to that spot where the celestials were engaged in their Sacrifice. Beholding the unfading Rudra arrive there attired as a *Brahmacharin* and armed with that bow, the goddess Earth shrank with fear and the very mountains began to tremble. The very wind ceased to move, and fire itself, though fed, did not blaze forth. The stars in the firmament, in anxiety, began to wander in irregular courses. The Sun's splendour decreased. The disc of the Moon lost its beauty. The entire welkin became enveloped in a thick gloom. The celestials, overwhelmed, knew not what to do. Their Sacrifice ceased to blaze forth. The gods were all terrified. Rudra then pierced the embodiment of Sacrifice with a fierce shaft in the heart. The embodied form of Sacrifice, assuming the shape of a deer, fled away, with the god of fire. Approaching heaven in that form, he blazed forth in beauty. Rudra, how-

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* Nilkantha explains the four kinds of Sacrifice mentioned here as follows :—*Loka*-Sacrifice means the desire cherished by everybody for being regarded as good : *Kriya*-Sacrifice means the especial rites performed on especial occasions ; *Griha*-Sacrifice is the daily performance of those religious rites that are enjoined in the scriptures, such as the *Agni-hotra*, &c., &c. Lastly, *Nri*-Sacrifice is the enjoyment by man of the things amidst which his life is cast and the happiness he derives from that enjoyment. How the universe can be said to depend upon or to have sprung from these four kinds of Sacrifice is more than what I can understand.—T.

ever, O Yudhishthira, pursued him through the skies. After Sacrifice had fled away, the gods lost their splendours. Having lost their senses, the gods were stupefied. Then the three-eyed Mahadeva, with his bow, broke in rage the arms of Savitri, and plucked out the eyes of Bhaga and the teeth of Pushna. The gods then fled away, as also all the several parts of Sacrifice. Some amongst them, reeling as they sought to fly away, fell down senseless. The blue-throated Rudra, having agitated them thus, laughed aloud and whirling the horn of his bow, paralysed them. The celestials then uttered a cry. At their command, the string of the bow broke. The string having broken, the bow became stretched into a line. The gods then approached the bowless god of gods and, with the embodied form of Sacrifice, sought the protection of the puissant Mahadeva and endeavoured to gratify him. Gratified, the great god threw his wrath into the water. O king, that wrath, assuming the form of fire, is always employed in consuming that liquid element. He then gave unto Savitri his arms, Bhaga his eyes, and Pushna his teeth. And he also restored the Sacrifices themselves, O Pandava! The world once more became safe and sound. The gods assigned unto Mahadeva all the libations of clarified butter as the share of great deity. O monarch, when Mahadeva had become angry, the whole world had thus become agitated: when he became gratified, everything became safe. Possessed of great energy, the god Mahadeva was gratified with Aswatthaman. It was for this that thy sons, those mighty car-warriors, could be slain by that warrior. It was for this that many other heroes, viz., the Panchalas, with all their followers, could be slain by him. Thou shouldst not suffer thy mind to dwell on it. It was not Drona's son that accomplished that act. It was done through the grace of Mahadeva. Do now what should next be done.

FINIS.

THE MAHABHARATA

STREE PARVA

THE MAHABHARATA

STREE PARVA,

SECTION I.

(*Jalapradanika Parva*).

Bowing down unto Narayana, and Nara the foremost of male beings, and unto the goddess Saraswati, must the word JAYA be uttered.

Janamejaya said,—"After Duryodhana had fallen and after all the warriors also had fallen, what, O sage, did king Dhritarashtra do on receipt of the intelligence? What also did the high-souled Kuru king Yudhishthira the son of Dharma do? What did the three survivors (of the Kuru army, viz.,) Kripa and the others do? I have heard everything about the feats of Aswtthaman. Tell me what happened after that mutual denunciation of curses. Tell me all that Sanjaya said unto the blind old king!"

Vaisampayana said,—After he had lost his century of sons, king Dhritarashtra, afflicted with grief on that account, cheerless, and looking like a tree shorn of its branches, became overwhelmed with anxiety and lost his power of speech. Possessed of great wisdom, Sanjaya, approaching the monarch, addressed him, saying,—'Why dost thou grieve, O monarch? Grief does not serve any purpose! Eight and ten *Akshauhinis* of combatants, O king, have been slain! The Earth hath become desolate, and is almost empty now! Kings of diverse realms, hailing from diverse quarters, united with thy son (for aiding him in battle) and have all laid down their lives. Let now the obsequial rites of thy sires and sons and grandsons and kinsmen and friends and preceptors be performed in due order!' "

Vaisampayana continued,—"Destitute of sons and counsellors and all his friends, king Dhritarashtra of great energy suddenly fell down on the Earth like a tree uprooted by the wind.

"Dhritarashtra said,—Destitute as I am of sons and counsellers and all my friends, I shall, without doubt, have to wander in sorrow over the Earth! What need have I now of life itself, reft as I am of kinsmen and friends and resembling as I do a bird shorn of its wings and afflicted with decrepitude? Shorn of kingdom, deprived of kinsmen, and destitute of eyes, I cannot, O thou of great wisdom, shine any longer on Earth like a luminary shorn of its splendours! I did not follow the counsels of friends, of Jamadagni's son, of the celestial *Rishi* Narada, and of the island-born Krishna, while they

offered me counsel! In the midst of the assembly, Krishna told me what was for my good, saying,—A truce to hostilities, O king! Let thy son take the whole kingdom! (Give but five villages to the Pandavas)!—Fool that I was, for not following that advice, I am now obliged to repent so poignantly! I did not listen to the righteous counsels of Bhishma! Alas, having heard of the slaughter of Duryodhana whose roars were as deep as those of a bull, having heard also of the death of Dussasana and the extinction of Karna and the setting of the Drona-sun, my heart does not break into pieces! I do not, O Sanjaya, remember any evil act committed by me in former days, whose consequences, fool that I am, I am suffering today! Without doubt, I committed great sins in my former lives, for which the supreme Ordainer has set me to endure such a measure of grief! This destruction of all my kinsmen, this extermination of all my well-wishers and friends, at this old age, has come upon me through the force of Destiny. What other man is there on Earth who is more afflicted than my wretched self? Since it is so, let the Pandavas behold me this very day firmly resolved to betake myself to the long way that leads to the regions of Brahman!' "*

Vaisampayana continued,—"While king Dhritarashtra was indulging in such lamentations, Sanjaya addressed him in the following words for dispelling his grief,—'Cast off thy grief, O monarch! Thou hast heard the conclusions of the Vedas and the contents of diverse scriptures and holy writ, from the lips of the old, O king! Thou hast heard those words which the sages said unto Srinjaya while the latter was afflicted with grief on account of the death of his son! When thy son, O monarch, caught the pride that is born of youth, thou didst not accept the counsels offered unto thee by thy well-wishers. Desirous of fruit, thou didst not, through covetousness, do what was really for thy benefit! Thy own intelligence, like a sharp sword, has wounded thee. Thou didst generally pay court to those that were of wicked behaviour! Thy son had Dussasana for his counseller, and the wicked-souled son of Radha, and the equally wicked Sakuni and Chritrasena of foolish understanding, and Salya. Thy son (by his own behaviour) made the whole world his enemy. Thy son, O Bharata, did not obey the words of Bhishma the reverend chief of the Kurus, of Gandhari and Vidura, of Drona, O king, of Kripa the son of Saradwat, of the mighty-armed Krishna, of the intelligent Narada, of many other *Rishis*, and of Vyasa himself of immeasurable energy! Though possessed of prowess, thy son was of little intelligence, proud, always desirous of battle, wicked, ungovernable, and discontented. Thou art possessed of learning and intelligence and art always truthful! They that are so righteous and possessed of such intelligence as thou, are never stupefied by grief! Virtue was regarded by none. Battle was the one word on their lips. For this the Kshatriya order has been exterminated aud the fame of thy foes enhanced! Thou hadst occupied the position of an umpire, but thou didst not

* The sense seems to be that Dhritarashtra expresses a wish for betaking himself to the woods for preparing himself for death.—T.

utter one word of salutary advice. Unfitted as thou wert for the task, thou didst not hold the scales evenly. Every person should, at the outset, adopt such a beneficial line of action that he may not have, in the end, to repent for something already done by him. Through affection for thy son, O monarch, thou didst what was agreeable to Duryodhana. Thou art obliged to repent for that now ! It behoveth thee, however, not to give way to grief ! The man whose eyes are directed towards only the honey without being once directed to the fall, meets with destruction through his covetousness for honey. Such a man is obliged to repent even like thee ! The man who indulges in grief never wins wealth. By grieving one loses the fruits one desires. Grief is again an obstacle to the acquisition of objects dear to us. The man who gives way to grief loses even his salvation. The man who shrouds a burning coal within the folds of his attire and is burnt by the fire that is kindled by it, would be pronounced a fool if he grieves for his injuries. Thyself, with thy son, hadst, with your words, fanned the Partha-fire and with your covetousness acting as clarified butter caused that fire to blaze forth, into consuming flames. When that fire thus blazed forth thy sons fell into it like insects. It behoveth thee not, however, to grieve for them now that they have all been burnt in the fire of the enemy's arrows. The tear-stained face, O king, which thou bearest now is not approved by the scriptures or praised by the wise. These tears, like sparks of fire, burn the dead for whom they are shed. Kill thy grief with thy intelligence, and bear thyself up with the strength of thy own self !' Thus was the king comforted by the high-souled Sanjaya. Vidura then, O scorcher of foes, once again addressed the kiug, displaying great intelligence."

SECTION II.

Vaisampayana said,—"Listen, O Janamejaya, to the nectarlike words that Vidura said unto the son of Vichitravirya and by which he gladdened that bull among men !

"Vidura said,—'Rise, O king ! Why art thou stretched on the Earth ? Bear thyself up with thy own self ! O king, even this is the final end of all living creatures ! Everything massed together ends in destruction ; everything that gets high is sure to fall down. Union is certain to end in separation ; life is sure to end in death. The Destroyer, O Bharata, drags both the hero and the coward. Why then, O bull amongst Kshatriyas, should not Kshatriyas engage in battle ? He that does not fight, is seen to escape with life. When, however, one's time comes, O king, one cannot escape. As regards living creatures, they are non-existent at first. They exist in the period that intervenes. In the end they once more become non-existent. What matter of grief then is there in this ? The man that indulges in grief

succeeds not in meeting with the dead. By indulging in grief, one does not himself die. When the course of the world is such, why dost thou indulge in sorrow? Death drags all creatures, even the gods. There is none dear or hateful to death, O best of the Kurus! As the wind tears off the tops of all blades of grass, even so, O bull of Bharata's race, Death overmasters all creatures. All creatures are like members of a caravan bound for the same destination. (When death will encounter all) it matters very little whom he meets with first. It behoveth thee not, O king, to grieve for those that have been slain in battle. If the scriptures are any authority, all of them must have obtained the highest end. All of them were versed in the Vedas; all of them had observed vows. Facing the foe, all of them have met with death. What matter of sorrow is there in this? Invisible they had been (before birth). Having come from that unknown region, they have once more become invisible. They are not thine, nor art thou theirs. What grief then is there in such disappearance? If slain, one wins heaven. By slaying, fame is won. Both these, with respect to us, are productive of great merit. Battle, therefore, is not bootless. No doubt, Indra will contrive for them regions capable of granting every wish. These, O bull among men, become the guests of Indra. Men cannot, by sacrifices with profuse gifts, by ascetic penances and by learning, go so speedily to heaven as heroes slain in battle. On the bodies of hostile heroes constituting the sacrificial fire, they poured their arrowy libations, Possessed of great energy, they had in return to endure the arrowy libations (poured upon them by their enemies). I tell thee, O king, that for a Kshatriya in this world there is not a better road to heaven than battle! They were all high-souled Kshatriyas; possessed of bravery, they were ornaments of assemblies. They have attained to a high state of blessedness. They are not persons for whom we should grieve! Comforting thyself by thy own self, cease to grieve, O bull among men! It behoveth thee not to suffer thyself to be overwhelmed with sorrow and to abandon all action! There are thousands of mothers and fathers and sons and wives in this world. Whose are they, and whose are we? From day to day thousands of causes spring up for sorrow and thousands of causes for fear. These, however, affect the ignorant but are nothing to him that is wise. There is none dear or hateful to Time, O best of the Kurus! Time is indifferent to none. All are equally dragged by time. Time causeth all creatures to grow, and it is Time that destroyeth everything. When all else is asleep, Time is awake. Time is irresistible. Youth, beauty, life, possessions, health, and the companionship of friends, all are unstable. He that is wise will never covet any of these. It behoveth thee not to grieve for what is universal. A person may, by indulging in grief, himself perish, but grief itself, by being indulged in, never becomes light. If thou feelest thy grief to be heavy, it should be counteracted by not indulging in it. Even this is the medicine for grief, viz., that one should not indulge in it. By dwelling on it, one cannot lessen it. On the other hand,

it grows with indulgence, Upon the advent of evil or upon the bereavement of something that is dear, only they that are of little intelligence suffer their minds to be afflicted with grief. This is neither Profit, nor Religion, nor Happiness, on which thy heart is dwelling. The indulgence of grief is the certain means of one's losing one's objects. Through it, one falls away from the three great ends of life (viz., religion, profit, and pleasure). They that are destitute of contentment, are stupefied on the accession of vicissitudes dependent upon the possession of wealth. They, however, that are wise, are, on the other hand, unaffected by such vicissitudes. One should kill mental grief by wisdom, just as physical grief should be killed by medicine. Wisdom hath this power. They, however, that are foolish, can never obtain tranquillity of soul. The acts of a former life closely follow a man, insomuch that they lie by him when he lies down, stay by him when he stays, and run with him when he runs. In those conditions of life in which one acts well or ill, one enjoys or suffers the fruit thereof in similar conditions. In those forms (of physical organisation) in which one performs particular acts, one enjoys or suffers the fruits thereof in similar forms. One's own self is one's own friend, as, indeed, one's own self is one's own enemy. One's own self is the witness of one's acts, good and evil. From good acts springs a state of happiness, from sinful deeds springs woe. One always obtains the fruit of one's acts. One never enjoys or suffers weal or woe that is not the fruit of one's own acts. Intelligent persons like thee, O king, never sink in sinful enormities that are disapproved by knowledge and that strike at the very root (of virtue and happiness).' "

SECTION III.

"Dhritarashtra said,—"O thou of great wisdom, my grief has been dispelled by thy excellent words! I desire, however, to again hear thee speak. How, indeed, do those that are wise free themselves from mental grief born of the advent of evils and the bereavement of objects that are dear?

"Vidura said,—'He that is wise obtains tranquillity by subduing both grief and joy through means by which one may escape from grief and joy. All those things about which we are anxious, O bull among men, is ephemeral. The world is like a plantain tree, without enduring strength, Since the wise and the foolish, the rich and the poor, all, divested of their anxieties, sleep on the crematorium, with bodies reft of flesh and full of bare bones and shrivelled sinews, whom amongst them will the survivors look upon as possessed of distinguishing marks by which the artributes of birth and beauty may be ascertained? (When all are equal in death) why should human beings, whose understandings are always deceived (by the things of this world) covet one another's rank and position? The learned

say that the bodies of men are like houses. In time these are destroyed. There is one being, however, that is eternal! As a person, casting off one attire, whether old or new, wears another, even such is the case with the bodies of all embodied beings. O son of Vichitravirya, creatures obtain weal or woe as the fruit of their own acts. Through their acts they obtain heaven, O Bharata, or bliss, or woe. Whether able or unable, they have to bear their burdens which are the result of their own acts. As amongst earthen pots some break while still on the potter's wheel, some while partially shaped, some as soon as brought into shape, some after removal from the wheel, some while in course of being removed, some after removal, some while wet, some while dry, some while being burnt, some while being removed from the kiln, some after removal therefrom, and some while being used, even such is the case with the bodies of embodied creatures. Some are destroyed while yet in the womb, some after coming out of the womb, some on the day after, some on the expiration of a fortnight or of a month, some on the expiration of a year or of two years, some in youth, some in middle age, and some when old. Creatures are born or destroyed according to their acts in previous lives. When such is the course of the world, why do you then indulge in grief? As men, while swimming in sport on the water, sometimes dive and sometimes emerge, O king, even so creatures sink and emerge in life's stream. They that are of little wisdom suffer or meet with destruction as the result of their own acts. They, however, that are wise, observant of virtue, and desirous of doing good unto all living creatures, they, acquainted with the real nature of the appearance of creatures in this world, attain at last to the highest end."'

SECTION IV.

Dhritarashtra said,—'O foremost of speakers, how may the wilderness of this world be known? I desire to hear this! Asked by me, tell me this!'

"Vidura said,—'I will describe to thee all the acts of creatures from their first conception. At the outset it lives in the admixture of blood and the vital fluid. Then it grows little by little. Then on the expiry of the fifth month it assumes shape. It next becomes a fœtus with all its limbs completed, and lives in a very impure place, covered with flesh and blood. Then, through the action of the wind, its lower limbs are turned upwards and the head comes downwards. Arriving in this posture at the mouth of the uterus, it suffers manifold woes. In consequence of the contractions of the uterus, the creature then comes out of it, endued with the results of all his previous acts. He then encounters in this world other evils that rush towards him. Calamities proceed towards him like dogs at the scent of meat. Next diverse diseases approach him while he is enchained by his previous acts. Bound by the chains of the senses and women and wealth and other sweet things

of life, diverse evil practices also approach him then, O king! Seized by these, he never obtains happiness. At that season he succeeds not in obtaining the fruit of his acts, right or wrong. They, however, that set their hearts on reflection, succeed in protecting their souls. The person governed by his senses does not know that death has come at his door. At last, dragged by the messengers of the Destroyer, he meets with destruction at the appointed time. Agitated by his senses, whatever of good and evil he has done has been done at the outest. Having enjoyed or suffered the fruits of these, he once more becomes indiffernt to his acts of self-slaughter. Alas, the world is deceived, and covetousness brings it under its dominion! Deprived of understanding by covetousness, wrath, and fear, one knows not one's own self! Filled with joy at one's own respectability of birth, one is seen to traduse those that are not high-born! Swelled also with pride of wealth, one is seen to contempt the poor! One regards others to be ignorant fools, but seldom takes a survey of one's own self. One attributes faults to others but never desires to punish one's own self. Since the wise and the ignorant, the rich and the poor, the high-born and the low-born, the honored and the dishonored, all go to the place of the dead and sleep there freed from every anxiety, with bodies divested of flesh and full only of bones united by dried up tendons, whom amongst them would the survivors look upon as distinguished above the others and by what signs would they ascertain the attributes of birth and beauty? When all, stretched after the same fashion, sleep on the bare ground, why then should men, taking leave of their senses, desire to deceive one another? He that, looking at this saying (in the scriptures) with his own eyes or hearing it from others, practiseth virtue in this unstable world of life and adhereth to it from early age, attaineth to the highest end. Learning all this, he that adhereth to Truth, O king, succeedeth in passing over all paths.' "*

SECTION V.

"Dhritarashtra said,—'Tell me in detail everything about the ways of that intelligence by which this wilderness of duties may be safely covered!'

"Vidura said,—"Having bowed down to the Self-create, I will obey thy behest by telling thee how the great sages speak of the wilderness of life. A certain Brahmana, living in the great world, found himself on one occasion in a large inaccessible forest teeming with beasts of prey. It abounded on every side with lions and other animals looking like elephants, all of which were engaged in roaring aloud. Such was the aspect of that forest that Yama himself would take fright at it. Beholding the forest, the heart of the Brahmana became exceedingly agitated. His hair stood

* A figurative expression, meaning, obtains all kinds of blessedness.—T.

on end, and other signs of fear manifested themselves, O scorcher of foes! Entering it, he began to run hither and thither, casting his eyes on every point of the compass for finding out somebody whose shelter he might seek. Wishing to avoid those terrible creatures, he ran in fright. He could not succeed, however, in distancing them or freeing himself from their presence. He then saw that that terrible forest was surrounded with a net, and that a frightful woman stood there, stretching her arms That large forest was also encompassed by many five-headed snakes of dreadful forms, tall as cliffs and touching the very heavens. Within it was a pit whose mouth was covered with many hard and unyielding creepers and herbs. The Brahmana, in course of his wanderings, fell into that invisible pit. He became entangled in those clusters of creepers that were interwoven with one another, like the large fruit of a jack tree hanging by its stalk. He continued to hang there, feet upwards and head downwards. While in that posture, diverse other calamities overtook him. He beheld a large and mighty snake within the pit. He also saw a gigantic elephant near its mouth. That elephant, dark in complexion, had six faces and twelve feet. And the animal gradually approached that pit covered with creepers and trees. About the twigs of the tree (that stood at the mouth of the pit) roved many bees of frightful forms, employed from before in drinking the honey gathered in their comb about which they swarmed in large numbers. Repeatedly they desired, O bull of Bharata's race, to taste that honey which though sweet to all creatures could, however, attract children only. The honey (collected in the comb) fell in many jets below. The person who was hanging in the pit continually drank those jets. Employed, in such a distressful situation, in drinking that honey, his thirst, however, could not be appeased. Unsatiated with repeated draughts, the person desired for more. Even then, O king, he did not become indifferent to life. Even there, the man continued to hope for existence. A number of black and white rats were eating away the roots of that tree There was fear from the beasts of prey, from that fierce woman on the outskirts of that forest, from that snake at the bottom of the well, from that elephant near its top, from the fall of the tree through the action of the rats, and lastly from those bees flying about for tasting the honey. In that plight he continued to dwell, deprived of his senses, in that wilderness, never losing at any time the hope of prolonging his life.' "

SECTION VI.

"Dhritarashtra said,—'Alas, great was the distress of that person and very painful his mode of life! Tell me, O first of speakers, whence was his attachment to life and whence his happiness? Where is that region, so unfavourable to the practice of virtue, in which that person resides?

Oh, tell me how will that man be freed from all those great terrors? Tell me all this! We shall then exert properly for him. My compassion has been greatly moved by the difficulties that lie in the way of his rescue!'

"Vidura said,—'They that are conversant, O monarch, with the religion of *Moksha* cite this as a simile. Understanding this properly, a person may attain to bliss in the regions hereafter. That which is described as the wilderness is the great world. The inaccessible forest within it is the limited sphere of one's own life. Those that have been mentioned as beasts of prey are the diseases (to which we are subject). That woman of gigantic proportions residing in the forest, is identified by the wise with Decrepitude which destroys complexion and beauty. That which has been spoken of as the pit is the body or physical frame of embodied creatures. The huge snake dwelling in the bottom of that pit is Time, the destroyer of all embodied creatures. It is, indeed, the universal destroyer. The cluster of creepers growing in that pit and attached to whose spreading stems the man hangeth down is the desire for life which is cherished by every creature. The six-faced elephant, O king, which proceeds towards the tree standing at the mouth of the pit is spoken of as the year. Its six faces are the seasons and its twelve feet are the twelve months. The rats and the snakes that are cutting off the tree are said to be days and nights that are continually lessening the periods of life of all creatures. Those that have been described as bees are our desires. The numerous jets that are dropping honey are the pleasures derived from the gratification of our desires and to which men are seen to be strongly addicted. The wise know life's course to be even such. Through that knowledge they succeed in tearing off its bonds.' "

SECTION VII.

"Dhritarashtra said,—'Excellent is this parable that thou hast recited! Indeed, thou art acquainted with Truth! Having listened to thy nectar-like speech, I desire to hear thee more!'

"Vidura said,—'Listen to me, O king, I shall once more discourse in detail on those means an acquaintance with which enables the wise to free themselves from the ties of the world! As a person, O king, who has to travel a long way, is sometimes obliged to halt when fatigued with toil, even so, O Bharata, they that are of little intelligence, travelling along the extended way of life, have to make frequent halts in the shape of repeated births in the womb. They, however, that are wise, are from that obligation. Men conversant with the scriptures, for this, describe life's course as a long way. The wise also call life's round with all its difficulties as a forest. Creatures, O bull of Bharata's race, whether mobile or immobile, have to

repeatedly return to the world. The wise alone escape. The diseases, mental and physical, to which mortals are subject, whether visible or invisible, are spoken of as beasts of prey by the wise. Men are always afflicted and impeded by them, O Bharata! Then again, those fierce beasts of prey, represented by their own acts in life, never cause any anxiety to them that are of little intelligence. If any person, O monarch, somehow escapes from diseases, Decrepitude, that destroyer of beauty, overwhelms him afterwards. Plunged in a slough by the objects of the different senses, viz., sound and form and taste and touch and scent, man remains there without anything to rescue him thence. Meanwhile, the years, the seasons, the months, the fortnights, the days, and the nights, coming one after another, gradually despoil him of beauty and lessen the period allotted to him. These all are messengers of death. They, however, that are of little understanding, know them not to be such. The wise say that all creatures are governed by the Ordainer through their acts. The body of a creature is called the car. The living principle is the driver of (that car). The senses are said to be the steeds. Our acts and the understanding are the traces. He who followeth after those running steeds, has to come repeatedly to this world in a round of re-births. He, however, who, being self-restrained, restrains them by his understanding, hath not to come back. They, however, that are not stupefied while wandering in this wheel of life that is revolving like a real wheel, do not in reality wander in a round of re-births. He that is wise should certainly take care to prevent the obligation of re-birth. One should not be indifferent to this, for indifference may subject us to it repeatedly. The man, O king, who has restrained his senses and subdued wrath and covetousness, who is contented, and truthful in speech, succeeds in obtaining peace. This body is called the car of Yama. They that are of little intelligence are stupefied by it. Such a person, O king, would obtain that which thou hast obtained. The loss of kingdom, of friends, and of children, O Bharata, and such as these, overtake him who is still under the influence of desire. He that is wise should apply the medicine of intelligence to all great griefs. Indeed, obtaining the medicine of wisdom, which is truly very efficacious and is almost unattainable, the man of restrained soul would kill that serious disease called sorrow. Neither prowess, nor wealth, nor friends, nor well-wishers, can cure a man of his grief so effectually as the self-restrained soul. Therefore, observant of the great duty of abstention from all injuries, or friendship for all creatures, be of pious behaviour, O Bharata! Self-restraint, renunciation, and heedfulness are the three steeds of Brahman. He who rides on the car of his soul, unto which are yoked these steeds with the aid of traces furnished by good conduct, and drives it, casting off all fear of death, proceedeth, O king, to the regions of *Brahma*. That person, O monarch, who gives unto all creatures an assurance of his harmlessness, goes to the highest of regions, *viz*, the blessed one of Vishnu. The fruit that ons obtains by giving an

assurance unto all creatures of his harmlessness cannot be obtained by a thousand sacrifices or by daily fasts. Amongst all things there is certainly nothing dearer than self. Death is certainly disliked by all creatures, O Bharata! Therefore, compassion should certainly be shown unto all. Endued with diverse kinds of errors, entangled by the net of their own intelligence, they that are wicked and are of good vision, wander repeatedly on the Earth. They, however, that are wise and endued with subtile sight, attain to a union with *Brahma*.' "

SECTION VIII.

Vaisampayana said,—"Even after hearing the words of Vidura, the chief of the Kurus, afflicted with grief on account of the death of his sons, fell down senseless on the Earth. Beholding him fall down in that state, his friends as also the island-born Vyasa, and Vidura, and Sanjaya, and other well-wishers, and the attendants who used to wait at the gates and who enjoyed his confidence, sprinkled cool water over his body, and fanned him with palm leaves, and gently rubbed him with their hands. For a long while they comforted the king while in that condition. The monarch, recovering his senses after a long lime, wept for a long while, overwhelmed with grief on account of the death of his sons. He said,—'Fie on the state of humanity! Fie on the human body! The woes that are suffered in this life frequently arise from the very state of humanity! Alas, O lord, great is the grief, like poison or fire, that one suffers at the loss of sons, of wealth, of kinsmen, and relatives! That grief causes the limbs to burn, and our wisdom to be destroyed. Overwhelmed with that grief, a person regards death to be preferable. This calamity that has overtaken me through ill-luck is even like that. It will not, I see, end except with life itself! O best of regenerate ones, I shall, therefore, put an end to my life this very day!—Having said these words unto his high-souled sire, that foremost of all persons conversant with *Brahma*, Dhritarashtra, overwhelmed with grief, became stupefied. The king, O monarch, reflecting on his woes, became speechless. Hearing these words of his, the puissant Vyasa thus spoke unto his son afflicted with grief on account of the death of his children.

"Vyasa said,—'O mighty-armed Dhritarashtra, listen to what I say! Thou art possessed of learning, thou hast great intelligence, and thou, O puissant one, art skilled in understandtng duties! Nothing of that which should be known is unknown to thee, O scorcher of foes! Without doubt, thou knowest the instability of all things doomed to death! When the world of life is unstable, when this world itself is not eternal, when life is sure to end in death, why then, O Bharata, dost thou grieve? Before thy very

eyes, O king, the concatenation of facts brought about by Time, making thy son the cause, produced this hostility! This destruction of the Kurus, O King, was inevitable. Why then dost thou grieve for those heroes that have attained to the highest end? O thou of mighty-arms, the high-souled Vidura knew everything. With all his might he had endeavoured, O king, to bring about peace! It is my opinion that the course marked out by Destiny cannot be controlled by any one, even if one struggles for eternity! The course that was settled by the gods was heard directly by me. I will recite it to thee, so that tranquillity of mind may be thine! Once before, without any fatigue, I repaired very quickly to the court of Indra. There I beheld all the denizens of heaven assembled together. There were, O sinless one, all the celestial *Rishis* also, headed by Narada. There, O monarch, I saw also the Earth (in her embodied form). The latter had repaired to the gods for the accomplishment of a particular mission. Approaching the gods, she said,—That which ye all should do for me hath, ye blessed ones, been already promised by you while you were in Brahman's abode! Let that be accomplished soon!—Hearing these words of hers, Vishnu, the adored of all the worlds, smilingly addressed her in the midst of the celestial conclave, saying,—The eldest of the hundred sons of Dhritarashtra, he, *viz.*, who is known by the name of Duryodhana, will accomplish thy business! Through that king, thy purpose will be achieved! For his sake, many kings will assemble together on the field of Kuru. Capable of smiting, they will cause one another to be slain through the instrumentality of hard weapons. It is evident, O goddess, that thy burthen will then be lightened in battle! Go quickly to thy own place and continue to bear the weight of creatures, O beauteous one!—From this thou wilt understand, O king, that thy son Duryodhana, born in Gandhari's womb, was a portion of Kali, sprung for the object of causing a universal slaughter! He was vindictive, restless, wrathful, and difficult of being gratified. Through the influence of Destiny his brothers also became like him. Sakuni became his maternal uncle and Karna his great friend. Many other kings were born on Earth for aiding in the work of destruction. As the king is, so do his subjects become. If the king becomes righteous, even unrighteousnss (in his dominions) assumes the shape of righteousness. Servants, without doubt, are affected by the merits and defects of their masters. Those sons of thine, O king, having obtained a bad king, have all been destroyed. Conversant with truth, Narada knew all this. Thy sons, through their own faults, have been destroyed, O king! Do not grieve for them, O monarch! There is no cause for grief! The Pandavas have not, O Bharata, the least fault in what has happened! Thy sons were all of wicked souls. It is they that caused this destruction on Earth. Blessed be thou, Narada had truly informed Yudhishthira of all this in his court on the occasion of the *Rajasuya* sacrifice, saying,—The Pandavas and the Kauravas, encountering each other, will meet with destruction. Do that, O son of Kunti, which

thou shouldst !—Hearing these words of Narada, the Pandavas became filled with grief. I have thus told thee that which is an eternal secret of the gods ! This will destroy thy grief and restore to thee a love of thy life-breaths, and cause thee to cherish affection for the Pandavas, for all that has happened has been due to what had been ordained by the gods. O thou of mighty-arms, I had learnt all this sometime before. I also spoke of it to king Yudhishthira the just on the occasion of his foremost of sacrifices, *viz*, the *Rajasuya* ! When I secretly informed him of all this, Dharma's son endeavoured his best for preserving peace with the Kauravas. That, however which is ordained by the gods proved too powerful (to be frustrated by him). The fiat, O king, of the Destroyer, is incapable of being baffled anyhow by mobile and immobile creatures. Thou art devoted to virtue and possessed of superior intelligence, O Bharata ! Thou knowest also that which is the way and that which is not the way of all creatures ! If king Yudhishthira learns that thou art burning with grief and losing thy senses frequently, he will cast off his very lifebreaths ! He is always compassionate and possessed of wisdom. His kindness extends even to all the inferior creatures. How is it possible, O king, that he will not show compassion to thee, O monarch ? At my command, and knowing that that which is ordained is inevitable, as also from kindness to the Pandavas, continue to bear thy life, O Bharata ! If thou livest thus, thy fame will spread in the world. Thou shalt then be able to acquire a knowledge of all duties and find many years for obtaining ascetic merit. This grief for the death of thy sons that has arisen in thy heart, like a blazing fire, should always be extinguished, O king, by the water of wisdom !' "

Vaisampayana continued,—"Hearing these words of Vyasa of immeasurable energy and reflecting upon them for a little while, Dhritarashtra said,—'O best of regenerate ones, I am exceedingly afflicted by a heavy load of grief ! My senses are repeatedly forsaking me and I am unable to bear up my own self. Hearing, however, these words of thine about what had been ordained by the gods, I shall not think of casting off my life-breaths and shall live and act without indulging in grief !' Hearing these words of Dhritarashtra, O monarch, Satyavati's son Vyasa, disappeared then and there.' "

SECTION IX.

Janamejaya said,—"After the holy Vyasa had departed, what, O regenerate sage, did king Dhritarashtra do ? It behoveth thee to tell me this ! What also did the Kuru king, the high-souled son of Dharma, do ! And how were those three, viz, Kripa and others, do ? I have heard of the feats of Aswatthaman and the mutual denouncement of curses. Tell me what happened next and what Sanjaya next said (unto the old king).' "

Vaisampayana said,—"After Duryodhana had been slain and all the troops slaughtered, Sanjaya, deprived of his spiritual sight, came back to Dhritarashtra.

"Sanjaya said,—'The kings of diverse peoples, that came from diverse realms, have all, O king, gone to the regions of the dead, along with thy sons! Thy son, O king, who had constantly been implored (for peace) but who always wished to terminate his hostility (with the Pandavas by slaughtering them) has caused the Earth to be exterminated. Do thou, O king, cause the obsequial rites of thy sons and grandsons and sires to be performed according to due order!'"

Vaisampayana continued,—"Hearing these terrible words of Sanjaya, the king fell down on the Earth and lay motionless like one deprived of life. Approaching the monarch who was lying prostrate on the Earth, Vidura, conversant with every duty, said these words:—'Rise, O king, why dost thou lie down thus? Do not grieve, O bull of Bharata's race! Even this, O lord of Earth, is the final end of all creatures! At first creatures are non-existent. In the interin, O Bharata, they become existent. At the end, they once more become non-existent. What cause of sorrow is there in all this? By indulging in grief, one cannot get back the dead. By indulging in grief, one cannot die himself. When such is the course of the world, why dost thou indulge in grief? One may die without having engaged in battle. One also escapes with life after having engaged in battle. When one's Time comes, O king, one cannot escape! Time drags all kinds of creatures. There is none dear or hateful to Time, O best of the Kurus! As the wind tears off the ends of all blades of grass, even so all creatures, O bull of Bharata's race, are brought by Time under its influence. All creatures are like members of the same caravan bound for the same destination. What cause of sorrow is there if Time meets with one a little earlier than with another? Those again, O king, that have fallen in battle and for whom thou grievest, are not really objects of thy grief, since all those illustrious ones have gone to heaven! By sacrifices with profuse presents, by ascetic austerities, and by knowledge, people cannot so easily repair to heaven as heroes by courage in battle. All those heroes were conversant with the Vedas; all of them were observant of vows; all of them have perished, facing the foe in battle. What cause of sorrow then is there? They poured their arrowy libations upon the bodies of their brave foes as upon a fire. Foremost of men, they bore in return the arrowy libations poured upon themselves. I tell thee, O king, that there is no better way to heaven for a Kshatriya than through battle! All of them were high-souled Kshatriyas, all of them were heroes and ornaments of assemblies. They have attained to a high state of blessedness. One should not grieve for them. Do thou comfort thy own self. Do not grieve, O bull among men! It behoveth thee not to suffer thyself to be overwhelmed with sorrow and abandon all action!'"

SECTION X.

Vaisampayana said,—"Hearing these words of Vidura, that bull of Bharata's race (viz., Dhritarashtra), ordered his car to be yoked. The king once more said,—'Bring Gandhari hither without delay, and all the Bharata ladies! Bring hither Kunti also, as well as all the other ladies with her!' Having said these words unto Vidura conversant with every duty, Dhritarashtra of righteous soul, deprived of his senses by sorrow, ascended on his car. Then Gandhari, afflicted with grief on account of the death of his sons, accompanied by Kunti and the other ladies of the royal household, came, at the command of her lord, to that spot where the latter was waiting for her. Afflicted with grief, they came together to the king. As they met, they accosted each other and uttered loud wails of woe. Then Vidura, who had become more afflicted than those ladies, began to comfort them. Placing those weeping fair ones on the cars that stood ready for them, he set out (with them) from the city. At that time a loud wail of woe arose from every Kuru house. The whole city, including the very children, became exceedingly afflicted with grief. Those ladies that had not before this been seen by the very gods were now, helpless as they were for the loss of their lords, seen by the common people. With their beautiful tresses all dishevelled, and their ornaments cast off, those ladies, each attired in a single piece of raiment, proceeded most wofully. Indeed, they issued from their houses resembling white mountains, like a dappled herd of deer from their mountain caves after the fall of their leader. Those fair ladies, in successive bevies, O king, came out, filled with sorrow, and ran hither and thither like a herd of fillies on a circus yard. Seizing each other's hands, they uttered loud wails after their sons and brothers and sires. They seemed to exhibit the scene that takes place on the occasion of the universal destruction at the end of the *Yuga*. Weeping and crying and running hither and thither, and deprived of their senses by grief, they knew not what to do. Those ladies who formerly felt the blush of modesty in the presence of even companions of their own sex, now felt no blush of shame, though scantily clad, in appearing before their mothers-in-law. Formerly they used to comfort each other while afflicted with even slight causes of woe. Stupefied by grief, they now, O king, refrained from even casting their eyes upon each other. Surrounded by those thousands of wailing ladies, the king cheerlessly issued out of the city and proceeded with speed towards the field of battle. Artizans and traders and Vaisyas and all kinds of mechanics, issuing out of the city, followed in the wake of the king. As those ladies, afflicted by the wholesale destruction that had overtaken the Kurus, cried in sorrow, a loud wail arose from among them that seemed to pierce all the worlds. All creatures that heard that wail thought that the hour of universal destruction had come when all things would be consumed by

the fire that arises at the end of the *Yuga*. The citizens also (of Hastinapura), devoted to the house of Kuru, with hearts filled with anxiety at the destruction that had overtaken their rulers, set up, O king,—a wail that was as loud as that uttered by those ladies."

SECTION XI.

Vaisampayana said,—"Dhritarashtra had not proceeded for more than two miles when he met with those three great car-warriors, viz., Saradwat's son Kripa, Drona's son (Aswatthaman), and Kritavarman. As soon as the latter obtained a sight of the blind monarch possessd of great power, the three heroes sighed in grief and with voices choked in tears weepingly addressed him, saying,—'Thy royal son, O king, having achieved the most difficult feats, has, with all his followers, gone to the region of Indra! We are the only three car-warriors of Duryodhana's army that have escaped with life. All the others, O bull of Bharata's race, have perished.' Having said these words unto the king, Saradwat's son Kripa, addressing the grief-afflicted Gandhari, said these words unto her,—'Thy sons have fallen while engaged in achieving feats worthy of heroes, *i. e.*, while fearlessly fighting in battle and striking down large numbers of foes! Without doubt, having obtained those bright worlds that are attainable only by the use of weapons, they are sporting there like celestiats, having assumed resplendent forms. Amongst those heroes there was no one that turned back from battle. Every one of them has fallen at the end or edge of weapons. None of them joined his hands, begging for quarter. Death in battle at the end or edge of weapons has been said by the ancients to be the highest end that a Kshatriya can obtain. It behoveth thee not, therefore, to grieve for any of them! Their foes, O queen, viz., the Pandavas, too, have not been more fortunate! Listen, what we, headed by Aswatthaman, have done unto them. Learning that thy son had been slain unrighteously by Bhima, we slaughtered the Pandavas after entering their camp buried in sleep. All the Panchalas have been slain. Indeed, all the sons of Drupada, as also all the sons of Draupadi, have been slaughtered. Having caused this carnage of the sons of our foes, we are flying away since we three are incapable of standing in battle with them. Our foes, the Pandavas, are all heroes and mighty bowmen. They will soon come up with us, filled with rage, for taking vengeance on us. Learning the slaughter of their sons, those bulls among men, infuriate with rage —those heroes,—O illustrious lady, will speedily pursue our track. Having caused a carnage (in their sleeping camp) we dare not stay. Grant us permission, O queen! It behoveth thee not to set thy heart on sorrow! Grant us thy permission also, O king! Summon all thy fortitude. Do thou also observe the duties of a Kshatriya in their

highest form! Having said these words unto the king, and circumambulating him, Kripa and Kritavarman and Drona's son, O Bharata, without being able to withdraw their eyes from king Dhritarashtra possessed of great wisdom, urged their steeds towards the banks of the Ganges. Moving away from that spot, O king, those great car-warriors, with hearts plunged in anxiety, took one another's leave and separated from one another. Saradwat's son Kripa went to Hastinapura; Hridika's son repaired to his own kingdom; while the son of Drona set for the asylum of Vyasa. Even thus those heroes, who had offended the high-souled sons of Pandu, respectively proceeded to the places they selected, afflicted with fear and casting their eyes on one another. Having met the king thus, those brave chastisers of foes, before the sun rose, went away, O monarch, to the places they chose. It was after this, O king, that the sons of Pandu, those great car-warriors, encountered the son of Drona, and putting forth their prowess, vanquished him, O monarch, (in the way already related)."

SECTION XII.

Vaisampayana said,—"After all the warriors had been slaughtered, king Yudhishthira the just heard that his uncle Dhritarashtra had set out from the city called after the elephant. Afflicted with grief on account of the death of his sons, Yudhishthira, O king, accompanied by his brothers, set out for meeting his uncle filled with sorrow and overwhelmed with grief for the slaughter of his (hundred) sons. The son of Kunti was followed by the high-souled and heroic Krishna of Dasarha's race, and by Yuyudhana, as also by Yuyutsu. The princess Draupadi also, burning with grief, and accompanied by those Panchala ladies that were with her, sorrowfully followed her lord. Yudhishthira beheld near the banks of the Ganges, O king, the crowd of Bharata ladies afflicted with woe and crying like a flight of she-ospreys. The king was soon surrounded by those thousands of ladies who, with arms raised aloft in grief, were indulging in loud lamentations and giving expression to all kinds of words, agreeble and disagreeable. —'Where, indeed, is that righteousness of the king, where his truth and compassion, since he has slain sires and brothers and preceptors and sons and friends? How, O mighty-armed one, hath thy heart become tranquil after causing Drona, and thy grandsire Bhishma, and Jayadratha, to be slaughtered? What need hast thou of sovereignty, after having seen thy sires and brothers, O Bharata, and the irresistible Abhimanyu and the sons of Draupadi, thus slaughtered?'—Passing over those ladies crying like a flight of she-ospreys, the mighty-armed king Yudhishthira the just saluted the feet of his eldest uncle. Having saluted their sire according to custom, those slayers of foes, viz., the Pandavas, announced themselves to him, each uttering his own name. Dhritarashtra, exceedingly afflicted with grief

on account of the slaughter of his sons, then reluctantly embraced the eldest son of Pandu, who was the cause of that slaughter. Having embraced Yudhishthira the just and spoken a few words of comfort to him, O Bharta, the wicked-souled Dhritarashtra sought for Bhima, like a blazing fire ready to burn everything that would approach it. Indeed, that fire of his wrath, fanned by the wind of his grief, seemed then to be ready to consume the Bhima-forest. Ascertaining the evil intentions cherished by him towards Bhima, Krishna, dragging away the real Bhima, presented an iron statue of the second son of Pandu to the old king. Possessed of great intelligence, Krishna had, at the very outset, understood the intentions of Dhritarashtra, and had, therefore, kept such a contrivance ready for baffling them. Seizing with his two arms that iron Bhima, king Dhritarashtra, possessed of great strength, broke into pieces, thinking it to be Bhima himself in flesh and blood. Endued with might equal to that of ten thousand elephants, the king reduced that statue into fragments. His own breast, however, became considerably bruised and he began to vomit blood. Covered with blood, the king fell down on the ground like a *Parijata* tree topped with its flowery burden. His learned charioteer Sanjaya the son of Gavalgana raised the monarch and soothing and comforting him, said,—'Do not act so.' The king then, having cast off his wrath and returned to his normal disposition, became filled with grief and began to weep aloud, saying,—'Alas, Oh Bhima, Alas, Oh Bhima !'—Understanding that he was no longer under the influence of wrath, and that he was truly sorry for having (as he believed) killed Bhima, Vasudeva, that foremost of men, said these words,—'Do not grieve, O Dhritarashtra, for thou hast not slain Bhimasena ! That is an iron statue, O king, which has been broken by thee ! Understanding that thou wert filled with rage, O bull of Bharata's race, I dragged the son of Kunti away from within the jaws of Death ! O tiger among kings, there is none equal to thee is strength of body ! What man is there, O mighty-armed one, that would endure pressure of thy arms ? Indeed, as no one can escape with life from an encounter with the Destroyer himself, even so nobody can come out safe from within thy embrace ? It was for this that yonder iron statue of Bhima, had been caused to be made by thy son, had been kept ready for thee ! Through grief for the death of thy sons, thy mind has fallen off from righteousness ! It is for this, O great king, that thou seekest to slay Bhimasena ! The slaughter of Bhima, however, O king, would do thee no good. Thy sons, O monarch, would not be revived by it ! Therefore, do thou approve of what has been done by us with a view to secure peace, and do not set thy heart on grief !' "

SECTION XIII.

Vaisampayana said,—"Certain maid-servants then came to the king for washing him. After he had been duly washed, the slayer of Madhu again addressed him, saying,—'Thou hast, O king, read the Vedas and diverse scriptures! Thou hast heard all old histories, and everything about the duties of kings! Thou art learned, possessed of great wisdom, and competent to strength and weakness. Why then dost thou cherish such wrath when all that has overtaken thee is the result of thy own fault? I spoke to thee before the battle. Both Bhishma and Drona, O Bharata, did the same, as also Vidura and Sanjaya. Thou didst not, however, then follow our advice. Indeed, though exhorted by us, thou didst not yet act according to the counsels we offered, knowing that the Pandavas were superior to thee and thine, O Kauravya, in strength and courage! That king who is capable of seeing his own faults and knows the distinctions of place and time, obtains great prosperity! That person, however, who, though counselled by well-wishers, does not accept their words, good or bad, meets with distress and is obliged to grieve in consequence of the evil policy he pursues. Observe thou a different course of life now, O Bharata! Thou didst not keep thy soul under restraint, but suffered thyself to be rulled by Duryodhana! That which has come upon thee is due to thy own fault. Why then dost thou seek to slay Bhima? Recollecting thy own faults, govern thy wrath now! That mean wretch who had, from pride, caused the princess of Panchala to be brought into the assembly, has been slain by Bhimasena in just revenge. Look at thy own evil acts as also at those of thy wicked-souled son! The sons of Pandu are perfectly innocent! Yet have they been treated most cruelly by thee and him!'"

Vaisampayana continued,—"After he had thus been told nothing but the truth by Krishna, O monarch, king Dhritarashtra replied unto Devaki's son, saying,—'It is even so, O thou of mighty arms! What thou sayest, O Madhava, is perfectly true! It is parental affection, O thou of righteous soul, that caused me to fall away from righteousness! By good luck, that tiger among men, the mighty Bhima of true prowess, protected by thee, came not within my embrace! Now, however, I am free from wrath and fever. I desire eagerly, O Madhava, to embrace that hero, viz., the second son of Pandu! When all the kings have been dead, when my children are no more, upon the sons of Pandu depend my welfare and happiness!' Having said these words, the old king then embraced those princes of excellent frames, viz., Bhima, and Dhananjaya, and those two foremost of men, viz., the two sons of Madri, and wept, and comforted and pronounced blessings upon them."

SECTION XIV.

Vaisampayana said,—"Commanded by Dhritarashtra, those bulls of Kuru's race, viz., the Pandava brothers, accompanied by Kesava, then proceeded to see Gandhari! The faultless Gandhari, afflicted with grief on account of the death of her hundred sons, recollecting that king Yudhishthira the just had slain all his enemies, wished to curse him. Understanding her evil intentions towards the Pandavas, the son of Satyavati addressed himself for counteracting them at the very outset. Having cleansed himself by the sacred and fresh water of the Ganges, the great *Rishi*, capable of proceeding everywhere at will with the fleetness of the mind, came to that spot. Capable of seeing the heart of every creature with his spiritual vision and with his mind directed towards it, the sage made his appearance there. Endued with great ascetic merit and ever intent on saying what was for the benefit of creatures, the *Rishi*, addressing his daughter-in-law at the proper moment, said,—'Do not avail of this opportunity for denouncing a curse! On the other hand, utilize it for showing thy forgiveness! Thou shouldst not be angry with Pandavas, O Gandhari! Set thy heart on peace! Restrain the words that are about to fall from thy lips! Listen to my advice!' Thy son, desirous of victory, had beseeched thee every day for the eighteen days that battle lasted, saying,—O mother, bless me who am fighting with my foes!—Implored every day in these words by thy son desirous of victory, the answer thou always gavest him was,—Thither is victory where righteousness is!—I do not, O Gandhari, remember that any words, spoken by thee have become false! Those words, therefore, that thou, implored by Duryodhana, saidst unto him, could not be false. Thou art always employed in the good of all creatures. Having without doubt reached the other shore in that dreadful battle of Kshatriyas, the sons of Pandu have certainly won the victory and a measure of righteousness that is much greater. Thou wert formerly observant of the virtue of forgiveness, Why wouldst thou not observe it now? Subdue unrighteousness, O thou that art conversant with righteousness! There is victory where righteousness is! Remembering thy own righteousness and the words spoken by thyself, restrain thy wrath, O Gandhari! Do not act otherwise, O thou that art beautiful in speech!'—Hearing these words, Gandhari said,—'O holy one, I do not cherish any ill feelings towards the Pandavas, nor do I wish that they should perish! In consequence, however, of grief for the death of my sons my heart is very powerfully agitated! I know that I should protect the Pandavas with as much care as Kunti herself protects them, and that Dhritarashtra also should protect them as I should! Through the fault of Duryodhana and of Sakuni the son of Suvala, and through the action of Karna and Dussasana extermination of the Kurus hath taken place! In this matter the slightest blame cannot attach to Vibhatsu or to Pritha's son Vrikodara, or to Nakula or Sahadeva, or to Yudhishthira himself. While

engaged in battle, the Kauravas, swelling with arrogance and pride, have fallen along with many others (that came to their aid). I am not grieved at this! But there has been one act done by Bhima in the very presence of Vasudeva (that moves my resentment)! The high-souled Vrikodara, having challenged Duryodhana to a dreadful encounter with mace, and having come to know that my son, while careering in diverse kinds of motion in the battle, was superior to him in skill, struck the latter below the navel! It is this that moves my wrath! Why should heroes, for the sake of their lives, cast off obligations of duty that have been determined hy high-souled persons conversant with every duty?' "

SECTION XV.

Vaisampayana said,—"Hearing these words of Gandhari, Bhimasena, looking like one in fright, said these words for soothing her,—'Be the act righteous or unrighteous, it was done by me through fear and for the object of protecting my own self! It behoveth thee, therefore, to forgive me now! Thy mighty son was incapable of being slain by anybody in a fair and righteous battle. It was for this that I did what was unfair. Duryodhana himself had formerly vanquished Yudhishthira unrighteously. He used always to behave guilefully towards us. It was for this that I had recourse to an unfair act. Thy son was then the sole unslain warrior on his side. In order that that valiant prince might not slay me in the mace-encounter and once more deprive us of our kingdom, I acted in that way. Thou knowest all that thy son had said unto the princess of Panchala while the latter, in her season, was clad in a single piece of raiment. Without having disposed of Suyodhana it was impossible for us to rule peacefully the whole Earth with her seas. It was for this that I acted in that way. Thy son inflicted many wrongs on us. In the midst of the assembly he had shown his left thigh unto Draupadi. For that wicked behaviour, thy son deserved to be slain by us even then. At the command, however, of king Yudhishthira the just, we suffered ourselves to be restrained by the compact that had been made. By this means, O queen, thy son provoked deadly hostilities with us. Great were our sufferings in the forest (whither we were driven by thy son). Remembering all this, I acted in that way! Having slain Duryodhana in battle, we have crossed the end of our hostilities. Yudhishthira has got back his kingdom, and we also have been freed from wrath!' Hearing these words of Bhima, Gandhari said,—'Since thou praisest my son thus (for his skill in battle), he did not deserve such a death! He, however, did all that thou tellest me! When Vrishasena, however, had deprived Nakula of his steeds, O Bharata, thou quaffedst in battle the blood from Dussasana's body! Such an act is cruel and is censured by the good. It

suits only a person that is most disrespectable. It was a wicked act, O Vrikodara, that was then accomplished by thee! It was undeserving of thee!'—Bhima replied, saying,—'It is improper to quaff the blood of even a stranger, what then need be said about quaffing the blood of one's own self? One's brother, again, is like one's own self. There is no difference between them. The blood, however, (that I am regarded to have quaffed) did not, O mother, pass down my lips and teeth! Karna knew this well. My hands only were smeared with (Dussasana's) blood. Seeing Nakula deprived of his steeds by Vrishasena in battle, I caused the rejoicing (Kaurava) brothers to be filled with dread. When after the match at dice the tresses of Draupadi were seized, I uttered certain words in rage. Those words are still in my remembrance. I would, for all years to come, have been regarded to have swerved from the duties of a Kshatriya if I had left that vow unaccomplished! It was for this, O queen, that I did that act! It behoveth thee not, O Gandhari, to impute any fault to me! Without having restrained thy sons in former days, does it behove thee to impute any fault to our innocent selves?'

"Gandhari said,—'Unvanquished by any one, thou hast slain a hundred sons of this old man! Oh, why didst thou not spare, O child, even one son of this old couple deprived of kingdom, one whose offences were comparatively lighter? Why didst thou not leave even one crutch for this blind couple? O child, although thou livest unharmed, having slain all my children, yet no grief would have been mine if thou hadst adopted the path of righteousness (in slaying them)!' "

Vaisampayana continued,—"Having said these words, Gandhari, filled with wrath at the slaughter of all her sons and grandsons, enquired after Yudhishthira, saying,—'Where is the king?' After she had said these words, king Yudhishthira, trembling and with joined hands, approached her and said these soft words unto her,—'Here is Yudhishthira, O goddess, that cruel slayer of thy sons! I deserve thy curses, for I am the cause of this universal destruction! Oh, curse me! I have no longer any need for life, for kingdom, for wealth! Having caused such friends to be slain, I have proved myself to be a great fool and a hater of friends!'—Unto Yudhishthira who spoke such words, who was overcome with fear, and who stood in her presence, Gandhari. drawing long sighs, said nothing. Conversant with the rules of righteousness, the Kuru queen, possessed of great foresight, directed her eyes, from within the folds of the cloth that covered them, * to the tip of Yudhishthira's toe, as the prince, with body bent forwards, was about to fall down at her feet. At this, the king, whose nails had before this been all very beautiful, came

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* Gandhari's devotion to her blind lord was such that she always kept her own eyes covered with thick folds of cloth. Beacause her spouse could not see, therefore, as a Hindu wife, she would not see or use her eyes in this world!—T.

to have a sore nail on his toe. * Beholding this, Arjuna moved away to the rear of Vasudeva, and the other sons of Pandu became restless and moved from one spot to another. Gandhari then, having cast off her wrath, comforted the Pandavas as a mother should. Obtaining her leave, those heroes of broad chests then proceeded together to present themselves to their mother, that parent of heroes. Having seen her sons after a long time, Kunti, who had been filled with anxiety on their account, covered her face with her cloth and began to weep. Having wept for sometime with her children, Pritha beheld the wounds and scars of many weapons on their bodies. She then repeatedly embraced and patted each of her sons, and afflicted with grief wept with Draupadi who had lost all her children and whom she saw lying on the bare Earth, indulging in piteous lamentations.

"Draupadi said,—'O venerable dame, where have all your grandsons, with Abhimanyu among them, gone? Beholding thee in such distress, why are they delaying in making their appearance before thee? Deprived as I am of my children, what need have I of kingdom!' Raising the grief-stricken princess of Panchala who was weeping thus, Pritha began to comfort that lady of large eyes. Then Kunti, accompanied by the princess of Panchala and followed by her sons, proceeded towards the grief-afflicted Gandhari, herself in greater affliction still. Beholding that illustrious lady with her daughter-in-law, Gandhari addressed her, saying,—'Do not, O daughter, grieve so! Behold, I too am as much stricken with grief as thou! I think, this universal destruction has been brought about by the irresistible course of Time. Inevitable as it was, this dreadful slaughter has not been due to the voluntary agency of human beings! Even that has come to pass which Vidura of great wisdom foretold after Krishna's supplicatian for peace had failed! Do not, therefore, grieve in a matter that was inevitable, especially after its occurrence! Having fallen in battle, they should not be grieved for! I am in the same predicament with thee! (If thou actest in such a way) who then will comfort us? Through my fault, this foremost of races been destroyed.'"

SECTION XVI.

Vaisampayana said,—"Having said these words, Gandhari, though staying on that spot which was distant from the field of battle, beheld, with her spiritual eye, the slaughter of the Kurus. Devoted to her lord, that highly blessed lady had always practised high vows. Undergoing the severest penances, she was always truthful in her speech. In consequence of the

* As soon as Gandhari's glance fell upon Yudhishthira's toe, the nail that covered it became burnt and sore.

gift of the boon by the great *Rishi* Vyasa of sanctified deeds, she became possessed of spiritual knowledge and power. Piteous were the lamentations in which that dame then indulged. Endued with great intelligence, the Kuru dame saw, from a distance, but as if from a near point, that field of battle, terrible to behold and full of wonderful sights, of those foremost of fighters. Scattered all over with bones and hair, and covered with streams of blood, that field was strewn with thousands upon thousands of dead bodies on every side. Covered with the blood of elephants and horses and car-warriors and combatants of others kinds, it teemed with headless trunks and trunkless heads. And it resounded with the cries of elephants and steeds and men and women, and abounded with jackals and cranes and ravens and *Kankas* and crows. And it was the sporting ground of *Rakshasas* subsisting on human flesh. And it swarmed with ospreys and vultures and resounded with the inauspicious concert of jackals. Then king Dhritarashtra, at the command of Vyasa, and all the sons of Pandu with Yudhishthira at their head, with Vasudeva and all the Kuru ladies, proceeded to the field of battle. Those ladies, bereaved of their lords, having reached Kurukshetra, beheld their slain brothers and sons and sires and husbands lying on the ground, and in course of being devoured by beasts of prey and wolves and ravens and crows and ghosts and *Pisachas* and *Rakshasas* and diverse other wanderers of the night. Beholding that carnage which resembled the sights seen on the sporting ground of Rudra, the ladies uttered loud shrieks and quickly alighted from their costly vehicles. Witnessing sights the like of which they had never before witnessed, the Bharata ladies felt their limbs to be deprived of strength and fell down on the ground. Others became so stupefied that they lost all their senses. Indeed, the Panchala and the Kuru ladies were plunged into unutterable distress. Beholding that dreadful field of battle resounding on every direction with the cries of those grief-stricken ladies, the daughter of of Suvala, acquainted with every duty, addressed the lotus-eyed Kesava, that foremost of all men. Witnessing that universal slaughter of the Kurus and filled with grief at the sight, she said these words :—'Behold, O lotus-eyed Madhava, these daughters-in-law of mine ! Deprived of their lords, they are uttering, with dishevelled hair, piteous cries of woe like a flight of she-ospreys ! Meeting with those dead bodies, they are calling back to their memories the great Bharata chiefs ! They are running hither and thither in large bands towards their sons and brothers and sires and husbands ! Behold, O mighty-armed one, the field is covered with mothers of heroes, all of whom, however, have been bereaved of children ! There, those portions again are covered with spouses of heroes, who have, however, been bereaved of their spouses ! Behold, the field of battle is adorned with those tigers among men, viz., Bhishma and Karna and Abhimanyu and Drona and Drupada and Salya, as if with blazing fires ! Behold, it is adorned also with the golden coats of mail, and with the costly gems, of high-souled warriors, and with their *Angadas* anb *Keyuras* and garlands ! Behold, it is strewn with darts and

spiked clubs hurled by heroic hands, and swords and diverse kinds of keen shafts and bows! Beasts of prey, assembled together, are standing or sporting or lying down as it likes them! Behold, O puissant hero, the field of battle is even such! At this sight, O Janarddana, I am burning with grief! In the destruction of the Panchalas and the Kurus, O slayer of Madhu, I think, the five elements (of which everything is made) have been destroyed! Fierce vultures and other birds, in thousands, are dragging those blood-dyed bodies, and seizing them by their armour, are devouring them! Who is there that could think of the death of such heroes as Jayadratha and Karna and Drona and Bhishma and Abhimanyu? Alas, though incapable of being slain, they have yet been slain, O destroyer of Madhu! Behold, vultures and *Kankas* and ravens and hawks and dogs and jackals are feasting upon them! There, those tigers among men, that fought on Duryodhana's side, and took the field in wrath, are now lying like extinguished fires! All of them are worthy of sleeping on soft and clean beds. But, alas, plunged into distress, they are sleeping today on the bare ground! Bards reciting their praises used to delight them before at proper times. They are now listening to the fierce and inauspicious cries of jackals! Those illustrious heroes who used formerly to sleep on costly beds with their limbs smeared with sandal paste and powdered aloe, alas, now sleep on the dust! These vultures and wolves and ravens have now become their ornaments. Repeatedly uttering inauspicious and fierce cries those creatures are now dragging their bodies! Delighting in battle, those heroes, looking cheerful, have still beside them their keen shafts, well-tempered swords, and bright maces, as if life has not yet departed from them! Many foremost of heroes, possessed of beauty and fair complexions and adorned with garlands of gold, are sleeping on the ground! Behold, beasts of prey are dragging and tearing them! Others, with massive arms, are sleeping with maces in their embrace, as if those were beloved wives! Others, still cased in armour, are holding in their hands their bright weapons. Beasts of prey are not mangling them, O Janarddana, regarding them to be still alive! The beautiful garlands of pure gold on the necks of other illustrious heroes, as the latter are being dragged by carnivorous creatures, are scattered about on every side! There, those fierce wolves, numbering in thousands, are dragging the golden chains round the necks of many illustrious heroes stilled by death! Many, whom bards well-trained to their work, formerly used, with their hymns and eulogies of grave import, to delight every morning, are now surrounded by fair ladies stricken with grief and weeping and crying around them in woe, O tiger of Vrishni's race! The faces of those beautiful ladies, O Kesava, though pale, look resplendent still like an assemblage of red lotuses! Those Kuru ladies have ceased to weep, with their respective followers and companions. They are all filled with anxiety. Overwhelmed with sorrow, they are running hither and thither. The faces of those fair ones have, with weeping and anger, become resplendent as the morning sun or

gold or burnished copper. Hearing each other's lamentations of incomplete sense, those ladies, in consequence of the loud wails of woe bursting from every side, are unable to catch each other's meaning. Some amongst them, drawing long sighs and indulging in repeated lamentations, are stupefied by grief and are abandoning their life-breaths! Many of them, beholding the bodies (of their sons, husbands, or sires), are weeping and setting up loud wails. Others are striking their heads with their own soft hands. The Earth, strewn with severed heads and hands and other limbs mingled together and gathered in large heaps, looks resplendent with these signs of havoc! Beholding many headless trunks of great beauty, and many heads without trunks, those fair ones are lying senseless on the ground for a long while. Uniting particular heads with particular trunks, those ladies, senseless with grief, are again discovering their mistakes. and saying,—This is not this one's—and are weeping more bitterly! Others, uniting arms and thighs and feet, cut off with shafts, are giving way to grief and losing their senses repeatedly (at the sight of the restored forms)! Some amongst the Bharata ladies, beholding the bodies of their lords,—bodies that have been mangled by animals and birds and severed of their heads,—are succeeding not in recognising them. Others, beholding their brothers, sires, sons, and husbands slain by foes, are, O destroyer of Madhu, striking their heads with their own hands. Miry with flesh and blood, the Earth has become impassable with arms still holding swords in their grasp, and with heads adorned with ear-rings. Beholding the field strewn with their brothers and sires, and sons, those faultless ladies, who had never before suffered the least distress, are now plunged into unutterable woe! Behold, O Janarddana, those numerous bevies of Dhritarashtra's daughters-in-law, resembling successive multitudes of handsome fillies adorned with excellent manes! What, O Kesava, can be a sadder spectacle for me to behold than that presented by those ladies of fair forms who have assumed such an aspect? Without doubt, I must have perpetrated great sins in my former lives, since I am beholding, O Kesava, my sons and grandsons and brothers all slain by foes! While indulging in such lamentations in grief, Gandhari's eyes fell upon her son (Duryodhana).

SECTION XVII.

Vaisampayana said,—"Beholding Duryodhana, Gandhari, deprived of her senses by grief, suddenly fell down on the Earth like an uprooted plantain tree. Having regained her senses soon, she began to weep, repeatedly uttering loud wails at the sight of her son lying on the bare ground, covered with blood. Embracing her son, Gandhari indulged in piteous lamentations for him. Stricken with grief, and with senses exceedingly agitated, the

Kuru queen exclaimed,—'Alas, O son ! 'Alas, O son !'—Burning with sorrow, the queen drenched with her tears the body of her son, possessed of massive and broad shoulders, and adorned with garlands and collar. Addressing Hrishikesa who stood near, she said,—'On the eve of this battle, O puissant one, that has exterminated this race, this foremost of kings, O thou of Vrishni's race, said unto me,—In this internecine battle, O mother, wish me victory ! —When he said these words, myself, knowing that a great calamity had come upon us, told him even this, O tiger among men, viz.,—Thither is victory where righteousness is ! And since, O son, thy heart is set on battle, thou wilt, without doubt, obtain those regions that are attainable by (the use of) weapons (and sport there) like a celestial !—Even these were the words that I then said unto him. I did not then grieve for my son. I grieve, however, for the helpless Dhritarashtra bereaved of friends and kinsmen ! Behold, O Madhava, my son, that foremost of warriors, wrathful, skilled in weapons, and irresistible in battle, sleeping on the bed of heroes ! Behold the reverses brought about by Time ! This scorcher of foes that used of old to walk at the head of all crowned persons now sleepeth on the dust ! Without doubt, the heroic Duryodhana, when he sleeps on that bed which is the heroe's, hath obtained the most unattainable end ! Inauspicious jackals are now delighting that prince asleep on the heroe's bed, who was formerly delighted by the fairest of ladies sitting round him ! He who was formerly encircled by kings vieing with one another to give him pleasure, alas, he, slain and lying on the ground, is now encircled by vultures ! He who was formerly fanned with beautiful fans by fair ladies, is now fanned by (carnivorous) birds with flaps of their wings ! Possessed of great strength and true prowess, this mighty-armed prince, slain by Bhimasena in battle, sleeps like an elephant slain by a lion ! Behold Duryodhana, O Krishna, lying on the bare ground, covered with blood, slain by Bhimasena with his mace ! That mighty-armed one who had in battle assembled together eleven *Akshauhinis* of troops, O Kesava, hath, in consequence of his own evil policy, been now slain. Alas, there that great bowman and mighty car-warrior sleeps, slain by Bhimasena, like a tiger slain by a lion ! Having disregarded Vidura, as also his own sire, this reckless, foolish, and wicked prince hath succumbed to death, in consequence of his disregard of the old ! He who had ruled the Earth, without a rival, for thirteen years, alas, that prince, that son of mine, sleepeth today on the bare ground, slain by his foes ! Not long before, O Krishna, I beheld the Earth, full of elephants and kine and horses, ruled by Duryodhana ! Today, O thou of mighty-arms, I see her ruled by another, and destitute of elephants and kine and horses ! What need have I, O Madhava, of life ? Behold, again, this sight that is more painful than the death of my son, the sight, *viz.*, of these fair ladies weeping by the side of the slain heroes ! Behold, O Krishna, the mother of Lakshmana, that lady of large hips, with her tresses dishevelled, that dear spouse of

Duryodhana,* resembling a sacrificial altar of gold! Without doubt, this damsel of great intelligence, while her mighty-armed lord was formerly alive, used to sport within the embrace of her lord's handsome arms! Why, indeed, does not this heart of mine break into a hundred fragments at the sight of my son and grandson slain in battle? Alas, that faultless lady now smells (the head of) her son covered with blood! Now, again, that lady of fair thighs is gently rubbing Duryodhana's body with her fair hand. At one time she is sorrowing for her lord and at another for her son! At one time she looketh on her lord, at another on her son! Behold, O Madhava, striking her head with her hands, she falls upon the breast of her heroic spouse, the king of the Kurus! Possessed of complexion like that of the filaments of the lotus, she still looketh beautiful like a lotus. The unfortunate princess now rubbeth the face of her son and now that of her lord! If the scriptures and the *Srutis* be true, without doubt, this king has obtained those regions (of blessedness) that one may win by the use of weapons!' "

SECTION XVIII.

"Gandhari said,—'Behold, O Madhava, my century of sons, incapable of fatigue (from exertion in battle), have all been slain by Bhimasena with his mace in battle! That which grieves me more today is that these my daughters-in-law, of tender years, deprived of sons and with dishevelled hair, are wandering on the field today! Alas, they who formerly walked only on the terraces of goodly mansions with feet adorned with many ornaments, are now, in great affliction of heart, obliged to touch with those feet of theirs this hard Earth miry with blood! Reeling in sorrow, they are wandering like inebriated persons, driving away vultures and jackals and crows with difficulty!† Behold, that lady of faultless limbs, and slender waist, seeing this terrible carnage, falleth down, overwhelmed with grief! Beholding this princess, this mother of Lakshmana, O thou of mighty-arms, my heart is torn with grief! These beautiful ladies of fair arms, some seeing their brothers, some their husbands, and some their sons, lying down in death on the bare ground, are themselves falling down, seizing the arms of the slain! Listen, O unvanquished one, to the loud wails of those elderly ladies and those others of middle age at sight of this terrible carnage! Supporting themselves against broken boxes of cars and the bodies of slain elephants and steeds, behold, O thou of great might, those dames, worn out with fatigue, are resting themselves! Behold, O Krishna, some one amongst

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* Lit, one who dwelt on the breast of Duryodhana.—T.

† The Bengal reading is slightly different.—T.

them, taking up some kinsman's severed head decked with beautiful nose and ear-rings, is standing in grief! I think, O sinless one, that both those and myself of little understanding must have committed great sins in our former lives, since, O Janarddan, all our relatives and kinsmen have thus been slain by king Yudhishthira the just! Our acts, righteous or unrighteous, cannot go for nothing, O thou of Vrishni's race!* Behold, O Madhava, those young ladies of beautiful bosoms and abdomen, well-born, possessed of modesty, having black eye-lashes and tresses of the same color on their heads, endued with voice sweet and dear like that of swans, are falling down, deprived of their senses by great grief and uttering piteous cries like flights of cranes! Behold, O lotus-eyed hero, their beatiful faces resembling full-blown lotuses, are scorched by the sun! Alas, O Vasudeva, the wives of my proud children possessed of prowess like that of infuriate elephants, are now exposed to the gaze of common people! Behold, O Govinda, the shields decked with hundred moons, the standards of solar effulgence, the golden coats of mail, and the collars and cuirasses made of gold, and the head-gears, of my sons, scattered on the Earth, are blazing with splendour like sacrificial fires over which have been poured libations of clarified butter! There, Dussasana sleepeth, felled by Bhima, and the blood of all his limbs quaffed by that heroic slayer of foes! Behold that other son of mine, O Madhava, slain by Bhima with his mace, impelled by Draupadi and the recollection of his woes at the time of the match at dice! Addressing the dice-won princess of Panchala in the midst of the assembly, this Dussasana, desirous of doing what was agreeable to his (elder) brother as also to Karna, O Janarddana, had said,—Thou art now the wife of a slave! With Sahadeva and Nakula and Arjuna, O lady, enter our household now!—On that occasion, O Krishna, I said unto king Duryodhana,—O son, cast off (from thy side) the wrathful Sakuni! Know that thy maternal uncle is of very wicked soul and exceedingly fond of quarrel! Casting him off without delay, make peace with the Pandavas, O son! O thou of little intelligence, thinkest thou not of Bhimasena filled with wrath! Thou art piercing him with thy wordy shafts like a person striking an elephant with burning brands!—Alas, disregarding my words, he vomitted his wordy poison at them like a snake vomitting his poison at a bovine bull,—at them who had already been pierced with his wordy darts! There, that Dussasana sleepeth, stretching his two massive arms, slain by Bhimasena like a mighty elephant by a lion. The very wrathful Bhimasena perpetrated a most horrible act by drinking in battle the blood of his foe!' "

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* *I. e.*, their fruits must have to be enjoyed or suffered.—T.

SECTION XIX.

"Gandhari said,—'There, O Madhava, my son Vikarna, applauded by the wise, lieth on the bare ground, slain by Bhima and mangled horribly! Deprived of life, O slayer of Madhu, Vikarna lieth in the midst of (slain) elephants like the moon in the autumnal sky surrounded by blue clouds! His broad palm, cased in leathern fence, and scarred by constant wielding of the bow, is pierced with difficulty by vultures desirous of feeding upon it! His helpless young wife, O Madhava, is continually endeavouring, without success, to drive away those vultures desirous of feeding on carrion! The youthful and brave and handsome Vikarna, O bull among men, brought up in luxury and deserving of every kind of weal, now sleepeth amid the dust, O Madhava! Though all his vital parts have been pierced with cloth-yard shafts and bearded arrows and *nalikas*, yet that beauty of person which was his hath not forsaken this best of the Bharatas! There, my son Durmuksha, that slayer of large bands of foes, sleepeth, with face towards the enemy, slain by the heroic Bhimasena in observance of his vow! His face, O Krishna, half eaten away by beasts of prey, looketh more handsome, O child, even like the moon on the seventh day of the lighted fortnight! Behold, O Krishna, the face of that heroic son of mine, which is even such! How could that son of mine be slain by foes and thus made to eat the dust? O amiable one, how could that Durmukha, before whom no foe could stand, be slain by foes, O subjugator of celestial regions! Behold, O slayer of Madhu, that other son of Dhritarashtra, viz., Chitrasena, slain and lying on the ground, that hero who was the model of all bowmen? Those young ladies, afflicted with grief and uttering piteous cries, are now sitting, with beasts of prey, around his fair form adorned with wreaths and garlands! These loud wails of woe, uttered by women, and these cries and roars of beasts of prey, seem exceedingly wonderful to me, O Krishna! Youthful and handsome, and always waited upon and served by the most beautiful ladies, my son Vivinsati, O Madhava, sleepeth there, stained with dust! His armour hath been pierced with arrows. Slain in the midst of the carnage, alas, the heroic Vivingsati is now surrounded and waited upon by vultures! Having in battle penetrated the ranks of the Pandava army, that hero now lieth on the bed of a hero,—on the bed, that is, of an exalted Kshatriya! Behold, O Krishna, his very beautiful face, with a smile playing on it, adorned with excellent nose and fair eyebrows, and resembling the resplendent Moon himself! Formerly a large number of the most beautiful ladies used to wait upon him, like thousands of celestial girls upon a sporting *Gandharva*! Who again could endure my son Dussaha, that slayer of heroic foes, that hero, that ornament of assemblies, that irresistible warrior, that resister of foes? The body of Dussaha, covered with arrows, looks resplendent like a mountain overgrown with flowering *Karnikaras.* With his garland of gold and his bright armour, Dussaha, though deprived of life, looks resplendent yet, like a white mountain or fire!' "

SECTION XX.

"Gandhari said,—'He whose might and courage were regarded, O Kesava, as a one and half times superior to those of his sire and thee, he who resembled a fierce and proud lion, he who, without a follower, alone pierced the impenetrable array of my son, he who proved to be the death of many, alas, he now sleepeth there, having himself succumbed to death! I see, O Krishna, the splendour of that son of Arjuna, of that hero of immeasurable energy, viz., Abhimanyu, hath not been dimmed even in death! There, the daughter of Virata, the daughter-in-law of the wielder of *Gandiva*, that girl of faultless beauty, overwhelmed with grief at sight of her heroic husband, is indulging in lamentations! That young wife, viz., the daughter of Virata, approaching her lord, is gently rubbing him, O Krishna, with her hand! Formerly, that highly intelligent and exceedingly beautiful girl, inebriated with honied wines, used bashfully to embrace her lord, and kiss the face of Subhadra's son, that face which resembled a full-blown lotus and which was supported on a neck adorned with three lines like those of a conch-shell! Taking off her lord's golden coat of mail, O hero, that damsel is gazing now on the blood-dyed body of her spouse! Beholding her lord, O Krishna, that girl addresses thee and says,—O lotus-eyed one, this hero whose eyes resembled thine, hath been slain! In might and energy, and prowess also, he was thy equal, O sinless one! He resembled thee very much in beauty. Yet he sleeps on the ground, slain by the enemy!—Addressing her own lord, the damsel says again,—Thou wert brought up in every luxury! Thou usedst to sleep on soft skins of the *Ranku* deer! Alas, does not thy body feel pain today by lying thus on the bare ground? Stretching thy massive arms adorned with golden *Angadas*, resembling a couple of elephant's trunks, and covered with skin hardened by frequent use of the bow, thou sleepest, O lord, in peace, as if exhausted with the toil of too much exercise in the gymnasium! Alas, why dost thou not address me that am weeping so? I do not remember to have ever offended thee! Why dost thou not speak to me then? Formerly, thou usedst to address me even when thou wouldst see me at a distance! O reverend sir, whither wilt thou go, leaving behind thee the much-respected Subhadra, these thy sires that resemble the very celestials, and my own wretched self distracted with woe?—Behold, O Krishna, gathering with her hands the blood-dyed locks of her lord and placing his head on her lap, the beautiful damsel is speaking to him as if he were alive,—How couldst those great car-warriors slay thee in the midst of battle,—thee that art the sister's son of Vasudeva and the son of the wielder of *Gandiva*? Alas, fie on those warriors of wicked deeds, viz., Kripa and Karna and Jayadratha and Drona and Drona's son, by whom thou wert deprived of life! What was the state of mind of those great car-warriors at that time when they surrounded thee, a warrior of tender years, and slew thee to my grief? How couldst

thou, O hero, who had so many protectors, be slain so helplessly in the very sight of the Pandavas and the Panchalas? Beholding thee, O hero, slain in battle by many persons united together, how is that tiger among men, that son of Pandu, viz., thy sire, able to bear the burden of life? Neither the acquisition of a vast kingdom, nor the defeat of their foes, conduces to the joy of the Parthas bereft of thee, O lotus-eyed one! By the practice of virtue and self-restraint, I shall very soon repair to those regions of bliss which thou hast acquired by the use of weapons! Protect me, O hero, when I repair to those regions! When one's hour does not come, one cannot die, since, wretched that I am, I still draw breath after seeing thee slain in battle! Having repaired to the region of the *Pitris*, whom else, like me, dost thou address now, O tiger among men, in sweet words mingled with smiles? Without doubt, thou wilt agitate the hearts of the *Apsaras* in heaven, with thy great beauty and thy soft words mingled with smiles! Having obtained the regions reserved for persons of righteous deeds, thou art now united, O son of Subhadra, with the *Apsaras*! While sporting with them, recollect at times my good acts towards thee! Thy union with me in this world had, it seems, been ordained for only six months, for on the seventh, O hero, thou hast been bereft of life!—O Krishna, the ladies of the royal house of Matsya are dragging away the afflicted Uttara, baffled of all her purposes, while lamenting in this strain! Those ladies, dragging away the afflicted Uttara, themselves still more afflicted than that girl, are weeping and uttering loud wails at sight of the slain Virata! Mangled with the weapons and shafts of Drona, prostrate on the ground, and covered with blood, Virata is encompassed by screaming vultures and howling jackals and crowing ravens! Those black-eyed ladies, approaching the prostrate form of the Matsya king over which carnivorous birds are uttering cries of joy, are endeavouring to turn the body. Weakened by grief and exceedingly afflicted, they are unable to do what they intend! Scorched by the Sun, and worn out with exertion and toil, their faces have become colourless and pale! Behold also, O Madhava, those other children, besides Abhimanyu, viz, Uttara, Sudakshina the prince of the Kamvojas, and the handsome Lakshmana, all lying on the field of battle!' "

SECTION XXI.

"Gandhari said,—'There the mighty Karna, that great bowman, lieth on the ground! In battle he was like a blazing fire! That fire, however, hath now been extinguished by the energy of Partha! Behold, Vikartana's son Karna, after having slain many *Atirathas*, has been prostrated on the bare ground, and is drenched with blood! Wrathful and possessed of great energy, he was a great bowman and a mighty car-warrior! Slain in battle by the wielder of *Gandiva*, that hero now sleepeth on the ground! My

sons, those mighty car-warriors, from fear of the Pandavas, fought, placing Karna at their head, like a herd of elephants with its leader to the fore! Alas, like a tiger slain by a lion, or an elephant by an infuriate elephant, that warrior hath been slain in battle by Savysachin! Assembled together, O tiger among men, the wives of that warrior, with dishevelled tresses and loud wails of grief, are sitting around that fallen hero! Filled with anxiety caused by the thoughts of that warrior, king Yudhishthira the just could not, for thirteen years, obtain a wink of sleep! Incapable of being checked by foes in battle like Maghavaat himself who is invincible by enemies, Karna was like the all-destroying fire of fierce flames at the end of the *Yuga*, and immoveable like Himavat himself! That hero became the protector of Dhritarashtra's son, O Madhava! Alas, deprived of life, he now lieth on the bare ground. like a tree prostrated by the wind! Behold, the wife of Karna and mother of Vrishasena, is indulging in piteous lamentations and crying and weeping and falling upon the ground! Even now she exclaims,—Without doubt, thy prceptor's curse hath pursued thee! When the wheel of thy car was swallowed up by the Earth, the cruel Dhananjaya cut off thy head with an arrow! Alas, fie (on heroism and skill)!—That lady, the mother of Sushena, exceedingly afflicted and uttering cries of woe, is falling down, deprived of her senses, at the sight of the mighty-armed and brave Karna prostrated on the Earth, with his waist still encircled with a belt of gold! Carnivorous creatures, feeding on the body of that illustrious hero, have reduced it to very small dimensions. The sight is not gladdening, like that of the moon on the fourteenth night of the dark-fortnight! Falling down on the Earth, the cheerless dame is rising up again. Burning with grief on account of the death of her son also, she cometh and smelleth the face of her lord!' "

SECTION XXII

"Gandhari said,—"Slain by Bhimasena, behold, the lord of Avanti lies there! Vultures and jackals and crows are feeding upon that hero! Though possessed of many friends, he lies now perfectly friendless! Behold, O slayer of Madhu, having made a great slaughter of foes, that warrior is now lying on the bed of a hero, covered with blood! Jackals, and *Kankas*, and other carnivorous creatures of diverse kinds, are dragging him now! Behold the reverses brought about by Time! His wives, assembled together, and crying in grief, are sitting around that hero who in life was a terrible slayer of foes but who now lies on the bed of a hero! Behold, Pratipa's son Valhika, that mighty bowman possessed of great energy, slain with a broad-headed shaft, is now lying on the ground like a sleeping tiger. Though deprived of life, the color of his face is still exceedingly bright, like that of the moon at full, risen on the fifteenth day of the lighted fortnight!

Burning with grief on account of the death of his son, and desirous of accomplishing his vow, Indra's son (Arjuna) hath slain there that son of Vriddhakshatra! Behold that Jayadratha, who was protected by the illustrious Drona, slain by Partha bent on accomplishing his vow, after penetrating through elven *Akshauhinis* of troops! Inauspicious vultures, O Janarddana, are feeding upon Jayadratha, the lord of the Sindhu-Sauviras, full of pride and energy! Though sought to be protected by his devoted wives, see, O Achyuta, carnivorous creatures are dragging his body away to a jungle in the vicinity! The Kamvoja and Yavana wives of that mighty-armed lord of the Sindhus and the Sauviras are waiting upon him for protecting him (from the wild beasts). At that time, O Janarddana, when Jayadratha, assisted by the Kekayas, endeaveured to ravish Draupadi, he deserved to by slain by the Pandavas! From regard, however, for Dussala, they set him free on that occasion! Why, O Krishna, did they not show some regard for that Dussala once more! That daughter of mine, of tender years, is now crying in grief! She is striking her body with her own hands and censuring the Pandavas!* What, O Krishna, can be a greater grief to me than that my daughter of tender years should be a widow and all my daughters-in-law should become lordless! Alas, alas, behold, my daughter Dussala, having cast off her grief and fears, is running hither and thither in search after the head of her husband! He who had checked all the Pandavas desirous of rescuing their son, after causing the slaughter of a vast force, at last himself succumbed to death! Alas, those wives of his, with faces as beautiful as the moon, are carrying, sitting around that irresistible hero who resembled an infuriate elephant!' "

SECTION XXIII.

"Gandhari said,—'There lies Salya, the maternal uncle himself of Nakula, slain in battle, O sire, by the pious and virtuoues Yudhishthira! He used everywhere, O bull among men, to boast of his equality with thee! That mighty car-warrior, viz., the ruler of the Madras, now lieth, deprived of life! When he accepted the drivership of Karna's car in battle, he sought to damp the energy of Karna for giving victory to the sons of Pandu! Alas, alas, behold the smooth face of Salya, beautiful as the moon, and adorned with eyes resembling the petals of the lotus, eaten away by crows! There, the tongue of that king, of the complexion of heated gold, lolling out of his mouth, is, O Krishna, being eaten away by carnivorous birds! The ladies of the royal house of Madra, uttering loud wails of woe, are sitting around the body of that king, that ornament of assemblies, deprived of

* I adopt the Bombay reading of the second line.—T.

life by Yudhishthira! Those ladies are sitting around that fallen hero like a herd of she-elephants in their season around their leader sunk in a slough. Behold the brave Salya, that giver of protection, that foremost of car-warriors, stretched on the bed of heroes, his body mangled with shafts! There, king Bhagadatta of great prowess, the ruler of a mountainous kingdom, the foremost of all wielders of the elephant-hook, lieth on the ground, deprived of life! Behold the garland of gold that he still wears on his head, looketh resplendent! Though the body is being eaten away by beasts of prey, that garland still adorns the fair locks on his head! Fierce was the battle that took place between this king and Partha, making the very hair to stand on end, like that between Sakra and the *Asura* Vritra! This mighty-armed one, having fought Dhananjaya the son of Pritha, and having reduced him to great straits, was at last slain by his antagonist! He who had no equal on Earth in heroism and energy, that achiever of terrible feats in battle, viz., Bhishma, lieth there, deprived of life! Behold the son of Santanu, O Krishna, that warrior of solar effulgence, stretched on the Earth, like the Sun himself fallen from the firmament at the end of the *Yuga*! Having scorched his foes with the fire of his weapons in battle, that valiant warrior, that Sun among men, O Kesava, hath set like the real Sun at evening! Behold that hero, O Krishna, who in knowledge of duty was equal to Devapi himself, now lying on a bed of arrows, so worthy of heroes! Having spread his excellent bed of barbed and unbarbed arrows, that hero lieth on it like the divine Skanda on a clump of heath! Indeed, the son of Ganga lieth, resting his head on that excellent pillow, consisting of three arrows,—becoming complement of his bed,—given him by the wielder of *Gandiva*! For obeying the command of his sire, this illustrious one drew up his vital seed. Unrivalled in battle, that son of Santanu lieth there, O Madhava! Of righteous soul and acquainted with every duty, by the aid of his knowledge relating to both the worlds, that hero, though mortal, is still bearing his life like an immortal! When Santanu's son lieth today, struck down with arrows, it seems that no other person is alive on Earth that possesseth learning and prowess and that is competent to achieve great feats in battle! Truthful in speech, this righteous and virtuous hero, solicited by the Pandavas, told them the means of his own death! Alas, he who had revived the line of Kuru that had become extinct, that illustrious person possessed of great intelligence, hath left the world with all the Kurus in his company! Of whom, O Madhava, will the Kurus enquire of religion and duty after that bull among men, viz., Devavrata, who resembles a god, shall have gone to heaven? Behold Drona, that foremost of Brahmanas, that preceptor of Arjuna, of Satyaki, and of the Kurus, lying on the ground! Endued with mighty energy, Drona, O Madhava, was as conversant with the four kinds of arms as the chief of the celestials or Sukra of Bhrigu's race! Through his grace, Vibhatsu the son of Pandu hath achieved the most difficult feats! Deprived of life, he

now lies on the ground! Weapons refused to come (at last) at his bidding! Placing him at their head, the Kauravas had challenged the Pandavas. That foremost of all wielders of weapons was at last mangled with weapons! As he careered in battle, scorching his foes in every direction, his course resembled that of a blazing conflagration. Alas, deprived of life, he now lies on the ground, like an extinguished fire! The handle of the bow is yet in his grasp. The leathern fences, O Madhava, still encase his fingers. Though slain, he still looketh as if alive! The four Vedas, and all kinds of weapons, O Kesava, did not abandon that hero even as these do not abandon the Lord Prajapati himself. His auspicious feet, deserving of every adoration and adored as a matter of fact by bards and eulogists and worshipped by disciples, are now being dragged by jackals! Deprived of her senses by grief, Kripi wofully attendeth, O slayer of Madhu, on that Drona who hath been slain by Drupada's son! Behold that afflicted lady, fallen upon the Earth, with dishevelled hair and face hanging down! Alas, she attendeth in sorrow upon her lifeless lord, that foremost of all wielders of weapons, lying on the ground! Many *Brahmacharins*, with matted locks on their head, are attending upon the body of Drona that is cased in armour rent through and through, O Kesava, with the shafts of Dhrishtadyumna! The illustrious and delicate Kripi, cheerless and afflicted, is endeavouring to perform the last rites on the body of her lord slain in battle! There, those reciters of *Samans*, having placed the body of Drona on the funeral pyre and having ignited the fire with due rites, are singing the three (well-known) *Samans*! Those *Brahmacharins*, with matted locks on their heads, have piled the funeral pyre of that Brahmana with bows and darts and car-boxes, O Madhava! Having collected diverse other kinds of shafts, that hero of great energy is being consumed by them! Indeed, having placed him on the pyre, they are singing and weeping. Others are reciting the three (well-known) *Samans* that are used on such occasions. Consuming Drona on that fire, like fire in fire, those disciples of his, of the regenerate class, are proceeding towards the banks of Ganga, along the left side of the pyre and having placed Kripi at their head!' "

SECTION XXIV.

"Gandhari said,—'Behold the son of Somadatta, who was slain by Yuyudhana, pecked at and torn by a large number of birds! Burning with grief at the death of his son, Somadatta, O Janarddana, (as he lies there) seems to censure the great bowman Yuyudhana! There the mother of Bhurisravas, that faultless lady, overcome with grief, is addressing her lord Somadatta, saying,—By good luck, O king, thou seest not this terrible carnage of the Bharatas, this extermination of the Kurus, this sight that resembles the scenes occurring at the end of the *Yuga*! By good luck,

thou seest not thy heroic son, who bore the device of the sacrificial stake on his banner and who performed numerous sacrifices with profuse presents to all, slain on the the field of battle! By good luck, thou hearest not those frightful wails of woe uttered amidst this carnage by thy daughters-in-law like the screams of a flight of cranes on the bosom of the sea! Thy daughters-in-law, bereaved of both husbands and sons, are running hither and thither, each clad in a single piece of raiment and each with her black tresses all dishevelled! By good luck, thou seest not thy son, that tiger among men, deprived of one of his arms, overthrown by Arjuna, and even now in course of being devoured by beasts of prey! By good luck, thou seest not today thy son Sala slain in battle, and Bhurisravas deprived of life, and thy widowed daughters-in-law plunged into grief! By good luck, thou seest not the golden umbrella of that illustrious warrior who had the sacrificial stake for the device on his banner, torn and broken on the terrace of his car! There the black-eyed wives of Bhurisravas are indulging in piteous lamentations, surrounding their lord slain by Satyaki! Afflicted with grief on account of the slaughter of their lord, those ladies, indulging in copious lamentations, are falling down on the Earth with their faces towards the ground, and slowly approaching thee, O Kesava!—Alas, why did Arjuna of pure deeds perpetrate such a censurable act, since he struck off the arm of a heedless warrior who was brave and devoted to the performance of sacrifices! Alas, Satyaki did an act that was still more sinful, for he took the life of a person of restrained soul while sitting in the observance of the *praya* vow! Alas, O righteous one, thou liest on the ground, slain unfairly by two foes!—Even thus, O Madhava, those wives of Bhurisravas are crying aloud in woe! There, those wives of that warrior, all possessed of slender waists, are placing upon their laps the lopped off arm of their lord and weeping bitterly!—Here is that arm which used to invade the girdles, grind the deep bosoms, and touch the navel, the thighs, and the hips, of fair women, and loosen the ties of the drawers worn by them! Here is that arm which slew foes and dispelled the fears of friends, which gave thousands of kine and exterminated Kshatriyas in battle! In the presence of Vasudeva himself, Arjuna of unstained deeds lopped it off thy heedless self while thou wert engaged with another in battle! What, indeed, wilt thou, O Janarddana, say of this great feat of Arjuna while speaking of it in the midst of assemblies! What also will the diadem decked Arjuna himself say of it?—Censuring thee in this way, that foremost of ladies hath stopped at last! The co-wives of that lady are piteously lamenting with her as if she were their daughter-in-law!

" 'There the mighty Sakuni, the chief of the Gandharas, of prowess incapable of being baffled, hath been slain by Sahadeva, the maternal uncle by the sister's son! Formerly, he used to be fanned with a couple of gold-handed fans! Alas, now, his prostrate form is being fanned by birds with their swings! He used to assume hundreds and thousands of

forms. All the illusions, however, of that individual possessed of great deceptive powers, have been burnt by the energy of the son of Pandu! An expert in guile, he had vanquished Yudhishthira in the assembly by his powers of deception and won from him his vast kingdom! The son of Pandu, however, hath now won Sakuni's life-breaths! Behold, O Krishna, a large number of birds is now sitting around Sakuni! An expert in dice, alas, he had acquired that skill for the destruction of my sons! This fire of hostility with the Pandavas had been ignited by Sakuni, for the destruction of my children as also of himself and his followers and kinsmen! Like those acquired by my sons, O puissant one, by the use of weapons, this one too, however wicked-souled, has acquired many regions of bliss by the use of weapons! My fear, O slayer of Madhu, is that that crooked person may not succeed in fomenting dissensions even there between my children all of whom are confiding and possessed of candour!' "

SECTION XXV.

"Gandhari said,—'Behold that irresistible ruler of the Kamvojas, that bull-necked hero, lying amid the dust, O Madhava, though deserving of being stretched at his ease on Kamvoja blankets! Stricken with great grief, his wife is weeping bitterly at sight of his blood-stained arms, which, however, formerly used to be smeared with sandal-paste! Indeed, the beauteous one exclaims,—Even now adorned with beautiful palms and graceful fingers, these two arms of thine resemble a couple of spiked maces, getting within whose clasp joy never left me for a moment! What will be my end, O ruler of men, when I am deprived of thee!—Endued with a melodious voice, the Kamvoja queen is weeping helplessly and quivering with emotion! Behold that bevy of fair ladies there! Although tired with exertion and worn out with heat, yet beauty leaves not their forms like the sightliness of the wreaths worn by the celestials although exposed to the Sun! Behold, O slayer of Madhu, the heroic ruler of the Kalingas lying there on the ground, with his mighty arms adorned with a couple of *Angadas*! Behold, O Janarddana, those Magadha ladies crying and standing around Jayatsena the ruler of the Magadhas! The charming and melodious wails of those long-eyed and sweet-voiced girls, O Krishna, are stupefying my heart exceedingly! With all their ornaments displaced, crying, and afflicted with grief, alas, those ladies of Magadha, worthy of resting on costly beds, are now lying down on the bare ground!' There, again, those other ladies, surrounding their lord, the ruler of the Kosalas, viz., prince Vrihadvala, are indulging in loud wails! Engaged in plucking from his body the shafts with which it was pierced by Abhimanyu with the full might of his arms, those ladies are repeatedly losing their senses. The faces of those beautiful ladies, O Madhava, through toil and the rays of the

Sun, are looking like faded lotuses! There, the brave sons of Dhrishtadyumna, of tender years and all adorned with garlands of gold and beautiful *Angadas*, are lying, slain by Drona. Like insects on a blazing fire, they have all been burnt by falling upon Drona whose car was the chamber of fire, having the bow for its flames and shafts and darts and maces for its fuel! Similarly, the five Kekaya brothers, possessed of great courage, and adorned with beautiful *Angadas*, are lying on the ground, slain by Drona and with their faces turnd towards that hero! Their coats of mail, of the splendour of heated gold, and their tall standards and cars and garlands all made of the same metal, are shedding a bright light on the Earth like so many blazing fires! Behold, O Madhava, king Drupada overthrown in battle by Drona, like a mighty elephant in the forest slain by a huge lion! The bright umbrella, white in hue, of the king of the Panchalas, shines, O lotus-eyed one, like the moon in the autumnal firmament! The daughters-in-law and the wives of the old king, afflicted with grief, having burnt his body on the funeral pyre, are proceeding, keeping the pyre to their right! There, those ladies, deprived of their senses, are removing the brave and great bowman, viz., Dhrishtaketu, that bull among the Chedis, slain by Drona! This crusher of foes, O slayer of Madhu, this great bowman having baffled many weapons of Drona, lieth there, deprived of life, like a tree uprooted by the wind! Alas, that brave ruler of the Chedis, that mighty car-warrior, viz., Dhrishtaketu, after having slain thousands of foes, lies, himself deprived of life! There, O Hrishikesa, the wives of the ruler of the Chedis are sitting around his body still decked with fair locks and beautiful ear-rings, though torn by carnivorous birds! Those foremost of ladies, placing upon their laps, the prostrate form of the heroic Dhrishtaketu born of the Dasarha race, are crying in sorrow! Behold, O Hrishikesa, the son, possessed of fair locks and excellent ear-rings, of that Dhrishtaketu, hacked in battle by Drona with his shafts! He never deserted his sire while the latter battled with his foes! Marik, O slayer of Madhu, he does not, even in death, desert that heroic parent! Even thus, my son's son, that slayer of hostile heroes, viz., the mighty-armed Lakshmana, hath followed his sire Duryodhana! Behold, O Kesava, the two brothers of Avanti, viz., Vinda and Anuvinda, lying there on the field, like two blossoming *Sala* trees in the spring overthrown by the tempest! Clad in golden armour and adorned with *Angadas* of gold, they are still armed with swords and bows! Possessed of eyes like those of a bull, and decked with bright garlands, both of them are stretched on the field! The Pandavas, O Krishna, with thyself, are surely unslayable, since they and thou have escaped from Drona and Bhishma, from Karna the son of Vikartana, from Kripa, from Duryodhana, from the son of Drona, from the mighty car-warrior Jayadratha, from Somadatta, from Vikarna, and from the brave Kritavarman! Behold the reverses brought about by Time! Those bulls among men that were capable of slaying the very celestials by force of their weapons, have themselves been

slain ! Without doubt, O Madhava, there is nothing difficult for destiny to bring about, since even these bulls among men, these heroes, have been slain by Kshatriya warriors ! My sons endued with great activity were (regarded by me as) slain even then, O Krishna, when thou returnedst unsuccessfully to Upaplavya ! Santanu's son and the wise Vidura told me then,—Cease to bear affection for thy children !—The interviews of those persons could not go for nothing. Soon, O Janarddana, have my sons been consumed into ashes !' "

Vaisampayana continued,—"Having said these words, Gandhari, deprived of her senses by grief, fell down on the Earth ! Casting off her fortitude, she suffered her senses to be stupefied by grief ! Filled with wrath and with sorrow at the death of her sons, Gandhari, with agitated heart, ascribed every fault to Kesava.

"Gandhari said,—'The Pandavas and the Dhartarashtras, O Krishna, have both been burnt ! Whilst they were thus being exterminated, O Janarddana, why wert thou indifferent to them ? Thou wert competent to prevent the slaughter, for thou hast a large number of followers and a vast force ! Thou hadst eloquence, and thou hadst the power (for bringing about peace). Since deliberately, O slayer of Madhu, thou wert indifferent to this universal carnage, therefore, O mighty-armed one, thou shouldst reap the fruit of this act ! By the little merit I have acquired through waiting dutifully on my husband, by that merit so difficult to attain, I shall curse thee, O wielder of the discus and the mace ! Since thou wert indifferent to the Kurus and the Pandavas whilst they slew each other, therefore O Govinda, thou shalt be the slayer of thy own kinsmen ! On the thirty-sixth year from this, O slayer of Madhu, thou shalt, after causing the slaughter of thy kinsmen and friends and sons, perish by disgustful means within the wilderness ! The ladies of thy race, deprived of sons, kinsmen, and friends, shall weep and cry even as these ladies of the Bharata race !' "

Vaisampayana continued,—"Hearing these words, the high-souled Vasudeva, addressing the venerable Gandhari, said unto her these words, with a faint smile,—'There is none in the world, save myself, that is capable of exterminating the Vrishnis ! I know this well ! I am endeavouring to bring it about ! In denouncing this curse, O thou of excellent vows, thou hast aided me in the accomplishment of that task ! The Vrishnis are incapable of being slain by others, be they human beings or gods or *Danavas* ! The Yadavas, therefore, shall fall by one another's hand ! After he of Dasarha's race had said these words, the Pandavas became stupefied. Filled with anxiety, all of them became hopeless of life !' "

SECTION XXVI.

"The holy one said,—'Arise, arise, O Gandhari, do not set thy heart on grief! Through thy fault, this vast carnage has taken place! Thy son Duryodhana was wicked-souled, envious, and exceedingly arrogant. Applauding his wicked acts, thou regardest them to be good! Exceedingly cruel, he was the embodiment of hostilities, and disobedient to the injunctions of the old. Why dost thou wish to ascribe thy own faults to me? Dead or lost, the person that grieves for what has already occurred, obtaineth more grief. By indulging in grief, one increases it twofold! A woman of the regenerate class bears children for the practice of austerities: the cow brings forth offspring for bearing burthens; the mare brings forth her young for acquiring speed of motion; the *Sudra* woman bears a child for adding to the number of servitors; the *Vaisaya* woman for adding to the number of keepers of cattle. A princess, however, like thee, brings forth sons for being slaughtered!' "

Vaisampayana said,—"Hearing these words of Vasudeva that were disagreeable to her, Gandhari, with heart exceedingly agitated by grief, remained silent. The royal sage Dhritarashtra, however, restraining the grief that arises from folly, enquired of Yudhishthira the just, saying,—'If, O son of Pandu, thou knowest it, tell me the number of those that have fallen in this battle, as also of those that have escaped with life!'

"Yudhishthira answered,—'One billion six hundred and sixty millions and twenty thousand men have fallen in this battle. Of the heroes that have escaped, the number is twenty-four thousand one hundred and sixty five.'

Dhritarashtra said,—'Tell me, O mighty-armed one, for thou art conversant with everything, to what ends have those foremost of men attained.'

"Yudhishthira said,—'Those warriors of true prowess that have cheerfully cast off their bodies in fierce battle, have all attained to regions like those of Indra. Knowing death to be inevitable, they that have encountered it cheerlessly, have attained to the companionship of the *Gandharvas*. Those warriors that have fallen at the edge of weapons, while turning away from the field or begging for quarter, have attained to the world of the *Guhyakas*. Those high-souled warriors who, observant of the duties of Kshatriyahood and regarding flight from battle to be shameful, have fallen, mangled with keen weapons, while advancing unarmed against fighting foes, have all assumed bright forms and attained to the regions of Brahman! The remaining warriors, that have anyhow met with death on the precincts of the field of battle, have attained to the region of the Uttara-Kurus.'

Dhritarashtra said,—'By the power of what knowledge, O son, thou seest these things like one crowned with ascetic success? Tell me this, O mighty-armed one, if thou thinkest that I can listen to it without impropriety!'

"Yudhishthira said,—'While at thy command I wandered in the forest, I obtained this boon on the occasion of sojourning to the sacred places!

I met with the celestial *Rishi* Lomasa and obtained from him the boon of spiritual vision. Thus on a former occasion I obtained second sight through the power of knowledge !'

"Dhritarashtra said,—'Is it necessary that our people should burn, with due rites, the bodies of both the friendless and the friended slain ? What shall we do with those that have none to look after them and that have no sacred fires ? The duties that await us are many. Who are those whose (last) rites we should perform ? O Yudhishthira, will they obtain regions of blessedness by the merit of their acts, they whose bodies are now being torn and dragged by vultures and other birds ?' "

Vaisampayana continued,—"Thus addressed, Kunti's son Yudhishthira of great wisdom commanded Sudharman (the priest of the Kauravas) and Dhaumya, and Sanjaya of the *Suta* order, and Vidura of great wisdom, and Yuyutsu of Kuru's race, and all his servants headed by Indrasena, and all the other *Sutas* that were with him, saying,—'Cause the funeral rites of the slain, numbering by thousands, to be duly performed, so that no body may perish for want of persons to take care of them !' At this command of king Yudhishthira the just, Vidura and Sanjaya and Sudharman and Dhaumya and Indrasena and others, procuring sandal aloe and other kinds of wood used on such occasions, as also clarified butter and oil and perfumss and costly silken robes and other kinds of cloth, and large heaps of dry wood, and broken cars and diverse kinds of weapons, caused funeral pyres to be duly made and lighted and then without haste burnt, with due rites, the slain kings in proper order. They properly burnt upon those fires that blazed forth with libations of clarified butter poured in torrents over them, the bodies of Duryodhana and his hundred brothers, of Salya, and Sala, and king Bhurisravas ; of king Jayadratha and Abhimanyu, O Bharata ; of Dussasana's son and Lakshmana and king Dhrishtaketu ; of Vrihanta and Somadatta and the hundreds of Srinjayas ; of king Kshemadhanwan and Virata and Drupada ; of Sikhandin the prince of Panchalas, and Dhrishtadyumna of Prishata's race ; of the valiant Yudhamanyn and Uttamaujas ; of the ruler of the Kosalas, the sons of Draupadi, and Sakuni the son of Suvala ; of Achala and Vrishaka, and king Bhagadatta ; of Karna and his son of great wrath ; of those great bowmen, viz., the Kekaya princes, and those mighty car-warriors, viz., the Trigartas ; of Ghatokacha the prince of *Rakshasas*, and the brother of Vaka ; of Alamvusha, the foremost of *Rakshasas*, and king Jalasandha ; and of hundreds and thousands of other kings. The *Pitri-medha* rites in honor of some of the illustrious dead were performed there, while some sang *Samans*, and some uttered lamentations for the dead. With the loud noise of *Samans* and *Richs*, and the lamentations of the women, all creatures became stupefied that night. The funeral fires, smokeless and blazing brightly (amid the surrounding darkness), lookod like luminous planets in the firmament enveloped by clouds. Those among the dead that had come from diverse realms and were utterly friendless, were piled together

in thousands of heaps and, at the command of Yudhishthira, were caused to be burnt by Vidura through a large number of persons acting coolly and influenced by good-will and affection, on pyres made of dry wood. Having caused their last rites to be performed, Kuru king Yudhishthira, placing Dhritarashtra at his head, proceeded towards the river Ganga."

SECTION XXVII.

Vaisampayana said,—"Arrived at the auspicious Ganga full of sacred water, containing many lakes, adorned with high banks and broad shores, and having a vast bed, they cast off their ornaments, upper garments, and belts and girdles. The Kuru ladies, crying and afflicted with great grief, offered oblations of water unto their sires and grandsons and brothers and kinsmen and sons and reverend seniors and husbands. Conversant with duties, they also performed the water-rite in honor of their friends. While those wives of heroes were performing this rite in honor of their heroic lords, the access to the stream became easy, although the paths (made by the tread of many feet) disappeared afterwards.* The shores of the stream, though crowded with those spouses of heroes, looked as broad as the ocean and presented a spectacle of sorrow and cheerlessness. Then Kunti, O king, in a sudden paroxysm of grief, weepingly addressed her sons in these soft words,—'That hero and great bowman, that leader of leaders of car-divisions, that warrior distinguished by every mark of heroism, who hath been slain by Arjuna in battle, that warrior whom, ye sons of Pandu, ye took for a *Suta's* child born of Radha, that hero who shone in the midst of his forces like the lord Surya himself, who battled with all of you and your followers, who looked resplendent as he commanded the vast force of Duryodhana, who had no equal on Earth for energy, that hero who preferred glory to life, that unretiring warrior firm in truth and never fatigued with exertion, was your eldest brother! Offer oblations of water unto that eldest brother of yours who was born of me by the god of day! That hero was born with a pair of ear-rings and clad in armour, and resembled Surya himself in splendour!' Hearing these painful words of their mother, the Pandavas began to express their grief for Karna. Indeed, they became more afflicted than ever. Then that tiger among men, viz., the heroic Yudhishthira, sighing like a snake, asked his mother,—'That Karna who was like an ocean having shafts for his billows, his tall standard for his vortex, his own mighty arms for a couple of huge alligators, his large car for his deep lake, and the sound of his palms for his tempestous roar, and whose impetuousity none could withstand save Dhananjaya, O mother,

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* So large was that concourse of human beings that in consequence of their tread, paths appeared where paths were none. The access to the stream was thus facilitated.—T.

wert thou the auothress of that hero's being ? How was that son, resembling a very celestial, born of thee in former days ? The energy of his arms scorched all of us ! How, mother, couldst thou conceal him like a person concealing a fire within the folds of his cloth ?" His might of arms was always worshipped by the Dhartarashtras even as we always worship the might of the wielder of *Gandiva !* How was that foremost of mighty men, that first of car-warriors, who endured the united force of all lords of Earth in battle, how was he a son of thine ? Was that foremost of all wielders of weapons our eldest brother ? How didst thou bring forth that child of wonderful prowess ? Alas, in consequence of the concealment of this affair by thee, we have been undone ! By the death of Karna, ourselves with all our friends have been exceedingly afflicted ! The grief I feel at Karna's death is a hundred times greater than that which was caused by the death of Abhimanyu and the sons of Draupadi, and the destruction of the Panchalas and the Kurus ! Thinking of Karna, I am burning with grief, like a person thrown into a blazing fire ! Nothing could have been unattainable by us, not excepting things belonging to heaven ! Alas, this terrible carnage, so destructive of the Kurus, would not have occurred ! Copiously indulging in lamentations like these, king Yudhishthira the just uttered loud wails of woe. The puissant monarch then offered oblations of water unto his deceased elder brother, Then all the ladies that crowded the shores of the river suddenly sent up a loud wail of grief. The intelligent king of the Kurus, viz., Yudhishthira, caused the wives and members of Karna's family to be brought before him, Of righteous soul, he performed, with them, the water-rite in honor of his eldest brother. Having finished the ceremony, the king, with his senses exceedingly agitated, rose from the waters of Ganga."

FINIS.

THE MAHABHARATA

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SANTI PARVA.

SECTION I.

(*Rajadharmanusasana Parva.*)

Having bowed down unto Narayana, and Nara the foremost of male beings, and unto the goddess Saraswati, must the word Jaya be uttered.

Vaisampayana said,—"Having offered oblations of water unto all their friends and kinsmen, the sons of Pandu, and Vidura, and Dhritarashtra, and all the Bharata ladies, continued to dwell there (on the banks of the sacred stream). The high-souled sons of Pandu desired to pass the period of mourning,* which extended for a month, outside the Kuru city. After king Yudhishthira the just had performed the water-rites, many high-souled sages crowned with ascetic success and many foremost of regenerate *Rishis* came there to see the monarch. Among them were the Island-born (Vyasa), and Narada, and the great *Rishi* Devala, and Devasthana, and Kanwa. They were all accompanied by best of their pupils. Many other members of the regenerate order, possessed of wisdom and accomplished in the Vedas, leading lives of domesticity or belonging to the *Snataka* class, came to behold the Kuru king. Those high-souled ones, as they came, were duly worshipped (by Yudhishthira). The great *Rishis* then took their seats on costly carpets. Accepting the worship suited to that period (of mourning and impurity) that was offered them, they sat in due order around the king. Thousands of Brahmannas offered consolation and comfort to that king of kings residing on the sacred banks of the Bhagirathi with heart exceedingly agitated by grief. Then Narada, after having accosted the *Rishis* with the Island-born for their first, in due time, addressed Yudhishthira the son of Dharma, saying,—Through the might of thy arms and the grace of Madhava, the whole Earth, O Yudhishthira, hath been righteously won by thee! By good luck, thou hast escaped with life from this dreadful battle! Observant as

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* Literally, the period of impurity. The period of mourning is the period of impurity, according to the Hindu scriptures. By performing the *Sraddha* rite, one becomes pure again. Till then one can perform no religious rites.—T.

thou art of the duties of a Kshatriya, dost thou not rejoice, O son of Pandu? Having slain all thy foes, shalt thou not gratify thy friends, O king? Having obtained this prosperity, I hope, grief doth not afflict thee still?'

"Yudhishthira said,—'Indeed, the whole Earth hath been subjugated by me through my reliance on the might of Krishna's arms, through the grace of the Brahmanas, and through the strength of Bhima and Arjuna! This heavy grief, however, is always sitting in my heart, viz., that through covetousness I have caused this dreadful carnage of kinsmen! Having caused the death of the dear son of Subhadra, and of the sons of Draupadi, this victory, O holy one, appears to me in the light of a defeat! What will Subhadra of Vrishni's race, that sister-in-law of mine, say unto me? What also will the people residing in Dwaraka say unto the slayer of Madhu when he goes thither from this place? This Draupadi, again, who is ever engaged in doing what is agreeable to us, bereaved of sons and kinsmen, is paining me exceedingly! This is another topic, O holy Narada, about which I will speak to thee! In consequence of Kunti having kept her counsels close in respect of a very important matter, great has been my grief! That hero who had the strength of ten thousand elephants, who in this world was an unrivalled car-warrior, who was possessed of leonine pride and gait, who was endued with great intelligence and compassion, whose liberality was very great, who practised many high vows, who was the refuge of the Dhartarashtras, who was sensitive about his honor, whose prowess was irresistible, who was ready to pay off all injuries and was always wrathful (in battle), who overthrew us in repeated encounters, who was quick in the use of weapons, conversant with every mode of warfare, possessed of great skill, and endued with wonderful valour, (that Karna) was a son of Kunti, born secretly of her, and therefore a uterine brother of ours! Whilst we were offering oblations of water unto the dead, Kunti spoke of him as the son of Surya. Possessed of every virtue, that child had been cast into the water. Having placed him in a basket made of light materials, Kunti committed him to the current of Ganga. He who was regarded by the world as a *Suta's* child born of Radha, was really the eldest son of Kunti and, therefore, our uterine brother! Covetous of kingdom, alas, I have unwittingly caused that brother of mine to be slain! It is this that is burning my limbs like a fire burning a heap of cotton! The white-steeded Arjuna knew him not for a brother! Neither I, nor Bhima, nor the twins, knew him for such! He, however, of excellent bow, knew us (for his brothers). We have heard that on one occasion Pritha went to him for seeking our good and addressed him, saying,—Thou art my son!—That illustrious hero, however, refused to obey Pritha's wishes. Subsequently, we are informed, he said unto his mother these words:—I am unable to desert Duryodhana in battle! If I do so, it would be a dishonourable, cruel, and ungrateful act! If, yielding to thy wishes, I make peace with Yudhishthira, people will say that I am afraid of the white-steeded Arjuna! Having vanquished Arjuna with Kesava, therefore, in battle,

I will subsequently make peace with Dharma's son! Even these were his words as we have heard. Thus answered, Pritha once more addressed her son of broad chest and said,—Fight Phalguna then, but spare my four other sons! The intelligent Karna, with joined-hands, then replied unto his trembling mother, saying,—If I get thy four other sons even under my power, I will not slay them! Without doubt, O goddess, thou shalt continue to have five sons! If Karna be slain with Arjuna thou shalt have five! If, on the other hand, Arjuna be slain, thou shalt have five, numbering me!—Desirous of the good of her children, his mother once more said unto him,—Go, O Karna, do good unto those brothers of thine whose good thou always seekest!—Having said these words, Pritha took his leave and came back to her abode. That hero has been slain by Arjuna,—the uterine brother by the brother! Neither Pritha, nor he, had ever disclosed the secret, O lord! That hero and great bowman, was therefore slain by Arjuna in battle! Subsequently I have come to know, O best of regenerate ones, that he was my uterine brother! Indeed, at Pritha's words I have come to know that Karna was our eldest-born! Having caused my brother to be slain, my heart is burning exceedingly! If I had both Karna and Arjuna for aiding me, I could have vanquished Vasudeva himself! Whilst I was tortured in the midst of the assembly by the wicked-souled sons of Dhritarashtra, my wrath, suddenly provoked, became cooled at sight of Karna! Even while listening to the harsh and bitter words of Karna himself on that occasion of our match at dice,—to the words, that is, that Karna uttered from desire of doing what was agreeable to Duryodhana,—my wrath became cooled at sight of Karna's feet. It seemed to me that Karna's feet resembled the feet of our mother Kunti! Desirous of finding out the reason of that resemblance between him and our mother, I reflected for a long time. With even my best exertions I failed to find the cause! Why, indeed, did the Earth swallow up the wheels of his car at the time of battle? Why was my brother cursed? It behoveth thee to recite all this to me! I desire to hear everything from thee, O holy one! Thou art acquainted with everything in this world and thou knowest both the past and the future!"

SECTION II.

Vaisampayana said,—"That foremost of speakers, viz., the sage Narada, thus questioned, narrated everything about the manner in which he who was believed to be a *Suta's* son had been cursed (in former days).

"Narada said,—It is even so, O mighty-armed one, as thou sayest, O, Bharata! Nothing could resist Karna and Arjuna in battle! This, O sinless one, that I am about to tell thee is unknown to the very gods. Listen to me, O mighty-armed one, as it befell in former days! How all the Kshatriyas,

cleansed by weapons, should attain to regions of bliss, was the question. For this, a child was conceived by Kunti in her maidenhood, capable of provoking a general war. Endued with great energy, that child came to have the status of a *Suta*. He subsequently acquired the science of weapons from the preceptor (Drona), that foremost descendant of Angirasa's race, Thinking of the might of Bhimasena, the quickness of Arjuna in the use of weapons, the intelligence of thyself, O king, the humility of the twins, the friendship, from earliest years, between Vasudeva and the wielder of *Gandiva*, and the affection of the people for you all, that young man was burnt with envy. In early age he made friends with king Duryodhaua, led by accident and his own nature and the hate he bore towards you all. Beholding that Dhananjaya was superior to every one in the science of weapons, Karna one day approached Drona in private and said these words unto him,—I desire to be acquainted with the *Brahma* weapon, with all its *mantras* and the power of withdrawing it, for I desire to fight Arjuna !—Without doubt, the affection thou bearest to every one of thy pupils is equal to what thou bearest to thy own son ! I pray that all masters of the science of weapons may, through thy grace, regard me as one accomplished in weapons !"—Thus addressed by him, Drona, from partiality for Phalguna, as also from his knowledge of the wickedness of Karna, told him,—None but a Brahmana, who has duly observed all vows, should be acquainted with the *Brahma* weapon, or a Kshatriya that has [illegible]ractised austere penances, and no other !—When Drona had answered th[illegible] Karna, having worshipped him, obtained his leave, and proceeded without [illegible]elay to Rama then residing on the Mahendra mountains. Approaching [illegible]ama, he bent his head unto him and said,—I am a Brahmana of Bhrigu's race !—This procured honor for him. With this knowledge about his birth and family, Rama received him kindiy and said,—Thou art welcome !—at which Karna became highly glad. While residing on the Mahendra mountains that resembled heaven itself, Karna met and mixed with many *Gandharvas*, and *Yakshas*, and *gods*. Residinp there, he acquired all the weapons duly, and became a great favorite of the gods, the *Gandharvas*, and the *Rakshasas*. One day he roved on the sea coast by the side of that asylum. Indeed, Surya's son, armed with bow and sword, wandered alone. While thus employed, O Partha, he inadvertently slew, without willing it, the *Homa* cow of a certain utterer of *Brahma* who daily performed his *Agnihotra* rite. Knowing that he had perpetrated that act from inadvertence, he informed the Brahmana of it. Indeed, Karna, for the object of gratifying the owner, repeatedly said,—O holy one, I have killed this thy cow without willing it ! Forgive the act !—Filled with wrath, the Brahmana, rebuking him, said these words !—O thou of wicked conduct, thou deservest to be killed ! Let the fruit of this act be thine, O thou of wicked soul ! While fighting him, O wretch, whom thou always challengest, and for whose sake thou strivest so much every day, the Earth shall swallow the wheel of thy car ! And while the wheel of thy car shall thus be swallowed up by the Earth, thy foe, putting forth his prowess,

will cut off thy head, thyself being stupefied the while ! Leave me, O vile man ! As thou hast heedlessly slain this my cow, even so will thy foe cut off thy head while thou shalt be heedless !—Though cursed, Karna still sought to gratify that foremost of Brahmanas by offering him kine and wealth and gems. The latter, however, once more answered him,—All the worlds will not succeed in falsifying the words spoken by me ! Go hence or remain, do whatever thou likest !—Thus addressed by the Brahmana, Karna, hanging down his head from cheerlessness, returned timidly to Rama, reflecting on that matter."

SECTION III.

Narada said,—"That tiger of Bhrigu's race, (viz., Rama), was well pleased with the might of Karna's arms, his affection (for him), his self-restraint, and the services he did unto his preceptor. Observant of ascetic penances, Rama cheerfully communicated, with due forms, unto his penance-observing disciple, everything about the *Brahma* weapon with the *mantras* for withdrawing it. Having acquired a knowledge of that weapon, Karna began to pass his days happily in Bhrigu's retreat, and endued with wonderful prowess, he devoted himself with great ardour to the science of weapons. One day Rama of great intelligence, while roving with Karna in the vicinity of his retreat, felt himself very weak in consequence of the fasts he had undergone. From affection begotten by confidence, the tired son of Jamadagni, placing his head on Karna's lap, slept soundly. While his preceptor was thus sleeping (with head) on his lap, a frightful worm, whose bite was very painful and which subsisted on phlegm and fat and flesh and blood, approached the presence of Karna. That blood-drinking worm, approaching Karna's thigh, began to pierce it. Through fear of (awaking) his preceptor, Karna became unable to either throw away or kill that animal. Though his limb was bored through by that worm, O Bharata, the son of Surya, lest his preceptor should awake, suffered it to do its pleasure. Though the pain was intolerable, Karna bore it with heroic patience, and continued to hold Bhrigu's son on his lap, without quivering in the least and without manifesting any sign of pain. When at last Karna's blood touched the body of Rama of great energy, the latter awoke and said these words in fear,—Alas, I have been made impure ! What is this that thou art doing ! Tell me, casting off all fear, what is the truth of this matter !—Then Karna informed him of that worm's bite. Rama saw that worm which resembled a hog in shape. It had eight feet and very keen teeth, and it was covered with bristles that were all pointed like needles. Called by the name of *Alarka*, its limbs were then shrunk (with fear). As soon as Rama cast his eyes on it, the worm gave up its life-breaths, melting in that blood which it had drawn. All this seemed wonderful,

Then in the welkin was seen a *Rakshasa* of terrible form, dark in hue, of a red neck, capable of assuming any form at will, and staying on the clouds.—His object fulfilled, the *Rakshasa*, with joined hands, addressed Rama, saying,—O best of ascetics, thou hast rescued me from this hell! Blessed be thou, I adore thee, thou hast done me good!—Possessed of great energy, the mighty-armed son of Jamadagni said unto him,—Who art thou? And why also didst thou fall into hell? Tell me all this! He answered,—Formerly I was a great *Asura* of the name of Dansa. In the *Krita* period, O sire, I was of the same age with Bhrigu! I ravished the dearly-loved spouse of that sage. Through his curse I fell down on the Earth in the form of a worm! In anger thy ancestor said unto me,—[Subsisting on urine and phlegm, O wretch, thou shalt lead a life of hell!] I then beseeched him, saying,—[When, O Brahmana, will this curse end?]—Bhrigu replied unto me, saying,—[This curse shall end through Rama of my race!]—It was for this that I had obtained such a course of life like one of uncleansed soul! O righteous one, by thee, however, I have been rescued from that sinful life!—Having said these words, the great *Asura*, bending his head unto Rama, went away. Then Rama wrathfully addressed Karna, saying,—O fool, no Brahmana could endure such agony! Thy patience is like that of a Kshatriya! Tell me the truth, without fear!—Thus asked, Karna, fearing to be cursed, and seeking to gratify him, said these words,—O thou of Bhrigu's race, know me for a *Suta*, a race that has sprung from the intermixture of Brahmanas with Kshatriyas! People call me Karna the son of Radha! O thou of Bhrigu's race, be gratified with my poor self that has acted from the desire of obtaining weapons. There is no doubt in this that a reverend preceptor in the *Vedas* and other branches of knowledge is one's father! It was for this that I introduced myself to thee as a person of thy own race!—Unto the cheerless and trembling Karna, prostrated with joined hands upon Earth, that foremost one of Bhrigu's race, smiling though filled with wrath, answered,—Since thou hast, from avarice of weapons, behaved here with falsehood, therefore, O wretch, this *Brahma* weapon shall not dwell in thy remembrance!* Since thou art not a Brahmana, truly this *Brahma* weapon shall not, up to the time of thy death, dwell in thee when thou shalt be engaged with a warrior equal to thyself!† Go hence, this is no place for a person of such false behaviour as thou! On Earth, no Kshatriya will be thy equal in battle!—Thus addressed by Rama, Karna came away, having duly taken his leave. Arriving then before Duryodhana, he informed him, saying,—I have mastered all weapons!—',"

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* Literally, "shall not appear to thee by inward light."—T.

† The meaning is this:—"This weapon shall not dwell with thee up to thy last moments. Thou shalt forget it or it shall not appear at thy bidding, when thy death becomes nigh, though at other times, thou mayst be master of it!—T.

SECTION IV.

"Narada said,—'Having thus obtained weapons from him of Bhrigu's race, Karna began to pass his days in great joy, in the company of Duryodhana, O bull of Bharata's race! Once on a time, O monarch, many kings repaired to a Self-choice at the capital of Chitrangada, the ruler of the country of the Kalingas. The city, O Bharata, full of opulence, was known by the name of Rajapura. Hundreds of rulers repaired thither for obtaining the hand of the maiden. Hearing that diverse kings had assembled there, Duryodhana also, on his golden car, proceeded thither, accompanied by Karna. When the festivities commenced in that Self-choice, diverse rulers, O best of kings, came thither for the hand of the maiden. There were amongst them Sisupala and Jarasandha and Bhishmaka and Vakra, and Kapotaroman and Nila and Rukmi of steady prowess, and Srigala who was ruler of the kingdom of females, and Asoka and Satadhanwan and the heroic ruler of the Bhojas. Besides these, many others who dwelt in the countries of the South, and many preceptors (in arms) of the *mleccha* tribes, and many rulers from the East and the North, O Bharata, came there. All of them were adorned with golden *Angadas*, and possessed of the splendour of pure gold. Of effulgent bodies, they were like tigers of fierce might. After all those kings had taken their seats, O Bharata, the maiden entered the arena, accompanied by her nurse and a guard of eunuchs. Whilst being informed of the names of the kings (as she made her round), that maiden of the fairest complexion passed by the son of Dhritarashtra as she had passed others before him). Duryodhana, however, of Kuru's race, could not tolerate that rejection of himself. Disregarding all the kings, he commanded the maiden to stop. Intoxicated with the pride of energy, and relying upon Bhishma and Drona, king Duryodhana, taking up that maiden on his car, abducted her with force. Armed with sword, clad in mail, and his fingers cased in leathern fences, Karna, that foremost of all wielders of weapons, riding on his car, proceeded along Duryodhana's rear. A great uproar then took place among the kings, all of whom were actuated by the desire for fight,—Put on your coats of mail! Let the cars be made ready!—(These were the sounds that were heard). Filled with wrath, they pursued Karna and Duryodhana, showering their arrows upon them like masses of clouds pouring rain upon a couple of hills. As they thus pursued them, Karna felled their bows and arrows on the ground, each with a single arrow. Amongst them some became bowless, some rushed bow in hand, some were on the point of shooting their shafts, and some pursued them, armed with darts and maces. Possessed of great lightness of hands, Karna, that foremost of all smiters, afflicted them all. He deprived many kings of their drivers, and thus vanquished all those

lords of Earth. They then themselves took up the reins of their steeds, and saying,—Go away, go away,—turned away from the battle with cheerless hearts. Protected by Karna, Duryodhana also came away, with a joyous heart, bringing with him the maiden to the city called after elephant."

SECTION V.

"Narada said,—'Hearing of the fame of Karna's might, the ruler of the Magadhas, viz, king Jarasandha, challenged him to a single combat. Both conversant with celestial weapons, a fierce battle took place between them in which they struck each other with diverse kinds of arms. At last when their arrows were exhausted and bows and swords were broken and they both became carless, they began, possessed of might as they were, to fight with bare arms. While engaged with him in mortal combat with bare arms, Karna was about to sever the two portions of his antagonist's body that had been united together by Jara. The king (of Magadha) then, feeling himself very much pained, cast off all desire of hostility and addressed Karna, saying,—I am gratified! From friendship he then gave unto Karna the town Malini. Before this, that tiger among men and subjugator of all foes, (viz., Karna) had been king of the Angas only, but from that time the grinder of hostile forces began to rule over Champa also, agreeably to the wishes of Duryodhana, as thou knowest! Thus Karna became famous on Earth for the valour of his arms. When, for thy good, the Lord of the celestials begged of him his (natural) coat of mail and ear-rings, stupefied by celestial illusion, he gave away those precious possessions. Deprived of his ear-rings and divested of his natural armour, he was slain by Arjuna in Vasudeva's presence. In consequence of a Brahmana's curse, as also of the curse of the Illustrious Rama, of the boon granted to Kunti and the illusion practised on him by Indra, of his depreciation by Bhishma as only half a car-warrior, at the tale of *Rathas* and *Atirathas*, of the destruction of his energy caused by Salaya (with his keen speeches), of Vasudeva's policy, and, lastly, of the celestial weapons obtained by Arjuna from Rudra and Indra and Yama and Varuna and Kuvera and Drona and the Illustrious Kripa, the wielder of *Gandiva* succeeded in slaying Vikartana's son Karna of effulgence like that of Surya himself! Even thus had thy brother been cursed and beguiled by many! As, however, he has fallen in battle, thou shouldst not grieve for that tiger among men!' "

SECTION VI.

Vaisampayana said,—"Having said these words, the celestial *Rishi* Narada became silent. The royal sage Yudhishthira, filled with grief, became plunged in meditation. Beholding that hero cheerless and unmanned by sorrow, sighing like a snake and shedding copious tears, Kunti, herself filled with grief and almost deprived of her senses by sorrow, addressed him in these sweet words of grave import and well suited to the occasion :—O mighty-armed Yudhishthira, it behoveth thee not to give way to sorrow thus! O thou of great wisdom, kill this grief of thine, and listen to what I say! I tried in past times to apprise Karna of his brothership with thee. The god Surya also, O foremost of all righteous persons, did the same. All that a well-wishing friend, from desire of good, should say unto one, was said unto Karna by that god in a dream and once more in my presence! Neither by affliction nor by reasons could Surya or myself succeed in pacifying him or inducing him to unite himself with thee! Succumbing to the influence of Time, he became resolved upon wreaking his enmity on thee. As he was bent upon doing injuries unto you all, I myself gave up the attempt. Thus addressed by his mother, king Yudhishthira, with tearful eyes and heart agitated by grief, said these words :—'In consequence of thyself having concealed thy counsels, this great affliction has overtaken me!' Possessed of great energy, the righteous king, then, in sorrow, cursed all the women of the world, saying, —'Henceforth no woman shall succeed in keeping a secret!'—The king, then, recollecting his sons and grandsons and kinsmen and friends, became filled with anxiety and grief. Afflicted with sorrow, the intelligent king, resembling a fire covered with smoke, became penetrated with despair."

SECTION VII.

Vaisampayana said,—"The righteous-souled Yudhishthira, with an agitated heart and burning with sorrow, began to grieve for that mighty car-warrior Karna. Sighing repeatedly, he addressed Arjuna, saying,—'If, O Arjuna, we had led a life of mendicancy in the cities of the Vrishnis and the Andhakas, then this miserable end would not have been ours in consequence of having exterminated our kinsmen! Our foes, the Kurus, have gained in prosperity, while we have become divested of all the objects of life, for what fruits of righteousness can be ours when we have been guilty of self-slaughter?* Fie on the usages of Kshatriyas, fie on might and valour, and fie on wrath, since through these such a calamity hath overtaken us! Blessed are forgiveness, and self-

* The Kurus, our foes, having fallen in battle, have all gone to heaven, while grief has become our lot.—T.

restraint, and purity, with renunciation and humility, and abstention from injury, and truthfulness of speech on all occasions, which are all practised by forest-recluses! Full of pride and arrogance, ourselves, however, through covetousness and folly and from desire of enjoying the sweets of sovereignty, have fallen into this plight! Beholding those kinsmen of ours that were bent on acquiring the sovereignty of the world slain on the field of battle, such grief hath been ours that one cannot gladden us by giving us the sovereignty of even the three worlds!—Alas, having slain, for the sake of the Earth, such lords of Earth as deserved not to be slain by us, we are bearing the weight of existence, deprived of friends and reft of the very objects of life! Like a pack of dogs fighting one another for a piece of meat, a great disaster has overtaken us! That piece of meat is no longer dear to us! On the other hand, it shall be thrown aside! They that have been slain should not have been slain for the sake of even the whole Earth or mountains of gold, or all the horses and kine in this world! Filled with envy and a hankering for all earthly objects, and influenced by wrath and pleasure, all of them, betaking themselves to the high way of Death, have repaired to the regions of Yama! Practising asceticism and *Brahmacharyya* and truth and renunciation, sires wish for sons endued with every kind of prosperity. Similarly, by fasts and sacrifices and vows and sacred rites and auspicious ceremonies, mothers conceive. They then hold the fœtus for ten months. Passing their time in misery and in expectation of fruit, they always ask themselves in anxiety,—Shall these come out of the womb safely? Shall these live after birth? Shall they grow in might and be objects of regard on Earth? Shall they be able to give us happiness in this and the other world?—Alas, since their sons, youthful in years and resplendent with ear-rings, have been slain, therefore, those expectations of theirs, rendered fruitless, have been abandoned by them! Without having enjoyed the pleasures of this world, and without having paid off the debts they owed to their sires and the gods, they have repaired to Yama's abode! Alas, O mother, those kings have been slain just at that time when their parents expected to reap the fruits of their might and wealth!* They were always filled with envy and a hankering after earthly objects, and were exceedingly subject to anger and joy. For this, they could not be expected to enjoy at any time or any place the fruits of victory!† I think that they among the Panchalas and the Kurus that have fallen (in this battle) have been lost, otherwise he that has slain would, by that act of his, obtain all regions of bliss!‡ We

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* *Sanjata Valaratnesu* is the true reading.—T.

† The Bombay reading *Jayaphalam* is correct. The Bengal reading *Janmaphalam*, however, is not unmeaning.—T.

‡ What Yudhishthira says here is this: all the warriors that have

are regarded as the cause of the destruction that has overtaken the world. The fault, however, is really ascribable to the sons of Dhritarashtra. Duryodhana's heart was always set upon guile. Always cherishing malice, he was addicted to deception. Although we never offended him, yet he always behaved falsely towards us! We have not gained our object, nor have they gained theirs. We have not vanquished them, nor have they vanquished us. The Dhartarashtras could not enjoy this Earth, nor could they enjoy women and music. They did not listen to the counsels of ministers and friends and men learned in the scriptures. They could not, indeed, enjoy their costly gems and well-filled treasury and vast territories. Burning with the hate they bore us, they could not obtain happiness and peace. Beholding our aggrandisement, Duryodhana became colorless, pale and emaciated. Suvala's son informed king Dhritarashtra of this. As a father full of affection for his son, Dhritarashtra tolerated the evil policy his son pursued. Without doubt, by disregarding Vidura and the high-souled son of Ganga, and in consequence of his neglect in restraining his wicked and covetous son entirely governed by his passions, the king has met with destruction like my poor self. Without doubt, Suyodhana, having caused his uterine brothers to be slain and having cast this old couple into burning grief, hath fallen off from his blazing fame! Burning with the hate he bore to us, Duryodhana was always of a sinful heart. What other kinsman of high birth could use such language towards kinsmen as he, from desire of battle, actually used in the presence of Krishna? We also have, through Duryodhana's fault, been lost for eternity, like suns burning everything around them with their own energy!* That wicked-souled wight, that embodiment of hostility, was our evil star. Alas, for Duryodhana's acts alone, this race of ours has been exterminated! Having slain those whom we should never have slain, we have incurred the censures of the world, King Dhritarashtra, having installed that wicked-souled prince of sinful deeds, that exterminator of his race, in the sovereignty, is obliged to grieve today! Our heroic foes have been slain. We have committed sin. His possessions and kingdom are gone! Having slain them, our wrath has been pacified. But grief is stupefying me! O Dhananjaya, a perpetrated sin is expiated by auspicious acts, by publishing it wieldly, by repentance, by almsgiving, by penances, by sojourn to *tirthas* after renunciation of everything, by constant meditation on the scriptures. Of all these, he that has practised renunciation is believed to be incapable of committing sins anew. The *Srutis* declare that he

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been slain in this battle have perished, they have not attained to heaven; if, indeed, heaven has been theirs, then the slayers too would obtain heaven, the scriptural ordinance having said so. It is impossible, however, to suppose that men of wrath who have done such wicked deeds should obtain such regions of bliss hereafter.—T.

* There can be no doubt that *atmanas* in this verse, as explained by Nilakantha, refers to Duryodhana, being a genetive singular, it cannot refer to *Vayam.*—T.

that practises renunciation escapes from birth and death, and obtaining the right road, that person of fixed soul attains to *Brahma*. I shall, therefore, O Dhananjaya, go to the woods, with your leave, O scorcher of foes, disregarding all the pairs of opposites, adopting the vow of taciturnity, and walking in the way pointed out by knowledge !* O slayer of foes, the *Srutis* declare it and I myseif have seen it with my eyes, that one who is wedded to this Earth can never obtain every kind of religious merit ! Desirous of obtaining the things of this Earth, I have committed sin, through which, as the *Srutis* declare, birth and death are brought about. Abandoning the whole of my kingdom, therefore, and the things of this Earth, I shall go to the woods, escaping from the ties of the world, freed from grief, and without affection for anything ! Do thou govern this Earth, on which peace has been restored, and which has been divested of all its thorns ! O best of Kuru's race, I have no need for kingdom or for pleasure !'—Having said these words, king Yudhisthira the just stopped. His younger brother Arjuna then addressed him in the following words.

SECTION VIII.

Vayisampayana said,—"Like a person unwilling to forgive an insult, Arjuna of keen speech and prowess, and possessed of energy, betraying great fierceness and licking the corners of his mouth, said these words of grave import, smiling the while :—'Oh, how painful, how distressing ! I grieve to see this great agitation of thy heart, since having achieved such a superhuman feat, thou art bent upon forsaking this great prosperity ! Having slain thy foes, and having acquired the sovereignty of the Earth which has been won through observance of the duties of thy own order, why shouldst thou abandon everything through fickleness of heart ? Where on Earth hath a eunuch or a person of procrastination ever acquired sovereignty ? Why then didst thou, insensate with rage, slay all the kings of the Earth ? He that would live by mendicancy, cannot, by any act of his, enjoy the good things of Earth ! Divested of prosperity and without resources, he can never win fame on Earth or acquire sons and animals. If, O king, abandoning this swelling kingdom, thou livest in the observance of the wretched mode of life led by a mendicant, what will the world say of thee ? Why dost thou say that abandoning all the good things of the Earth, divested of prosperity, and reft of resources, thou wilt lead a life of mendicancy like a vulgar person ? Thou art born in this race of kings ! Having won by conquest the whole Earth, wishest thou from folly to live in the woods after abandoning everything of virtue and profit ? (If thou retirest into the woods), in thy absence, dis-

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* *Pairs of opposites*, such as heat and cold, joy and gref, *&c.* Comp. *Gita*, p. *ante.*—T.

honest men will destroy sacrifices. That sin will certainly pollute thee! King Nahusha, having done many wicked acts in a state of poverty cried fie on that state and said that poverty is for recluses! Making no provision for the morrow is a practice that suits *Rishis.* Thou knowest this well! That, however, which has been called the religion of royalty depends entirely on wealth. One who robs another of wealth, robs him of his religion as well. * Who amongst us, therefore, O king, would forgive an act of spoliation that is practised on us? It is seen that a poor man, even when he stands near, is accused falsely. Poverty is a state of sinfulness. It behoveth thee not to applaud poverty, therefore! The man that is fallen, O king, grieveth, as also he that is poor! I do not see the difference between a fallen man and a poor man! All kinds of meritorious acts flow from the possession of great wealth like a mountain. From wealth spring all religious acts, all pleasures, and heaven itself, O king! Without wealth, a man cannot find the very means of sustaining his life! The acts of a person who, possessed of little intelligence, suffers himself to be divested of wealth, are all dried up like shallow streams in the summer season. He that has wealth has friends. He that has wealth has kinsmen. He that has wealth is regarded as a true man in the world. He that has wealth is regarded as a learned man. If a person who hath no wealth desires to achieve a particular purpose, he meets with failure. Wealth brings about accessions of wealth, like elephants capturing (wild) elephants. Religious acts, pleasures, joy, courage, wrath, learning, and sense of dignity, all these proceed from wealth, O king! From wealth one acquires family honor. From wealth, one's religious merit increases. He that is without wealth hath neither this world, nor the next, O best of men! The man that hath no wealth succeeds not in performing religious acts, for these latter spring from wealth, like rivers from a mountain. He that is lean in respect of (his possession of) steeds and kine and servants and guests, is truly lean and not he whose limbs alone are so! Judge truly, O king, and look at the conduct of the gods and the *Danavas.* O king, do the gods ever wish for anything else than the slaughter of their kinsmen (the *Asuras*)? If the appropriation of wealth belonging to others be not regarded as righteous, how, O monarch, will kings paractise virtue on this Earth? Learned men have, in the *Vedas,* laid down this conclusion. The learned have laid it down that kings should live, reciting every day the three *Vedas,* seeking to acquire wealth, and carefully performing sacrifices with the wealth thus acquired. The gods, through internecine quarrel, have obtained footing in heaven. When, the very gods have won their prosperity through internecine quarrels, what fault can there be in such quarrels? The gods, thou seest, act in this way. The eternal precepts of the *Vedas* also sanction it. To learn, teach, sacrifice, and assist at other sacrifices,—these are our principal duties. The wealth that kings take from others becomes

* Because wealth enables its possessor to practise the rites of religion.—T.

the means of their prosperity. We never see wealth that has been earned without doing some injury to others. It is even thus that kings conquer this world. Having conquered, they call that wealth theirs just as sons speak of the wealth of their sires as their own. The royal sages that have gone to heaven have declared this to be the duty of kings. Like water flowing on every direction from a swollen ocean, that wealth runs on every direction from the treasuries of kings. This Earth formerly belonged to king Dwilipa, Nahusha, Amvarisha, and Mandhatri. She now belongs to thee! A great sacrifice, therefore, with profuse presents of every kind and requiring a vast heap of the Earth's produce, awaits thee! If thou dost not perform that sacrifice, O king, then the sins of this kingdom shall all be thine! Those subjects whose king performs a horse-sacrifice with profuse presents, become all cleansed and sanctified by beholding the ablutions at the end of the sacrifice. Mahadeva himself, of universal form, in a great sacrifice requiring libations of all kinds of flesh, poured all creatures as sacrificial libations and then his own self. Eternal is this auspicious path. Its fruits are never destroyed. This is the great path called *Dasaratha.* Adandoning it, O king, to what other path wouldst thou betake thyself?'"

SECTION IX.

"Yudhishthira said,—'For a little while, O Arjuna, concentrate thy attention and fix thy mind and hearing on thy inner soul. If thou listenest to my words in such a frame of mind, they will meet with thy approbation! Abandoning all worldly pleasures, I shall betake myself to that path which is trod by the righteous! I shall not, for thy sake, tread along the path thou recommendest! If thou askest me what path is auspicious that one should tread alone, I shall tell thee! If thou dost not desire to ask me, I shall yet, unasked by thee, tell thee of it. Abandoning the pleasures and observances of men of the world, engaged in performing the austerest of penances, I shall wander in the forest, with the animals that have their home there, living on fruits and roots! Pouring libations on the fire at due hours, and performing ablutions at morn and eve, I shall thin myself by reduced diet, and covering myself with skins, bear matted locks on my head. Enduring cold, wind, and heat, as also hunger and thirst and toil, I shall emaciate my body by penances as laid down in the ordinance. Charming to the heart and the ear, I shall daily listen to the clear strains of cheerful birds and animals residing in the woods. I shall enjoy the fragrance of flower-burthened trees and creepers, and see diverse kinds of charming products that grow in the forest. I shall also see many excellent recluses of the forest. I shall not do the slightest injury to any creature, what need be said then of those that dwell in villages

and towns ?* Leading a retired life and devoting myself to contemplation, I shall live upon ripe and unripe fruits and gratify the *Pitris* and the deities with offerings of wild fruits and spring water and grateful hymns. Observing in this way the austere regulations of a forest life, I shall pass my days, calmly awaiting the dissolution of my body. Or, living alone and observing the vow of taciturnity, with my head shaved clean, I shall derive my sustenance by begging each day of only one tree.† Smearing my body with ashes, and availing of the shelter of abandoned houses, or lying at the foot of trees, I shall live, casting off all things dear or hateful. Without indulging in grief or joy, and regarding censure and applause, hope and affection, equally, and prevailing over every couple of opposites, I shall live casting off all the things of the world! Without conversing with anybody, I shall assume the outward form of a blind and deaf idiot, while living in contentment and deriving happiness from my own soul. Without doing the least injury to the four kinds of movable and immovable creatures, I shall behave equally towards all creatures whether mindful of their duties or following only the dicatates of the senses. I shall not jeer at any one, nor shall I frown at anybody. Restraining all my senses, I shall always be of cheerful face. Without asking anybody about the way, proceeding along any route that I may happen to meet with, I shall go on, without taking note of the country or the point of the compass to which or towards which I may go. Regardless of whither I may proceed, I shall not look behind. Divesting myself of desire and wrath, and turning my gaze inwards, I shall go on, casting off pride of soul and body. ‡ Nature always walks ahead: hence, food and drink will somehow be accomplished. I shall not think of those pairs of opposites that stand in the way of such a life. If pure food in even a small measure be not obtainable in the first house (to which I may go) I shall get it by going to other houses. If I fail to procure it by even such a round, I shall proceed to seven houses in succession and fill my craving. When the smoke of houses will cease, their hearth-fires having been extinguished, when husking rods will be kept aside, and all the inmates will have taken their food, when mendicants and guests will cease to wander, I shall select a moment for my round of mendicancy and solicit alms at two, three, or five houses at the most. I shall wander over the Earth, after breaking the bonds of desire. Preserving equability in success and failure, I shall earn great ascetic merit. I shall behave neither like one that is fond of life nor like one that is about to die. I shall not manifest any liking for life or dislike for death. If one strikes

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* The sense is that when I will not wrong the denizens of even the woods, there is little chance of my wronging men of the world.—T.

† There is a class of recluses who support life by gathering the fallen fruits of trees. Taking the tree for a living person, they walk under its shade and beg of it its fruits. Those fruits that fall down on such occasions are regarded as the alms granted by the tree to its mendicant guest.—T.

‡ I follw Nilakantha's gloss in rendering the second line.—T.

off one arm of mine and another smears the other arm with sandal-paste, I shall not wish evil to the one or good to the other. Discarding all those acts conducive to prosperity that one can do in life, the only acts I shall perform will be to open and shut my eyes and take as much food and drink as will barely keep up life. Without ever being attached to action, and always restraining the functions of the senses, I shall give up all desires and purify the soul of all impurities. Freed from all attachments and tearing off all bonds and ties, I shall live free as the wind. Living in such freedom from affections, everlasting contentment will be mine. Through desire, I have, from ignorance, committed great sins! A certain class of men, doing both auspicious and inauspicious acts here, maintain their wives, children, and kinsmen, all bound to them in relations of cause and effect.* When the period of their life runs out, casting off their weakened bodies, they take upon themselves all the effects of their sinful acts, for none but the actor is burdened with the consequences of his own acts.† Even thus, endued with actions, creatures come into this wheel of life that is continually turning like the wheel of a car, and even thus, coming thither, they meet with their fellow creatures. He, however, who abandons this worldly course of life, which is really a fleeting illusion although it looks eternal, and which is afflicted by birth, death, decrepitude, disease, and pain, is sure to obtain happiness. When, again, the very gods fall down from heaven and great *Rishis* from their respective positions of eminence, who that is acquainted with truths of causes (and effects) would wish to have even heavenly prosperity?‡ Insignificant kings, having performed diverse acts relating to the diverse means of king-craft (known by the names of conciliation, gift, &c.) often slay a great king through some contrivance. Reflecting on these circumstances, this nectar of wisdom hath come to me. Having attained it, I desire to get a permanent, eternal, and unchangeable place (for myself)! Always (conducting myself) with such wisdom and acting in this way, I shall, by betaking myself to that fearless path of life, terminate this physical frame that is subject to birth, death, decrepitude, disease, and pain.' "

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* All the possessions of a man depend upon the acts of a previous life. Wives, children, and kinsmen, therefore, as agents of happiness or the reverse, depend upon one's past acts. They are as effects of pre-existing causes. Then again, they may be causes of effects to be manifested in the next life, for *their* acts also are supposed to affect the next life of him to whom they belong.—T.

† I. e., they *for* whom he acts do not take the consequences of his acts.—T.

‡ *Bhavena* is explained by Nilakantha as *swargaiswaryyena*.—T.

SECTION X.

Bhimasena said,—'Thy understanding, O king, has become blind to the truth, like that of a foolish and unintelligent reciter of the *Veda* in consequence of his repeated recitation of those scriptures. If censuring the duties of kings thou wouldst lead a life of idleness, then, O bull of Bharata's race, this destruction of the Dhartarashtras was perfectly uncalled for! Are forgiveness and compassion and pity and abstention from injury not to be found in anybody walking along the path of Kshattriya duties? If we knew that this was thy intention, we would then have never taken up arms and slain a single creature! We would then have lived by mendicancy till the destruction of this body! This terrible battle between the rulers of the Earth would also have never taken place! The learned have said that this all that we see is food for the strong. Indeed, this mobile and immobile world is our object of enjoyment for the person that is strong. Wise men acquainted with Kshattriya duties have declared that they who stand in the way of the person taking the sovereignty of the Earth, should be slain. Guilty of that fault, those that stood as enemies of our kingdom have all been slain by us. Having slain them, O Yudhishthira, righteously govern this Earth! This our act (in refusing the kingdom) is like that of a person who having dug a well stops in his work before obtaining water and comes up smutted with mire. Or, this our act is like that of a person who having climbed up a tall tree and taken honey therefrom meets with death before tasting it. Or, it is like that of a person who having set out on a long way comes back in despair without having reached his destination. Or, it is like that of a person who having slain all his foes, O thou of Kuru's race, at last falls by his own hand. Or, it is like that of a person afflicted with hunger, who having obtained food, refuses to take it, or of a person under the influence of desire, who having obtained a woman reciprocating his passion, refuses to meet with her. We have become objects of censure, O Bharata, because, O king, we follow thee that art of feeble understanding, in consequence of thyself being our eldest brother! We are possessed of might of arms; we are accomplished in knowledge and endued with great energy. Yet we are obedient to the words of a eunuch as if we were entirely helpless! We are the refuge of all helpless persons. Yet, when people see us so, why would they not say that in respect of the acquisition of our objects we are entirely powerless? Reflect on this that I say! It has been laid down that (a life of) Renunciation should be adopted, only in times of distress, by kings overcome with decrepitude or defeated by foes! Men of wisdom, therefore, do not applaud Renuncation as the duty of a Kshattriya. On the other hand, they thar are of clear sight think that the adoption of that course of life (by a Kshattriya) involves even the loss of virtue. How can those that have sprung from that order, that are devoted to the practices of that order, and that have their refuge in them, censure those

duties? Indeed, if those duties be censurable, then why should not the Supreme Ordainer be censured?* It is only those persons that are reft of prosperity and wealth and that are infidels in faith, that have promulgated this precept of the Vedas (about the propriety of a Kshattriya's adoption of a life of Renunciation) as the truth. In reality, however, it is never proper for a Kshattriya to do so. He who is competent to support life by prowess, he who can support himself by his own exertions, does not live, but really falls away from his duty, by the hypocritical externals of a life of Renunciation. That man only is capable of leading a solitary life of happiness in the woods who is unable to support sons and grandsons and the deities and *Rishis* and guests and *Pitris*. As the deer and boars and birds (though they lead a forest life) cannot attain to heaven, even so those Kshattriyas that are not bereft of prowess cannot attain to heaven by leading only a forest life. They should acquire religious merit by other ways. If, O king, anybody were to obtain success from Renunciation, then mountains and trees would surely obtain it! These latter are always seen to lead lives of Renunciation. They do not injure any one. They are, again, always aloof from a life of worldliness and are all *Brahmacharins*. If it be the truth that a person's success depends upon his own lot in life and not upon that of others, then (as a person born in the Kshattriya order) thou shouldst betake thyself to action. He that is reft of action can never have success. If they that fill only their own stomachs could attain to success, then all aquatic creatures would obtain it, for these have none else to support save their own selves. Behold, the world moves on, with every creature on it employed in acts proper to its nature! Therefore, one should betake himself to action. The man reft of action can never obtain success.'"

SECTION XI.

"Arjuna said,—'In this connection an old history is cited, viz., the discourse between certain ascetics and Sakra, O bull of Bharata's race! Certain well-born Brahmana youth of little understanding, without the hirsute honors of manhood, abandoning their homes, came to the woods for leading a forest life. Regarding that to be virtue, those youths of abundant resources became desirous of living as *Brahmacharins*, having abandoned their brothers and sires. It so happened that Indra became compassionate towards them. Assuming the form of a golden bird, the holy Sakra addressed them, saying,—That which is done by persons that eat the remnants of a Sacrifice is the most

* The sense is, that as the Ordainer cannot be censured, therefore, that which He has ordained for the Kshattriyas cannot be deserving of censure.—T.

difficult of acts that men can achieve.* Such an act is highly meritorious. The lives of such men are worthy of every praise. Having attained the object of life, those men, devoted to virtue obtain the highest end !—Hearing these words, the *Rishis* said,—Lo, this bird applauds those that subsist upon the remnants of Sacrifices ! He informs us of it, for we live upon such remnants ! —The bird then said,—I do not applaud you ! Ye are stained with mire and very impure ! Living upon offals, Ye are wicked ! Ye are not persons subsisting upon the remnants of Sacrifice !—

"The *Rishis* said,—We regard this our course of life to be highly blessed ! Tell us, O bird, what is for our good ! Thy words inspire us with great faith !

"The bird said,—If you do not refuse me your faith by arraying yourselves against your better selves, then I shall tell you words that are true and beneficial !—

"The *Risihis* said,—We shall listen to thy words, O sire, for the different paths are all known to thee ! O thou of righteous soul, we desire also to obey thy commands. Instruct us now !—

"The bird said,—Among quadrupeds the cow is the foremost. Of metals, gold is the foremost. Of words, *mantras*, and of bipeds, Brahmanas, are the foremost. These *mantras* regulate all the rites of a Brahmana's life, beginning with those appertaining to birth and the period after it, and ending with those appertaining to death and the crematorium. These Vedic rites are his heaven, path, and foremost of sacrifices. If it were otherwise, how could I find the acts (of persons in quest of heaven) become successful through *mantras* ? He who, in this world, adores his soul, firmly regarding it to be a deity of a particular kind, obtains success consistent with the nature of that particular deity.† The seasons measured by half the months lead to the Sun, the Moon, or the Stars. ‡ These three kinds of success, depending upon action, are desired by every creature. The domestic mode of life is very superior and sacred and is called the field (for the cultivation) of success. By what path do those men go that censure action ? Of little understanding

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* The meaning is that they who perform sacrifices and partake of the sacrificial food after offering it unto gods and guests, acquire such religious merit that the like of it cannot be acquired by other men. Sacrifice, therefore, is the highest act in life and the most meritorious that man can do.—T.

† The *iti* after *vadi* is really *eti*, the absence of *sandhi* in the proper form is *Arsha* Literally rendered, the line becomes,—"According to the manner in which the person of firm conviction approaches the Soul, is the success that he gets here. As the *Srutis* declare, if one firmly regards himself to be Siva, the success one attains here and hereafter is after the kind of that deity.—T.

‡ The brevity of such passages is the chief obstacle to their clear comprehension. Fortunately the allusions are very plain. What is meant by it is that those who die during the lighted fortnights of the summer solstice attain to solar regions of bliss. Those that die during the dark fortnights

and deprived of wealth, they incur sin. And since those men of little understanding live by abandoning the eternal paths of the gods, the paths of the *Rishis*, and the paths of *Brahma*, therefore, they attain to paths disapproved of by the *Srutis.** There is an ordinance in the *mantras* which says,—[Ye sacrificer, perform the sacrifice represented by gifts of valuable things! I will give thee the happiness represented by sons, animals, and heaven!]—To live, therefore, in accordance with the ordinance is sald to be the highest asceticism of the ascetics. Therefore, ye should perform such sacrifices and such penances in the shape of gifts! The due performance of these eternal duties, viz., the worship of the gods, the study of the Vedas, and the gratification of the *Pitris*, as also regardful services unto the preceptor,—these are called the austerest of penances. The gods, by performing such exceedingly difficult penances, have obtained the highest glory and power, I, therefore, tell you to bear the very heavy burthen of the duties of domesticity! Without doubt, penances are the foremost of all things and are the root of all creatures. Asceticism, however, is to be obtained by leading a life of domesticity, upon which depends everything. They that eat the remnants of feasts, after duly apportioning the food morning and evening among kinsmen, attain to ends that are exceedingly difficult of attainment. They are called eaters of the remnants of feasts who eat after having served guests and gods and *Rishis* and kinsmen. Therefore, those persons that are observant of their own duties, that practise excellent vows and are truthful in speech, become objects of great respect in the world, with their own faith exceedingly strengthened. Free from pride, those achievers of the most difficult feats attain to heaven and live for unending time in the regions of Sakra!—'

"Arjuna continued,—'Those asceties then, hearing these words that were beneficial and fraught with righteousness, abandoned the religion of Renunciathion, saying,—There is nothing in it,—and betook themselves to a life of domesticity. Therefore, O thou that are conversant with righteousness, calling to thy aid that enternal wisdom, rule the wide world, O monarch, that is now destitute of foes!

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of the winter solstice, attain to lunar regions. These last have to return after passing their allotted periods of enjoyment and happiness. While those that are freed from attachments, whatever the time of their Death, go to Steller regions which are equal to that of Brahma.—T.

* *I.e.*, without attaining to the companionship of the gods and *Pitris*, and without obtaining *Brahma*, they sink in the scale of being and become worms and vermine.—T.

SECTION XII.

Vaisampayana said,—'Hearing these words of Arjuna, O chastiser of foes, Nakula of mighty arms and broad-chest, temperate in speech and possessed of great wisdom, with face whose color then resembled that of copper, looked at the king, that foremost of all righteous persons, and spoke these words, besieging his brother's heart (with reason).

"Nakula said,—'The very gods had established their fires in the region called *Visakha-yupa.* Know, therefore, O king, that the gods themselves depend upon the fruits of action !* The *Pitris*, that support (by rain) the lives of even all disbelievers, observing the ordinances (of the Creator as declared in the Vedas), are, O king, engaged in action.† Know them for downright atheists that reject the declarations of the Vedas (which inculcate action). The person that is learned in the Vedas, by following their declarations in all his acts, attains, O Bharata, to the highest regin of heaven by the way of the deities.†† This (domestic mode of life again) has been said by all persons acquainted with Vedic truths to be superior to all the (other) modes of life ! Know this, O king, that the person who in sacrifices gives away his righteously acquired wealth unto those Brahmanas that are well conversant with the Vedas, and restrains his soul, is, O monarch, regarded as the true Renouncer ! He, however, who, disregarding (a life of domesticity that is) the source of much happiness, jumps to the next mode of life,—that renouncer of his own self, ‡—O monarch, is a renouncer labouring under the quality of darknesss. That man who is homeless, who roves over the world (in his mendicant rounds) who has the foot of a tree for his shelter, who observes the vow of taciturnity, never cooks for himself, and seeks to restrain all the functions of his senses, is, O Partha, a renouncer in the observance of the vow of mendicancy.§ That Brahmana who, disregarding wrath and joy, and especially deceitfulness, always employs his time in the study of the Vedas, is a renouncer in the observance of the vow of mendicancy.¶ The four different modes of life were at one time weighed in the balance. The wise have said, O king, that when domesticity was placed on one scale, it required

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* The sense is that the gods themselves have become so by action—T.

† The first word is compounded of *an* and *astika.*—T.

†† *Deva-yana* is the *Yana* or way along which the deities have gone, *viz.*, the strict observance of the Vedic rites.—T.

‡ *Renouncer of his own self*, because he dries up his very body by denying himself food.—T.

§ Such a person also is not a true Renouncer. For a Kshattriya, again, such a mode of life would be sinful—T.

¶ Nilakantha thinks that the object of this verse is to show that even such a life properly appertains to a *Brahmana* and not to a *Kshattriya.* Therefore, if Yudhishthira would, without reigning, live quietly in the kingdom governed by some brother of his, he would then be equally sinning.—T.

the three others to be placed on the other for balancing it. Beholding the result of this examination by scales, O Partha, and seeing further, O Bharata, that domesticity alone contained both heaven and pleasure, that became the way of the great *Rishis* and the refuge of all persons conversant with the ways of the world. He, therefore, O bull of Bharata's race, who betakes to this mode of life, thinking it to be his duty and abandoning all desire for fruit, is a real Renouncer, and not that man of clouded understanding who goes to the woods, abandoning home and its surroundings. A person, again, who, under the hypocritical garb of righteousness, fails to forget his desires (even while living in the woods), is bound by the grim king of death with his deadly fetters round the neck. Those acts that are done from vanity are said to be unproductive of fruit. Those acts, on the other hand, O monarch, that are done from a spirit of renunciation, always bear abundant fruits.* Tranquillity self-restraint, fortitude, truth, purity, simplicity, sacrifices, perseverance, and righteousness,—these are always regarded as virtues recommended by the *Rishis.* In domesticity, it is said, are acts intended for *Pitris,* gods, and guests. In this mode of life alone, O monarch, are the threefold aims to be attained.† The renouncer that rigidly adheres to this mode of life, in which one is free to do all acts, has not to encounter ruin either here or hereafter. The sinless Lord of all creatures, of righteous soul, created creatures with the intention that they would adore him by sacrifices with profuse presents. Creepers and trees and deciduous herbs, and animals that are clean, and clarified butter, were created as ingredients of sacrifice. For one in the observance of domesticity the performance of sacrifice is fraught with impediments. For this, that mode of life has been said to be exceedingly difficult and unattainable Those persons, therefore, in the observance of the domestic mode of life, who, possessed of wealth and corn and animals, do not perform sacrifices, earn, O monarch, eternal sin. Amongst *Rishis,* there are some that regard the study of the Vedas to be a sacrifice: and some that regard contemplation to be a great sacrifice which they perform in their minds. The very gods, O monarch, covet the companionship of a regenerate person like this, who in consequence of his treading along such a way which consists in the concentration of the mind, has become equal to *Brahma.* By refusing to spend in Sacrifice the diverse kinds of wealth that thou hast taken from thy foes, thon art only displaying thy want of faith! I have never seen, O monarch, a king in the observance of a life of domesticity renouncing his wealth in any other way except in the *Rajasuya,* the *Aswamedha,* and other kinds of Sacrifice! Like Sakra, the chief of the celestials, O sire, perform those other sacrifices that are praised by the Brahmanas! That king, through

* *Acts done from vanity, i. e.,* with the prideful consciousness of one being himself the actor and the arranger of everything. *Acts done from a spirit of renunciation, i. e.,* without hope of reaping their fruits.—T.

† *The threefold aims, i. e.,* Religion, Pleasure, and profit.—T.

whose heedlessness the subjects are plundered by robbers, and who does not offer protection to those whom he is called upon to govern, is said to be the very embodiment of Kali. If, without giving away steeds, and kine, and female slaves, and elephants adorned with trappings, and villages, and populous regions, and fields, and houses, unto Brahmanas, we retire into the woods with hearts not harbouring friendly feelings towards kinsmen, even we shall be, O monarch, such Kalis of the kingly order! Those members of the kingly order that do not practise charity and give protection (to others), incur sin. Woe is their portion hereafter and not bliss! If, O lord, without performing great sacrifices and the rites in honor of thy deceased ancestors, and if, without bathing in sacred waters, thou betakest thyself to a wandering life, thou shalt then meet with destruction like a small cloud separated from a mass and dashed by the winds! Thou shalt then fall off from both worlds and have to take thy birth in the *Pisacha* order.* A person becomes a true renouncer by casting off every internal and external attachment, and not simply by abandoning home for dwelling in the woods. A Brahmana that lives in the observance of these ordinances in which there are no impediments, does not fall off from this or the other world. Observant of the duties of one's own order,—duties respected by the ancients and practised by the best of men,—who is there, O Partha, that would grieve, O king, for having in a trice slain in battle his foes that swelled with prosperity, like Sakra slaying the forces of the *Daityas*? Having in the observance of Kshattriya duties subjugated the world by the aid of thy prowess, and having made presents unto persons conversant with the Vedas, thou canst, O monarch, go to regions higher than heaven itself! It behoves thee not, O Partha, to indulge in grief!' "

SECTION XIII.

"Sahadeva said,—'By casting off all external objects only, O Bharata, one does not attain to success. By casting off even mental attachments, the attainment of success is doubtful.† Let that religious merit and that happiness which are his who has cast off external objects but whose mind still internally covets them, be the portion of our foes! On the other hand, let that religious merit and that happiness which are his who governs the Earth, having cast off all internal attachments also, be the portion of our friends! The word *mama* (mine), consisting of two letters,

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* *Antarala* is thus explained by Nilakantha. The Burdwan translators have quietly dropped it.—T.

† *Sariram* is contradistinguished from *Vahyam*. The first is explained as appertaining to or encased in *Sarira*, *i.e.*, the mind.—T.

is Death's self ; while the opposite word *nu-mama* (not mine), consisting of three letters, is eternal *Brahma.** *Brahma* and death, O king, entering invisibly into every soul, without doubt, cause all creatures to act. If this being, O Bharata, that is called Soul, be not ever subject to destruction, then by destroying the bodies of creatures one cannot be guilty of slaughter. If, on the other hand, the soul and the body of a being are born or destroyed together, so that when the body is desroyed the soul also is destroyed, then the way (prescribed in the scriptures) of rites and acts wauld be futile. Therefore, driving away all doubts about the immortality of the soul, the man of intelligence should adopt that path which has been trodden by the righteous of old and older times. The life of that king is certainly fruitless, who having acquired the entire Earth with her mobile and immobile creatures, does not enjoy her. As regards the man again who lives in the forest upon wild fruits and roots, but whose attachment to things of the Earth has not ceased, such a one, O king, lives within the jaws of Death. Behold, O Bharata, the hearts and the outward forms of all creatures to be but manifestations of thy own! They that look upon all creatures as their own selves escape from the great fear (of destruction).† Thou art my sire, thou art my protector, thou art my brother, and thou art my senior and preceptor! It behoveth thee, therefore, to forgive these incoherent utterances in sorrow of a woe-stricken person! True or false, this that has been uttered by me, O lord of Earth, has been uttered from a due regard for thee, O best of Bharatas, that I entertain!"

SECTION XIV.

Vaisampayana said,—'When Kunti's son king Yudhishthira the just remained speechless after listening to his brothers who were telling these truths of the Vedas, that foremost of women, viz., Draupadi, of large eyes and great beauty, and noble descent, O monarch, said these words unto that bull among kings seated in the midst of his brothers that resembled so many lions and tigers, and like the leader of an elephantine herd in the midst of a herd of elephants. Ever expectant of loving regards from all her husbands but especially from Yudhishthira, she was always treated with affection and indulgence by the king. Conversanf with duties and

* What Sahadeva wishes to say is that everything that proceeds from selfishness is productive of death, while everything proceeding from an opposite frame of mind leads to *Brahma* or immortality.—T.

† The meaning entirely depends upon the word *Swabhavam*, manifestation of self. In the second line, if *Vrittam* be read for *Bhutam* the sense would remain unaltered. K. P. Singha has translated this verse wrongly.—T.

observant of them in practice, that lady of large hips, casting her eyes on her lord, desired his attention in soothing and sweet words and said as follows.

"Draupadi said,—'These thy brothers, O Partha, are crying and drying their palates like *chatakas* but thou dost not gladden them! O monarch, gladden these thy brothers, that resemble infuriate elephants (in prowess), with proper words,—these heroes that have always drunk of the cup of misery! Why, O king, while living by the side of the Dwaita lake, didst thou say unto these thy brothers then residing with thee, and suffering from cold and wind and sun, even these words, viz,—Rushing to battle from desire of victory, we will slay Duryodhana and enjoy the Earth that is capable of granting every wish? Depriving great car-warriors of their cars and slaying huge elephants, and strewing the field of battle with the bodies of car-warriors and horsemen and horses, ye chastisers of foes, ye will perform great sacrifices of diverse kinds with presents in profusion! All these sufferings, due to a life of exile in the woods, will then end in happiness!—O foremost of all practicers of virtue, having thyself said these words unto thy brothers then, why, O hero, dost thou depress our hearts now? A eunuch can never enjoy wealth. A eunuch can never have children even as there can be no fish in a mire (destitute of water)! A Kshattriya without the rod of chastisement can never shine. A Kshattriya without the rod of chastisement can never enjoy the Earth. The subjects of a king that is without the rod of chastisement can never have happiness! Friendship for all creatures, charity, study of the Vedas, penances,—these constitute the duites of a Brahmana and not of a king, O best of kings! Restraining the wicked, cherishing the honest, and never retreating from battle,—these are the highest duties of kings! He is said to be conversant with duties in whom are forgiveness and wrath, giving and taking, terrors and fearlessness, and chastisement and reward! It was not by study, or gift, or mendicancy, that thou hast acquired the Earth! That force of the enemy, O hero, ready to burst upon thee with all its might, abounding with elephants and horse and cars, strong with three kinds of strength,* protected by Drona and Karna and Aswatthaman and Kripa, has been defeated and slain by thee, O hero! It is for this that I ask thee to enjoy the Earth! (Formerly), O puissant one, thou hadst, O monarch, swayed with might, † the region called Jambu, O tiger among men, abounding with populous districts! Thou hadst also, O ruler of men, swayed with might that other region called Kraunchadwipa situate

* The three kinds of *angas* referred to, as explained by Nilakantha, are (1) the strength that depends on the master, (2) that depending on good counsels, and (3) that depending on the perseverance and the courage of the men themselves. The Burdwan translators have mistranslated the expression, while K. P. Singha has, as usual, quietly dropped it.—T.

† Literally, "crushed with the rod of chastisement."—T.

on the west of the great Meru and equal unto Jambu-dwipa itself! Thou hadst swayed with might, O king, that other region called Sakadwipa on the east of the great Meru and equal to Krauncha-dwipa itself! The region called Bhadraswa, on the north of the great Meru and equal to Sakadwipa was also swayed by thee, O tiger among men! Thou hadst even penetrated the ocean and swayed with might other regions, too, O hero, and the very islands begirt by the sea and containing many populous provinces! Having, O Bharata, achieved such immeasurable feats, and having obtained (through them) the adorations of the Brahmanas, how is it that thy soul is not gratified? Seeing these brothers of thine before thee, O Bharata,—these heroes swelling with might and resembling bulls or infuriate elephants (in prowess),—why dost thou not address them in delightful words? All of you are like celestials! All of you are capable of resisting foes! All of you are competent to scorch your enemies! If only one of you had become by husband, my happiness would even then have been very great! What need I say then, O tiger among men, when all of you, numbering five, are my husbands (and look after me) like the five senses inspiring the physical frame? The words of my mother-in-law who is possessed of great knowledge and great foresight, cannot be untrue! Addressing me, she said,—O princess of Panchala, Yudhishthira will ever keep you in happiness, O excellent lady!—Having slain many thousands of kings possessed of active prowess, I see, O monarch, that through thy folly thou art about to make that feat futile! They whose eldest brother becomes mad, have all to follow him in madness. Through thy madness, O king, all the Pandavas are about to become mad. If, O monarch, these thy brothers were in their senses, they would then have immured thee with all unbelievers (in a prison) and taken upon themselves the government of the Earth! That person who from dullness of intellect acts in this way never succeeds in winning prosperity. The man that treads along the path of madness should be subjected to medical treatment by the aid of incense and collyrium, of drugs applied through the nose, and of other medicines. O best of the Bharatas, I am the worst of all my sex, since I desire to live on even though I am bereaved of my children! Thou shouldst not disregard the words spoken by me and by these brothers of thine that are endeavouring thus (to dissuade thee from thy purpose)! Indeed, abandoning the whole Earth, thou art inviting adversity and danger to come upon thee! Thou shinest now, O monarch, even as those two best of kings, viz., Mandhatri and Amvarisha, regarded by all the lords of Earth, did in former days! Protecting thy subjects righteously, govern the goddess Earth with her mountains and forests and islands. Do not, O king, become cheerless! Adore the gods in diverse sacrifices! Fight thy foes! Make gifts of wealth and clothes and other objects of enjoyment unto the Brahmanas, O best of kings!' "

SECTION XV.

Vaisampayana said,—"Hearing these words of Yajnasena's daughter, Arjuna once more spoke, showing proper regard for his mighty-armed eldest brother of unfading glory.

"Arjuna said,—'(The man armed with) the rod of chastisement governs all subjects and protects them. The rod of chastisement is awake when all else is asleep. For this, the wise have characterised the rod of chastisement to be Righteousness itself. The rod of chastisement protects Righteousness and Profit. It protects Pleasure also, O king! For this, the rod of chastisement is identified with the triple objects of life. Corn and wealth are both protected by the rod of chastisement. Knowing this, O thou that are possessed of learning, take up the rod of chastisement and observe the course of the world! One class of sinful men desist from sin through fear of the rod of chastisement in the king's hands. Another class desist from similar acts through fear of Yama's rod, and yet another from fear of the next world. Another class of persons desist from sinful acts through fear of society. Thus, O king, in this world, whose course is such, everything is dependent on the rod of chastisement! There is a class of persons who are restrained by only the rod of chastisement from devouring one another. If the rod of chastisement did not protect people, they would have sunk in the darkness of hell. The rod of chastisement (*danda*) has been so named by the wise because it restrains the ungovernable and punishes the wicked. The chastisement of Brahmanas should be by word of mouth; of Kshattriyas, by giving them only that much of food as would suffice for the support of life; of Vaisyas, by the imposition of fines and forfeitures of property, while for Sudras there is no punishment.* For keeping men awake (to their duties) and for the protection of property, ordinances, O king, have been established in the world, under the name of chastisement (or punitive legislation). Thither where Chastisement, of dark complexion and red eyes, stands in an attitude of readiness (to grapple with every offender) and the king is of righteous vision, the subjects never forget themselves. The Brahmacharin and the house-holder, the recluse in the forest and the religious mendicant, all these walk in their respective ways through fear of chastisement alone. He that is without any fear, O king, never

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* Censure is the only punishment for a Brahmana offender. A Kshattriya may be punished by taking away all his property, but care should be taken to give him food sufficient for maintaining life. A Vaisya should be punished by forfeiture of possessions. There is practically no punishment for a Sudra, for being unable to possess wealth, dispossession of wealth cannot be a punishment in his case; again, service being his duty, the imposition of labour on him cannot be a punishment. For all that, hard work may be imposed upon him.—T.

performs a sacrifice. He that is without fear never giveth away. The man that is without any fear never desires to adhere to any engagement or compact. Without piercing the vitals of others, without achieving the most difficult feats, and without slaying creatures like a fisherman (slaying fish), no person can obtain great prosperity.* Without slaughter, no man has been able to achieve fame in this world or acquire wealth or subjecs. Indra himself, by the slaughter of Vritra, became the *great* Indra. Those amongst the gods that are given to slaughtering others are adored much more by men. Rudra, Skanda, Sakra, Agni, Varuna, are all slaughterers. Kala and Mrityu and Vayu and Kuvera and Surya, the Vasus, the Maruts, the Saddhyas, and the Viswedevas, O Bharata, are all slaughterers. Humbled by their prowess, all people bend to those gods, but not to Brahman or Dhatri or Pushan at any time. Only a few men that are of noble disposition adore in all their acts those among the gods that are equally disposed towards all creatures and that are self-restrained and peaceful. I do not behold the creature in this world that supports life without doing any act of injury to others. Animals live upon animals, the stronger upon the weaker. The mungoose devours mice; the cat devours the mungoose; the dog devours the cat; the dog again is devoured by the spotted leopard. Behold, all things again are devoured by the Destroyer when he comes! This mobile and immobile universe is food for living creatures. This has been ordained by the gods. The man of knowledge, therefore, is never stupefied at it. It behoveth thee O great king, to become that which thou art by birth! Foolish (Kshattriyas) alone, restraining wrath and joy, take refuge in the woods. The very ascetics cannot support their lives without killing creatures. In water, on earth, and in fruits, there are innumerable creatures. It is not true that one does not slaughter them. What higher duty is there than supporting one's life?† There are many creatures that are so minute that there existence can only be inferred. With the falling of the eyelids alone, they are destroyed. There are men who subduing wrath and pride betake themselves to ascetic courses of life and leaving villages and towns repair to the woods. Arrived there, those men may be seen to be so stupefied as to adopt the domestic mode of life once more. Others may be seen, who (in the observance of domesticity) tilling the soil, uprooting herbs, cutting off trees and killing birds and animals, perform sacrifices and at last attain to heaven. O son of Kunti, I have no doubt in this that the acts of all creatures become crowned with success only when the policy of chastisement is properly applied. If chastisement were abolished from the world, creatures would soon be destroyed. Like fishes in the water, stronger animals prey on the weaker. This truth was formerly spoken by Brahman himself, *viz.*, that chastisement,

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* A fisherman who would not slay fish would go without food.—T.

† The sense is that if in supporting life one kills these creatures, he does not in any way commit sin.—T.

properly applied, upholds creatures. Behold, the very fires, when extinguished, blaze up again, in fright, when blown ! This is due to the fear of force or chastisement. If there were no chastisement in the world distinguishing the good from the bad, then the whole world would have been enveloped in utter darkness and all things would have been confounded. Even they that are breakers of rules, that are atheists and scoffers of the Vedas, afflicted by chastisement, soon become disposed to observe rules and restrictions.* Every one in this world is kept straight by chastisement. A person naturally pure and righteous is scarce. Yielding to the fear of chastisement, man becomes disposed to observe rules and restraints. Chastisement was ordained by the Creator himself for protecting Religion and Profit, for the happiness of all the four orders, and for making them righteous and modest. If chastisement could not inspire fear, then ravens and beasts of prey would have eaten up all other animals and men and the clarified butter intended for sacrifices. If chastisement did not uphold and protect, then nobody would have studied the Vedas, nobody would have milked a milch cow, and no maiden would have married.† If chastisement did not uphold and protect, then ravage and confusion would have set in on every side, and all barriers would have been swept away, and the idea of property would have disappeared. If chastisement did not uphold and protect, people could never duly perform annual sacrifices with large presents. If chastisement did not uphold and protect, no one, to whatever mode of life he might belong, would observe the duties of that mode as declared (in the scriptures), and no one would have succeeded in acquiring knowledge.‡ Neither camels, nor oxen, nor horses, nor mules, nor asses, would, even if yoked thereto, would drag cars and carriages, if chastisement did not uphold and protect. Upon chastisement depend all creatures. The learned, therefore, say that chastisement is the root of everything. Upon chastisement rests the heaven that men desire, and upon it rests this world also. Thither where foe-destroying chastisement is well applied, no sin, no deception, and no wickedness, is to be seen. If the rod of chastisement be not uplifted, the dog will lick the sacrificial butter. The crow also would take away the first (sacrificial) offering, if that rod were not kept uplifted. Rfghteously or unrighteously, this kingdom hath now become ours. Our duty now is to abandon grief. Do thou, therefore, enjoy it and perform sacrifices ! Men that are fortunate, living with their dear

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* *Bhogaya* is explained by Nilakantha as *Palanaya* (*maryyadaya*).

† The meaning seems to be that the milch cow suffers herself to be milked, only through fear of chastisement, and maidens also marry, without practising free love, through fear of chastisement by the king, society, or Yama in the next world.—T.

‡ If this does not come up to the grossness of the doctrine—spare the rod and ruin the child,—it at least is plain that the fear of being regarded a dunce and a fool and of incurring the ridicule or displeasure of the tutor and class-mates, induces one to acquire knowledge.—T.

wives (and children), eat good food, wear excellent clothes, and cheerfully acquire virtue. All our acts, without doubt, are dependent on wealth; that wealth again is dependent on chastisement. Behold, therefore, the importance of chastisement! Duties have been declared for only the maintenance of the relations of the world. There are two things here, *viz.*, abstention from injury and injury prompted by righteous motives. Of these two, that is superior by which righteousness may be acquired.* There is no act that is wholly meritorious, nor any that is wholly wicked. Right or wrong, in all acts, something of both is seen. Subjecting animals to castration, their horns again are cut off. They are then made to bear weights, are tethered, and chastised. In this world that is unsubstantial and rotten with abuses and rendered painful, O monarch, do thou practise the ancient customs of men, following the rules and analogies cited above! Perform sacrifices, give alms, protect thy subjects, and practise righteousness! Slay thy foes, O son of Kunti, and protect thy friends! Let no cheerlessness be thine, O king, while slaying foes! He that does, it, O Bharata, does not incur the slightest sin! He that takes up a weapon and slays an armed foe advancing against him, does not incur the sin of killing a fœtus, for it is the wrath of the advancing foe that provokes the wrath of the slayer. The inner soul of every creature is incapable of being slain. When the soul is incapable of being slain, how then can one be slain by another? As a person enters a new house, even so a creature enters successive bodies. Abandoning forms that are worn out, a creature acquires new forms. People capable of seeing the truth regard this transformation to be death.'"

SECTION XVI.

Vaisampayana said,—"After the conclusion of Arjuna's speech, Bhimasena of great wrath and energy, mustering all his patience, said these words unto his eldest brother—'Thou art, O monarch, conversant with all duties! There is nothing unknown to thee! We always wish to imitate thy conduct, but, alas, we cannot do it!—*I will not say anything* ! *I will not say anything* !—Even this is what I had wished! Impelled, however, by great grief I am constrained to say something! Listen to these words of mine, O ruler of men! Through the stupefaction of thy faculties, everything is endangered, and ourselves are being made cheerless and weak! How is it that thou

* The illustration used by the commentator is that it is better to kill the tiger that has invaded the fold than remain quiet for fear of injuring that beast of prey and commit sin. For that slaughter there is merit, for if not slaughtered, the beast will slaughter the kine before the spectator's eyes and the latter would incur sin by passively witnessing the sight. At any rate, to be more general, it is better to injure, says Arjuna, from righteous motives than not to injure from fear of sin.—T.

that art the ruler of the world, thou that art conversant with all branches of knowledge, sufferest thy understanding to be clouded, in consequence of cheerlessness, like a coward ? The righteous and unrighteous paths of the world are known to thee ! There is nothing belonging either to the future or the present that is also unknown to thee, O puissant one ! When such is the case, O monarch, I will indicate, O ruler of men, the reasons in favor of your assuming sovereignty. Listen to me with undivided attention ! There are two kinds of diseases, viz., physical and mental. Each springs from the other. None of them can be seen existing independently. Without doubt, mental diseases spring from physical ones. Similarly physical diseases spring from mental ones. This is the truth. He that indulgeth in regrets on account of past physical or mental woes, reapeth woe from woe and suffereth double woe. Cold, heat, and wind,—these three are the attributes of the body.* Their existence in harmony is the sign of health. If one of the three prevails over the rest, remedies have been laid down. Cold is checked by heat, and heat is checked by cold. Goodness, passion, and darkness are the three attributes of the mind. The existence of these three in harmony is the sign of (mental) health. If one of these prevails over the rest, remedies have been prescribed. Grief is checked by joy, and joy is checked by grief. One, living in the present enjoyment of this, wishes to recollect his past woes. Another, living in the present suffering of woe, wishes to recolleet his past bliss. Thou, however, wert never sad in grief or glad in bliss.† Thou, shouldst not, therefore, use thy memory for becoming sad during times of bliss, or glad during times of woe. It seems that Destiny is all-powerful. Or, if it be thy nature, in consequence of which thou art thus afflicted, how is it that it does not behove thee to recollect the sight thou sawest before, viz., the scantily-clad Krishna dragged, while in her season, before the assembly ?‡ Why does it not behove thee to recollect our expulsion from the (Kuru) city and our exile (into the woods) dressed in deer-skins, as also our living in the great forests ? Why hast thou forgotten the woes inflicted by Jatasura, the battle with Chitrasena, and the distress suffered at the hands of the Sindhu king ? Why hast thou forgotten the kick received by the princess Draupadi from Kichaka while we were living in concealment ? A fierce battle, O chastiser of foes, like that which thou hast fought with Bhishma and Drona is now before thee, to be fought, (however) with thy mind alone ! Indeed, that battle is now before

* Otherwise named Phlegm, bile, and wind.—T.

† The sense is that thou wert ever superior to joy and grief and never sufferedst thyself to be elated with joy or depressed with grief.—T.

‡ The argument seems to be this : if it is thy nature to call back thy woes even when happiness is before thee, why dost thou not then recollect the insult to our wife ? The recollection of this insult will fill thee with wrath and convince thee that in slaying thy foes,—those insulters of thy wife,—thou hast acted very properly.—T.

thee in which there is no need of arrows, of friends, of relatives and kinsmen, but which will have to be fought with thy mind alone! If thou givest up thy life-breaths before conquering in this battle, then, assuming another body, thou shalt have to fight these very foes again!* Therefore, fight that battle this very day, O bull of Bharata's race, disregarding the concerns of thy body, and aided by thy own acts, conquer and identify with thy mind's foe!† If thou canst not win that battle, what will be thy condition? On the other hand, by winning it, O monarch, thou shalt have attained the great end of life! Applying thy intellect to this, and ascertaining the right and the wrong paths of creatures, follow thou the course adopted by thy sires before thee and govern properly thy kingdom. By good luck, O king, the sinful Duryodhana hath been slain with all his followers. By good luck, thou too hast attained to the condition of Draupadi's locks.‡ Perform with due rites and profuse presents the horse-sacrifice. We are thy servants, O son of Pritha, as also Vasudeva of great energy!'"

SECTION XVII.

"Yudhishthira said,—'Discontent, heedlessness, attachment to earthly goods, the absence of tranquillity, might, folly, vanity, and anxiety,—affected by these sins, O Bhima, thou covetest sovereignty! Freed from desire, prevailing over joy and grief and attaining to tranquillity, strive thou to be happy! That peerless monarch who will govern this unbounded Earth, will have but one stomach! Why dost thou then applaud this course of life? One's desires, O bull of Bharata's race, are incapable of being filled in a day, or in many months. Desire, which is incapable of gratification, cannot, indeed, be filled in course of one's whole life. Fire, when fed with fuel, blazeth forth; when not so fed, it is extinguished. Do thou, therefore, extinguish with little food

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* The meaning is that in consequence of thy abandonment of prosperity and kingdom and, therefore, of the means of effecting thy salvation by sacrifice and gifts and other acts of piety, thou shalt have to be re-born and to renew this mental battle *with thy doubts*.—T.

† This is a difficult verse, and I am not sure that I have understood it correctly. *Gantavyam* is explained by Nilakantha as connected with *paramavyaktarupasya*. According to Nilakantha, this meaus that thou shouldst go to, *i. e.*, conquer, and identify thyself with, the *param* or foe of that which is of unmanifest form, *viz.*, the mind; of course, this would mean that Yudhishthira should identify himself with his own soul, for it is the soul which is his foe and with which he is battling. Such conquest and identification implies the cessation of the battle and, hence, the attainment of tranquillity.—T.

‡ *The condition of Draupadi's lock,—i. e.*, thou hast been restored to thy normal condition. Draupadi had kept her locks dishevelled since the day they had been seized by Dussasana. After the slaughter of the Kurus, those locks were bound up as before, or restored to their normal condition.—T.

the fire in thy stomach when it appears. He that is bereft of wisdom seeks much food for his stomach. Conquer thy stcmach first. (Thou shalt then be able to conqaer the Earth). The Earth being conquered, that which is for thy permanent good will then be won by thee ! Thou applaudest worldly desires and enjoyments and prosperity. They, however, that have renounced all enjoyments and reduced their bodies by penances, attain to regions of beatitude. The acquisition and preservation of kingdom is attended with both righteousness and unrighteousness. The desire for them exists in thee. Free thyself, however, from thy great burthens, and adopt Renunciation. The tiger, for filling one stomach of his, slaughters many animals. Other animals destitute of strength and moved by covetousness live upon the tiger's prey.* If kings, accepting earthly possessions, practise Renunciation, they can never have contentment. Behold the loss of understanding that is noticeable in them ! As a matter of fact, however, they who subsist on leaves of trees, or use two stones only or their teeth alone for husking their grain,or live upon water only or air alone, succeed in conquering hell.† That king who rules this wide unbounded Earth, and that person who regards gold and pebbles equally, amongst these two, the latter is said to have attained the object of his life and not the former. Depending, therefore, upon that which is the eternal refuge of joy both here and hereafter, cease thou to act and hope with respect to thy wishes and cease to bear attachment to them. They that have given up desire and enjoyment have never to grieve. Thou, however, grievest for enjoyments.‡ Discarding desire and enjoyment, thou mayst succeed in liberating thyself from false speech.§ The are but two well-known paths (for us), *viz.*, the path of the *Pitris* and the path of the gods. They that perform sacrifices go by the *Pitri*-path, while they that are for salvation, go by the god-path.¶ By penances, by *Brahmacharyya*, by study (of the Vedas), the great *Rishis*, casting off

*The Bengal tiger acts as a fisher to both animals and men. When the tiger goes on a fishing expedition, what it usually does is to catch large fishes from shallow streams and throw them landwards far from the water's edge, The poor beast is very often followed, unperceived, by the smaller carnivorous animals, and sometimes by bands of fishermen. I have seen large fishes with the claw-marks of the tiger on them exposed for sale in a village market.—T.

†The sense seems to be that unless kings perform such penances they cannot escape hell. Such penances, however, are impossible for them as long as they are in the midst of luxuries. To accept wealth and not use it, therefore, is impracticable.—T.

‡ *I. e.*, Thou art not liberated from desire.—T.

§ The false speech, in this instance, consists in professing one's self to be really unattached while enjoying wealth and power, *i. e.*, the hoprocritical profession of Renunciation in the midst of luxuries. As already said by Yudhishthira, such Renunciation is impracticable.—T.

¶ The path of the *Pitris* means the course of Vedic rites rites by which one attains to bliss hereafter. The path of the gods means the abandonment of religious rites for contemplation and pious conduct.—T.

their bodies, proceed to regions that are above the power of Death. Worldly enjoyments have been styled as bonds. They have also been called Action. Liberated from those two sins, (viz., bonds and action), one attains to tho highest end. Mention is made of a verse sung (of old) by Janaka who was freed from the pairs of opposites, liberated from desire and enjoyments, and observant of the religion of Moksha. (That verse runs thus :)—My treasures are immense, yet I have nothing! If again the whole of Mithila were burnt and reduced to ashes, nothing of mine will be burnt!—As a person on the hill-top looketh down upon men on the plain below, so he that has got up on the top of the mansion of knowledge, seeth people grieving for things that do not call for grief. He, however, that is of foolish understanding, does not see this. He who, casting his eyes on visible things, really seeth them, is said to have eyes and understanding. The faculty called understanding is so called because of the knowledge and comprehension it gives of unknown and incomprehensible things. He who is acquainted with the words of persons that are learned, that are of cleansed souls, and that have attained to a state of *Brahma*, succeeds in obtaining great honors. When one seeth creatures of infinite diversity to be all one and the same and to be but diversified emanations from the same essence, one is then said to have attained *Brahma.** Those who reach this high state of culture attain to that supreme and blissful end, and not they who are without knowledge, or they who are of little and narrow souls, or they who are bereft of understanding, or they who are without penances. Indeed, everything rests on the (cultivated) understanding!'"

SECTION XVIII.

Vaisampayana said,—"When Yudhishthira, after saying these words, became silent, Arjuna, afflicted by that speech of the king, and burning with sorrow and grief, once more addressed his eldest brother, saying,—'People recite this old history, O Bharata, about the discourse between the ruler of the Videhas and his queen. That history has refernce to the words which the grief-stricken spouse of the ruler of the Videhas had said to her lord when the latter, abandoning his kingdom, had resolved to lead a life of mendicancy. Casting off wealth and children and wives and precious possessions of various kinds and the established path for acquiring religious merit and fire itself,† king Janaka shaved his head (and

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* This truth has been expressed in various forms of language in various passages of the Mahabharata. The fact is, the unification of infinite variety and its identification with the Supreme Soul is attainment of *Brahma*. One, therefore, that has attained to *Brahma* ceases to regard himself as separate from the rest of the universe. Selfishness, the root of sin and injury, disappears from him.—T.

† *I. e.*, Sacrifices.—T.

assumed the garb of a mendicant). His dear spouse beheld him deprived of wealth, installed in the observance of the vow of mendicancy, resolved to abstain from inflicting any kind of injury on others, free from vanity of every kind, and prepared to subsist upon a handful of barley fallen off from the stalk (and to be got by picking the grains from crevices in the field). Approaching her lord at a time when no one was with him, the queen, endued with great strength of mind, fearlessly and in wrath, told him these words fraught with reason :—Why hast thou adopted a life of mendicancy, abandoning thy kingdom full of wealth and corn ? A handful of fallen off barley cannot be proper for thee ! Thy resolution tallies not with thy acts,* since abandonding thy large kingdom thou covetest, O king, a handful of grain ! With this handful of barley, O king, shalt thou succeed in gratifying thy guests, gods, *Rishis* and *Pitris* ? This thy labour, therefore, is bootless ! Alas, abandoned by all these, viz., gods, guests, and *Pitris*, thou leadest a life of wandering mendicancy, O king, having cast off all action ! Thou wert, before this, the supporter of thousands of Brahmanas versed in the three Vedas and of many more besides. ! How canst thou desire to beg of them thy own food today ? Abandoning thy blazing prosperity, thou castest thy eyes around like a dog (for his food) ! Thy mother hath today been made sonless by thee, and thy spouse, the princess of Kosala, a widow ! These helpless Kshattriyas, expectant of fruit and religious merit, wait upon thee, placing all their hopes on thee ! By killing those hopes of theirs, to what regions shalt thou go, O king, especially when salvation is doubtful and creatures are dependent on actions ?† Sinful as thou art, thou hast neither this world nor the other, since thou wishest to live, having cast off thy wedded wife ?‡ Why, indeed, dost thou lead a life of wandering mendicancy, abstaining from all actions, after having abandoned garlands and perfumes and ornaments and robes of diverse kinds ? Having been, as it were, a large and sacred lake unto all creatures, having been a mighty tree worthy of adoration (and granting its shelter unto all), alas, how canst thou wait upon and worship others ? If even an elephant desist from all work, carnivorous creatures coming in packs and innumerable worms would eat it up. What need be said of thyself that art so powerless ?§ How couldst thy heart be set on that

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* Literally, 'thy resolution is of one kind,' while thy acts are of another kind !'—T.

† *Paratantreshu* is explained by Nilakantha as "dependent on destiny." If this means the fate that connects one's present life with the acts of a former one, the explanation is not incorrect. The more obvious meaning, however, is "dependent on action."—T.

‡ A wedded wife is the companion of one's religious acts.—T.

§ Thou shouldst not, therefore, abandon action.—T.

mode of life which recommends an earthen pot, and a triple-headed stick, and which forces one to abandon his very clothes and which permits the acceptance of only a handful of barley after abandonment of everything? If, again, thou sayest that kingdom and a handful of barley are the same to thee, then why dost thou abandon the former! If, again, a handful of barley becomes an object of attachment with thee, then thy original resolution (of abandoning everything) falls to the ground! If, again, thou canst act up to thy resolution of abandoning everything, then who am I to thee, who art thou to me, and what can be thy grace to me?* If thou beest inclined to grace, rule then this Earth! They that are desirous of happiness but are very poor and indigent and abandoned by friends may adopt Renunciation. But he who imitates those men by abandoning palatial mansions and beds and vehicles and robes and ornaments, acts improperly, indeed. One always accepts gifts made by others; another always makes gifts. Thou knowest the difference between the two. Who, indeed, of these two should be regarded superior? If a gift be made to one who always accepts gifts, or to one that is possessed of pride, that gift becomes bootless like the clarified butter that is poured upon a forest-conflagration.† As a fire, O king, never dies till it has consumed all that has been thrown into it, even so a beggar can never be silenced till he receives a donative. In this world, the food that is given by a charitable person is the sure support of the pious. If, therefore, the king does not give (food) where will the pious that are desirous of salvation go? ‡ They that have food (in their houses) are house-holders. Mendicants are supported by them. Life flows from food. Therefore, the giver of food is the giver of life: Coming out from among those that lead a domestic mode of life, mendicants depend upon those very persons from whom they come. Those self-restrained men, by doing this, acquire and enjoy fame and power. One is not to be called a mendicant for his having only renounced his possessions, or for his having only adopted a life of dependence on eleemosynary charity. He who renounces the possessions and pleasures of the world in a sincere frame of mind is to be re-

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* The meaning seems to be this: if a person can truly act up to his resolution of complete renunciation of everything, then that person stands alone in the midst of the world, and he is nobody's, and nobody is his. Hence, he can neither be pleased nor displeased with any one. King Janaka's abandonment, therefore, of wife and kingdom, is inconsistent with that perfect Renunciation or withdrawal of self within self. He might continue to enjoy his possessions without being at all attached to or affected by them.—T.

† Such libations, to be efficacious, ought to be poured upon fires properly kindled with *mantras*.—T.

‡ Therefore, Janaka should resume his kingdom and practise charity; otherwise, religious mendicants would be undone.—T.

garded a true mendicant. * Unattachad at heart though attached in outward show, standing aloof from the world, having broken all his bonds, and regarding friend and foe equally, such a man, O king, is regarded to be emancipate! Having shaved their heads clean and adopted the brown robe, men may be seen to betake themselves to a life of wandering mendicancy, though bound by various ties and though ever on the look out for bootless wealth. They who, casting off the three Vedas, their usual occupations, and children, adopt a life of mendicancy by taking up the triple-headed crutch and the brown robe, are really persons of little understanding. Without having cast off wrath and other faults, the adoption of only the brown robe, know, O king, is due to the desire of earning the means of sustenance! Those persons of clean-shaved heads that have set up the banner of virtue, have this only (viz., the acquisition of sustenance) for their object in life. Therefore, O king, keeping thy passions under control, do thou win regions of bliss hereafter by supporting them that are truly pious amongst men of matted locks or clean-shaved heads, naked or clad in rags, or skins or brown robes! Who is there that is more virtuous than he who maintains his sacred fire, who performs sacrifices with presents of animals and *Dakshina*, and who practises charity day and night?'—

"Arjuna continued,—'King Janaka is regarded to have been a truth-knowing person in this world. Even he, in this matter, (viz, the ascertainment of duty) had become stupefied. Do not yield to stupefaction! Even thus the duties of Domesticity are observed by persons practising charity. By abstaining from injuries of all kinds, by casting off desire and wrath, by being engaged in protecting all creatures, by observing the excellent duty of charity, and lastly by cherishing superiors and persons of age, we shall succeed in attaining such regions of bliss as we like. By duly gratifying gods, guests, and all creatures, by worshipping Brahmanas, and by truthfulness of speech, we shall certainly attain to desirable regions of bliss.'"

SECTION XIX.

"Yudhishthira said,—'I am conversant with both the Vedas and the scriptures that lead to the attainment of *Brahma*. In the Vedas there are precepts of both kinds, viz., those that inculcate action and those that inculcate renouncement of action. The scriptures are confounding and their conclusions are based upon reasons. The truth, however, that is in the *Mantras*, is duly known to me. Thou art conversant only with weapons and observant of the practices of heroes. Thou art unable to understand truly

* Such a man might rule even a kingdom without forfeiting his title to be regarded a mendicant, for he might rule without attachment.—T:

the sense of the scriptures ! If thou wert really acquainted with duty, then thou couldst have understood that words such as these ought not to have been addressed to me by even one possessed of the clearest insight into the meaning of the scriptures and acquainted with the truths of religion. That, however, which thou hast said unto me, induced by fraternal affection, has been fit and proper, O son of Kunti ! I am, for that, gratified with thee, O Arjuna ! There is no one equal to thee in the three worlds in all duties connected with battle and in skill in respect of diverse kinds of acts. Thou mayst, therefore, speak of the subtilities connected with those subjects,—subtilities, that is, that are impenetrable by others. It behoveth thee not, however, O Dhananjaya, to doubt my intelligence ! Thou art conversant with the science of battle, but thou hast never waited upon the aged. Thou knowest not the conclusions arrived at by those that have studied the subject in brief and in detail ! Even this is the conclusion of intelligent men whose understandings are bent on achieving salvation, viz., that amongst ascetic penances, renunciation, and knowledge of *Brahma*, the second is superior to the first, and the third is superior to the second. This, however, that thou thinkest, viz., that there is nothing superior to wealth, is an error. I will convince thee of it, so that wealth may not again appear to thee in that light. All men that are righteous are seen to be devoted to ascetic penances and the study of the Vedas. The *Rishis* also, that have many eternal regions for them, have the merit of penances. Others possessed of tranquillity of soul, having no enemies, and dwelling in the woods, have, through penances and study of the Vedas, proceeded to heaven. Pious men, by restraining desire for wordly possessions, and casting off that darkness which is born of folly, proceed northward (*i.e.*, by luminous paths) to the regions reserved for practicers of Renunciation. The path that lies to the south and that leads to regions of light (*i.e.*, lunar regions), are reserved for men devoted to action. These are attained by persons subject to birth and death. That end, however, which persons desirous of salvation have before their eyes, is indescribable. *Yoga* is the best means for attaining to it. It is not easy to explain it (to thee) ! Those that are learned live, reflecting on the scriptures from desire of finding what is unreal. They are, however, often led away to this and to that in the belief that the object of their search exists in this and that. Having mustered, however, the Vedas, the *Aranyakas*, and the other scriptures, they miss the real like men failing to find solid timber in an uprooted banana plant. Some there are who, disbelieving in its unity, regard the Soul, that dwells in this physical frame consisting of the five elements, to be possessed of the attributes of desire and aversion (and others). * Incapable of being seen by the eye, exceedingly

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* Refers to the well-known definition of the soul or mind in the *Naya* philosophy, which says that it is distinguished by the attributes of desire, aversion, and will, pleasure and pain, and the cognitive faculties.

subtile, and inexpressible by words, it revolves in a round (of rebirths) among the creatures of the Earth, keeping before it that which is the root of action. * Having made the Soul advance towards itself which is the spring of every kind of blessedness, having restrained all desires of the mind, and having cast off all kinds of action, one may become perfectly independent and happy. When there is such a path that is trod by the righteous and that is attainable by Knowledge, why, O Arjuna, dost thou applaud wealth which is full of every kind of calamity? Men of olden times that were conversant with the scriptures, O Bharata,—men that were always engaged in gifts and sacrifices and action, were of this opinion, O Bharata! There are some fools who, accomplished in the science of argumentation, deny the existence of the Soul, in consequence of the strength of their convictions of a previous life. It is very difficult to make them accept this truth about final emancipation.† Those wicked men, though possessed of great learning, travel all over the Earth, making speeches in assemblies, and deprecating the true doctrine about emancipation. O Partha, who else will succeed in understanding that which we do not understand? Indeed, (as those men cannot understand the true meaning of the scriptures), similarly they cannot succeed in knowing those wise and pious persons that are truly great and that have deep acquaintance with the scriptures. O son of Kunti, men acquainted with truth obtain *Brahma* by asceticism and intelligence, and great happiness by Renunciation.

SECTION XX.

Vaisampayana said,—"After Yudhisthira had stopped, the great ascetic Devasthana, possessed of eloquence, said these words, fraught with reason, unto the king.

"Devasthana said,—'Phalguna has told thee that there is nothing superior to wealth. I shall discourse to thee on that subject. Listen to me with undivided attention! O Ajatasatru, thou hast righteously won the Earth.

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* The soul, though really bereft of attributes, nevertheless revolves in a round among creatures, *i e.*, enters other bodies on the dissolution of those previously occupied. The reason of this round or continual journey is *Avidya* or illusion, *viz.*, that absence of true knowledge in consequence of which men engage themselves in action. When freed from this *Avidya*, action ceases, and the soul becomes displayed in its true nature, which consists in the absence of all attributes.—T.

† *Hetumantah Panditah* means—learned in the science of reasaning; *Dridhapurve* is explained by Nilkantha as persons endued with strong convictions of a past life; *Suduravartah* means difficult of being made to understand.—T.

Having won her, it behoves thee not, O king, to abandon her without cause! Four modes of life are indicated in the Vedas. Do thou, O king, duly pass through them, one after another! At present thou shouldst, therefore, perform great sacrifices with profuse presents! Amongst the very *Rishis*, some are engaged in the sacrifice represented by Vedic study, and some in that represented by knowledge. Therefore, O Bharata, thou must know that the very ascetics also are addicted to action! The *Vaikhanasas*, however, are said to preach that he who does not seek for wealth is superior to him that seeks for it.* I think that he would follow that precept would incur many faults. Men collect together diverse things (for the performance of sacrifices) simply because of the (Vedic) ordinance. He who, tainted by his own understanding, giveth away wealth to an undeserving person without giving it to the deserving, doth not know that he incurs the sin of killing a fœtus.† The exercise of the duty of charity after discriminating the deserving from the undeserving is not easy. The supreme Ordainer created wealth for Sacrifice, and He created man also for taking care of that wealth and for performing Sacrifice. For this reason, the whole of one's wealth should be applied to sacrifice. Pleasure would follow from it as a natural consequence. Possessed of abundant energy, Indra, by the performance of diverse sacrifices with profuse gifts of valuables, surpassed all the gods. Having got their chiefship by that means, he shineth in heaven. Therefore, everything should be applied to Sacrifices. Clad in deer-skins, the high-souled Mahadeva, having poured his own self as a libation in the sacrifice called *Sarva*, became the first of gods, and surpassing all creatures in the universe and prevailing over them by means of that achievement, shines in resplendence. King Marutta, the son of Avikshit, by the profusion of his wealth, vanquished Sakra himself, the chief of the gods. In the great sacrifice he performed, all the vessels were of gold, and Sree herself came in person. Thou hast heard that the great king Harishchandra, having performed sacrifices, earned great merit and great happiness. Though a man, he nevertheless vanquished Sakra by his wealth. For this reason everything should be applied to Sacrifice.' "

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* The sense is that instead of performing sacrifices after acquisition of wealth, it is better not to perform sacrifices if they cannot be performed without wealth. Nilakantha, by interpreting *Dhanahetu* as sacrifices which have wealth for the means of their accomplishment, would come to this meaning directly.—T.

† The last line of 8 and the first line of 9 are to be taken together; *atmanam* is explained by Nilakantha as meaning something that is regarded as dear as self, *i. e.*, wealth. Such a person incurs the sin of killing a fœtus, because that sin proceeds from killing one's own self. Improper use of wealth is, of course, regarded as killing one's own self.—T.

SECTION XXI.

"Devasthana said,—'In this connection is cited an old history, viz., the discourse that Vrihaspati, asked by Indra, delivered unto him. Vrihaspati said,—Contentment is the highest heaven, contentment is the highest bliss. There is nothing higher than contentment. Contentment stands as the highest. When one draws away all his desires like a tortoise drawing in all his limbs, then the natural resplendence of his soul soon manifests itself. When one does not fear any creature, nor any creature is frightened at one, when one conquers one's desire and aversion, then is one said to behold one's soul. When one, in deed, word, and thought, seeks to injure nobody and cherish no desire, one is said to attain to *Brahma*. Thus, O son of Kunti, whatever religion is followed by creatures, they obtain corresponding fruits. Awaken thyself by this consideration, O Bharata !* Some praise Peacefulness, somk praise Exertion ; some there are that praise Contemplation ; and some praise both Peacefulness and Exertion.† Some praise Sacrifice ; others, Renunciation. Some praise gifts ; others, acceptance. Some, abandoning everything, live in silent meditation. Some praise sovereignty and the cherishing of subjects, after slaying, cutting, and piercing (foes). Some are for passing their days in retirement. Observing all this, the conclusion of the learned is that that religion which consists in not injuring any creature is worthy of the approbation of the righteous. Abstention from injury, truthfulness of speech, justice, compassion, self-restraint, procreation (of offspring) upon one's own wives, amiability, modesty, patience,—the practice of these is the best of all religions as said by the self-create Manu himself. Therefore, O son of Kunti, do thou observe this religion with care ! That Kshattriya, who, conversant with the truths of royal duties, takes sovereignty upon himself, restraining his soul at all times, equally regarding that which is dear and that which is not, and subsisting upon the remains of sacrificial feasts, who is engaged in restraining the wicked and cherishing the righteous, who obliges his subjects to tread in the path of virtue and who himself treads in that path, who at last transmits his crown to his son and betakes himself to the woods, there to live on the products of the wilderness and act according to the ordinances of the Vedas after having cast off all idleness,—that Kshattriya who conducts himself thus, conforming in everything to the well-known duties of kings,—is sure to obtain excellent fruits in both this world

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* The *Srutis* declare that he who frightens others is frightened himself ; while he who frightens not, is not himself frightened. The fruits won by a person correspond with his practices. Yudhishthira is, therefore, exhorted to take the sovereignty, for sovereignty, righteously exercised and without attachment, will crown him with bliss hereafter.—T.

† *Naikam na chabare* is explained by Nilakantha thus. Literally, this means that "it is not that others do not (praise) *ekam* or contemplation," *i. e.*, some there are that praise contemplation or meditation.—T.

and the next. That final emancipation, of which thou speakest, is exceedingly difficult to obtain, and its pursuit is attended with many impediments. They that adopt such duties and practise charity and ascetic penances, that are possessed of the quality of compassion and are freed from desire and wrath, that are engaged in ruling their subjects with righteousness and fighting for the sake of kine and Brahmanas, attain hereafter to a high end. For this the Rudras, with the Vasus and the Adityas, O scorcher of foes, and the Saddhyas and hosts of kings adopt this religion. Practising without heedlessness the duties inculcated by that religion, they attain to heaven through those acts of theirs."

SECTION XXII.

Vaisampayana said—"After this, Arjuna once more addressed his eldest brother of unfading glory, viz., king Yudhishthira of cheerless heart, and said these words :— O thou that art conversant with every kind of duty, having by the practice of Kshattriya duties obtained sovereignty that is so very difficult of acquisition, and having conquered all thy foes, why dost thou burn in grief? O king, as regards Kshattriyas, death in battle is regarded more meritorious for them than the performance of diverse sacrifices. It is so declared in the ordinance that lays down the duties ef Kshattriyas. Penances and Renunciation are the duties of Brahmanas. Even this is the ordinance (affecting the two orders) about the next world. Indeed, O puissant one, death in battle is laid down for Kshattriyas. The duties of Kshattriyas are exceedingly fierce and are always connected with the use of weapons, and it has been laid down, O chief of the Bhartas, that they should, when the time comes, perish by weapons on the field of battle. The life of even a Brahmana, O king, that lives in the observance of Kshattriya duties, is not censurable, for Kshattriyas also have sprung from Brahman. Neither Renunciation, nor Sacrifice, nor Penances, nor dependence on the wealth of others, O ruler of men, has been ordained for Kshattriyas! Thou art acquainted with all duties and thou art of righteous soul, O bull of Bharata's race! Thou art a wise king, skilled in all acts. Thou canst distinguish what is right in this world from what is wrong! Casting off this cheerlessness by repentance, address thyself with a strong will to action. The heart of a Kshattriya especially is hard as thunder. Having by the exericse of Kshattriya duties vanquished thy foes and acquired empire without a thorn in its side, conquer thy soul, O ruler of men, and be engaged in the performance of sacrifices and the practice of charity! Indra himself, though a Brahmana, became a Kshattriya in his acts, and battled with his sinful kinsfolk for eight hundred and ten times. Those acts of his, O monarch, are adorable and worthy of praise. Through them he obtained, as we have heard,

the chiefship of the gods. Do thou, therefore, O monarch, perform sacrifices with profuse presents even as Indra did, O ruler of men, and thereby free thyself from thy fever. Do not, O bull among Kshattriyas, grieve thus for what is past! They that have been slain have attained to the highest end, sanctified by weapons and agreeably to the ordinances of the Kshattriya religion. That which has happened was ordained to happen. Destiny, O tiger among kings, is incapable of being resisted!' "

SECTION XXIII.

Vaisampayana said,—"Thus addressed by Arjuna of curly hair, the Kuru king born of Kunti remained speechless. Then the Island-born (Vyasa) said these words.

"Vyasa said,—'The words of Arjuna, O amiable Yudhishthira, are true. The highest religion, as declared by the scriptures, depends on the duties of domesticity. Thou art acquainted with all duties! Do thou then duly practise the duties prescribed for thee (viz., the duties of domesticity)! A life of retirement in the woods, casting off the duties of domesticity, has not been laid down for thee! The gods, *Pitris*, guests, and servants, all depend (for their sustenance) upon the person leading a life of domesticity. Do thou then support all these, O lord of Earth! Birds and animals and various other creatures, O ruler of men, are supported by men leading domestic lives. He, therefore, that belongs to that mode of life is superior (to all others). A life of domesticity is the most difficult of all the four modes of life. Do thou practise that mode of life then, O Partha, which is difficult of being practised by persons of unrestrained sense. Thou hast a good knowledge of all the Vedas. Thou hast earned great ascetic merit. It behoveth thee, therefore, to bear like an ox the burthen of thy ancestral kingdom! Penances, sacrifices, forgiveness, learning, mendicancy, keeping the senses under control, contemplation, living in solitude, contentment, and knowledge (*of Brahma*), should, O king, be striven after by Brahmanas to the best of their ability for the attainment of success. I shall now tell thee the duties of Kshattriyas. They are not unknown to thee! Sacrifice, learning, exertion, ambition,* wielding 'the rod of punishment', fierceness, protection of subjects, knowledge of the Vedas, practice of all kinds of penances, goodness of conduct, acquisition of wealth, and gifts to deserving persons,—these, O king, well performed and acquired by persons of the royal order, secure for them both this world and the next, as heard by us. Amongst these, O son of Kunti, wielding the rod of chastisement has been said to be the foremost. Strength must always

* Literally, the absence of contentment with present prosperity.—T.

reside in a Kshattriya, and upon strength depends chastisement. Those duties that I have mentioned are, O king, the principal ones for Kshattriyas and contribute greatly to their success. Vrihaspati, in this connection, sang this verse,—Like a snake devouring a mouse, the Earth devours a king that is inclined to peace and a Brahmana that is exceedingly attached to a life of domesticity!—It is heard again that the royal sage Sudyumna, only by wielding the rod of chastisement, obtained the highest success, like Daksha himself, the son of Prachetas.'

"Yudhishthira said,—'O holy one, by what acts did Sudyumna, that lord of Earth, obtain the highest success? I desire to hear the history of that king!'

"Vyasa said,—'In this connection is cited this old history. There were two brothers, viz., Sankha and Likhita, of rigid vows. The two brothers had two separate dwellings both of which were beautiful. Situate by the bank of the stream called Vahuda, both of those residences were adorned with trees that were always burthened with flowers and fruits. Once on a time Likhita came to the residence of his brother Sankha. At that time, however, Sankha had gone out of his asylum on no fixed purpose. Arrived at the asylum of his brother, Likhita plucked many ripe fruits. Obtaining them the regenerate Likhita began to eat them without any qualms of conscience. While still employed in the act of eating, Sankha came back to his retreat. Beholding him eating, Sankha addressed his brother, saying,—Whence have these fruits been obtained and for what reason art thou eating them?—Approaching his elder brother and saluting him, Likhita smilingly replied, saying,—I have taken them even from this retreat.—Filled with great rage, Sankha said unto him,—Thou hast committed theft by thyself taking these fruits! Go and approaching the king confess to him what thou hast done! Tell him,—(O best of kings, I have committed the offence of appropriating what was not given to me! Knowing me for a thief and observing the duty of thy order, do thou soon inflict upon me, O ruler of men, the punishment of a thief!)—Thus addressed, the highly blessed Likhita of rigid vows, at the command of his brother, proceeded to king Sudyumna. Hearing from his gate-keepers that Likhita had come, king Sudyumna, with his cousellors, advanced (for receiving the sage). Meeting with him, the king addressed that foremost of all persons conversant with duties, saying,—Tell me, O reverend one, the reason of thy coming! Regard it as already accomplished!—Thus questioned, that regenerate sage said unto Sudyumna,—Do thou promise first that thou wilt achieve it! It will then behove thee, after hearing me, to accomplish that promise! O bull among men, I ate some fruits that had not been given me by my elder brother! Do thou, O monarch, punish me for it without delay!—Sudyumna answered, —If the king be regarded as competent to wield the rod of chastisement, he should be regarded, O bull among Brahmanas, as equally com-

petent to pardon. Purified in respect of thy act, O thou of high vows, consider thyself as pardoned! Tell me now what other wishes thou hast! I shall certainly accomplish those commands of thine!—'

"Vyasa contnued,—'Thus honored by the high-souled king, the regenerate sage Likhita, however, did not solicit him for any other favour. Then that ruler of Earth caused the two hands of the high souled Likhita to be cut off, whereupon the latter, bearing the punishment, went away. Returning to his brother Sankha, Likhita, in great affiction, said,—It behoveth thee now to pardon this wretched wight that hath been duly punished (for what he did)!—Sankha said,—I am not angry with thee, nor hast thou injured me, O foremost of all persons conversant with duties! Thy virtue, however, had suffered a shock. I have rescued thee from that plight! Proceed without delay to the river Vahuda and gratify duly, with oblations of water, the gods, *Rishis* and the *Pitris*, and never again set thy heart on sin! Hearing these words of Sankha, Likhita performed his ablutions in the sacred stream and set about for commencing the water-rite. Upon this, two hands, resembling two lotuses, appeared at the extremeties of his stumps. Filled with wonder he came back to his brother and showed him the two hands. Sankha said unto him,—All this has been accomplished by me through my penances! Do not be surprised at it! Providence hath been the instrument here!—Likhita answered,—O thou of great splendour, why didst thou not purify me at first, when, O best of regenerate ones, such was the energy of thy penances?—Sankha said,—I should not have acted otherwise. I am not thy chastiser! The ruler (who has punished thee) has been himself purified, as also thyself, along with the *Pitris*!—'

"Vyasa continued,—'That king, O eldest son of Pandu, became eminent by this act and obtained the highest success like the lord Dakha himself! Even this is the duty of Kshattriyas, viz., the ruling of subjects. Any other, O monarch, would be regarded as a wrong path for them. Do not set thy heart on grief! O best of all persons conversant with duty, listen to the beneficial words of this thy brother! Wielding the rod of chastisement, O king, is the duty of kings and not the shaving of the head.'"

SECTION XXIV.

Vaisampayana said,—"Once more the great sage Krishna-Dwaipayna said these words unto Ajatasatru the son of Kunti.—'Let these great car-warriors of abundant energy of mind, O monarch, let these brothers of thine, O Yudhishthira the chief of the Bharatas, obtain those wishes of theirs that they cherished while dwelling in the woods! Rule thou the

Earth, O son of Pritha, like (another) Yayati the son of Nahusha! Before now misery was yours while ye dwelt in the woods in the observance of ascetic penances! That misery is ended, O tiger among men! Enjoy happiness, therefore, for some time! Having, O Bharata, earned and enjoyed religious merit and wealth and pleasure for some time with thy brothers, thou mayst then, O king, retire into the woods! Be freed first, O Bharata, from the debt thou owest to persons that may beg of thee to the *Pitris*, and to the gods! Thou mayst then, O son of Kunti, practise all the other modes of life (that come afterwards)! Do thou, O son of Kuru's race, perform the sacrifices of *Saravamedha* and *Aswamedha*. Thou shalt then attain, O monarch, to the highest end herefter! Installing thy brothers also in great sacrifices with plentiful presents (to the Brahmanas), thou shalt, O son of Pandu, acquire great fame! There in a saying, O tiger among men and best of the Kurus! Listen to it, for by acting according to it, O king, thou shalt not swerve from virtue! Those men only, O Yudhishthira, whose practices resemble those of robbers, cause a king by their counsels to betake to a career of war and victory.* That king who, guided by considerations of place and time and moved by an understanding dependent on the scriptures, pardons even a number of robbers. incurs no sin. That king who, realising his tribute of a sixth, doth not protect his kingdom, taketh a fourth part of the sins of his kingdom.† Listen also to that by which a king may not swerve from virtue. By transgressing the scriptures (one incurs sin), while by obeying them one may live fearlessly. That king who, guided by an understanding based upon the scriptures and disregarding lust and wrath, behaves impartially, like a father, towards all his subjects, never incurs sin. O thou of great splendour, if a king, afflicted by destiny, fails to accomplish an act when he should, such failure would not be called a trespass. By force and policy should the king put down his foes. He must not suffer sin to be perpetrated in his kingdom but should cause virtue to be practised. Brave men, those that are respectable in their practices, they that are virtuous in their acts, they that are possessed of learning, O Yudhishthira, Brahmanas conversant with Vedic texts and rites, and men of wealth, should especially be protected. In determining suits and accomplishing religious acts, they that are possessed of great learning should alone be employed. A prudent king will never repose his confidence upon one individual however accomplished. That king who does not protect his subjects, whose passions are ungovernable, who is full of vanity, who is stained with haughtiness and malice, incurs sin and earns the reproach of tyranny. If the subjects

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* *Adadana* is explained as a robber or one who forcibly takes other people's property. Some texts read *nareswarah*. The sense would remain unaltered.—T.

† Manu also mentions a sixth of the produce as the king's share.—T.

of a king, O monarch, waste away from want of protection and are afflicted by the gods and ground down by robbers, the sin of all this stains the king himself. There is no sin, O Yudhishthira, in doing an act with heartiness, after full deliberation, and consultation with men capable of offering good advice. Our tasks fail or succeed through destiny. If exertion, however, be applied, sin would not touch the king. I shall recite to thee, O tiger among kings, the story of what happened to an ancient king of the name of Hayagriva, O son of Pandu,—the story, *viz.*, of the heroic Hayagriva of unstained deeds, who after having slain a large number of his foes in battle, was himself defeated and slain while without a follower by his side. Having achieved all that should be done for keeping foes under check and adopted all those foremost of means by which men may be protected, Hayagriva acquired great fame from the battles he fought and is now enjoying great bliss in heaven. Mangled by robbers with weapons, boldly fighting with them, and casting off his life in battle, the high-souled Hayagriva, ever attentive to his (kingly) duties, achieved the object of his life and is now enjoying great bliss in heaven. The bow was his (sacrificial) stake and the bow-string was the cord for tying the victims. Shafts constituted the smaller laddle and the sword the larger one, and blood was the clarified butter that he poured. The car was the altar and the wrath he felt in battle was the fire, and the four foremost of steeds yoked unto his vehicle were the four *Hotris*. Having poured upon that sacrificial fire his foes as libations and then his own life-breaths at the completion of the sacrifice, that vigorous lion among kings, *viz.*, Hayagriva, became freed from sin and is now sporting in the regions of the gods. Having protected his kingdom with policy and intelligence, the high-souled Hayagriva of resigned self and great strength of mind and accustomed to the performance of sacrifices filled all the worlds with his fame and is now sporting in the region of the gods. * Having obtained the merit dependent on the performance of sacrifices as also every kind of merit that is connected with human affairs, he wielded the rod of chastisement and ruled the Earth with vigor and without pride. For this the virtuous and high-souled Hayagriva is sporting in the region of the gods. † Possessed of learning, practising renunciation. actuated by faith, and full of gratitude, that king, having performed diverse acts, left this world of men and won the regions that are reserved for the intelligent and the wise and those that are of approved usages and behaviour and prepared to cast off their lives in battle. Having studied the Vedas well and the other scriptures also, having ruled his kingdom properly and caused all the four orders

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* *Santyaktatma* is explained by Nilakantha as without pride or resigned self. The Bengali translators have wrongly rendered it "having cast off his life."—T.

† *Yoga* is explained as vigor in action, *nyasa* as the abandonment of pride.—T.

to adhere to their respective duties, the high-souled Hayagriva is sporting in joy the regions of the gods. Having won many battles and cherished his subjects, having drunk the *Soma* juice in sacrifices and gratified the foremost of Brahmanas with presents and judiciously wielded the rod of chastisement over those placed under his sway and at last cast off his life in battle, that king is living happily in heaven. His life was worthy of every praise. Learned and honest men applaud it, deserving as it is of every applause. Having won heaven and acquired the regions reserved for heroes, that high-souled monarch of virtuous deeds became crowned with success.' "

SECTION XXV.

Vaisampayana said,—"Hearing the words of the Island-born *Rishi* and seeing Dhananjaya angry, Yudhishthira the son of Kunti saluted Vyasa and made the following answer.

"Yudhishthira said,—"This earthly sovereignty and the diverse enjoyments (appertaining thereto) fail to give any joy to my heart. On the other hand, this poignant grief (consequent upon the loss of my kinsmen) is eating away its core. Hearing the lamentations of these women who have lost their heroic husbands and children, I fail to attain peace, O sage!' "

Vaisampayana continued,—"Thus addressed, the virtuous Vyasa, that foremost of all persons conversant with *Yoga*, possessed of great wisdom and intimately acquainted with the Vedas, said unto Yudhishthira (the folowing words).

"Vyasa said,—'No man can acquire anything by his own acts or by sacrifices and worship. No man can give anything to a fellow man. Man acquires everything through Time. The Supreme Ordainer has made the course of Time the means of acquisition. By mere intelligence or study of the scriptures, men, if Time be unfavorable, cannot acquire any earthly possession. Sometimes an ignorant fool may succeed in winning wealth. Time is the efficacious means for the accomplishment of all acts. During times of adversity, neither science, nor incantations, nor drugs, yield any fruits. In times, however, of prosperity, those very things, properly applied, become efficacious and bear success. By Time the winds blow violently; by Time the clouds become rain-charged; by Time tanks become adorned with lotuses of different kinds; by Time trees in the forest become decked with flowers. By Time nights become dark or lighted. By Time the Moon becomes full. If the Time for it does not come, trees do not bear flowers and fruits. If the Time for it does not come, the currents of rivers do not become fierce. Birds and snakes and deer and elephants and other animals never become excited when the Time for it does not come. If the Time for it does not come, women do not conceive. It is with Time that winter, and summer, and

the rainy season come. If the Time for it does not come, no one is born and no one dies. If the Time does not come, the infant does not acquire power of speech. If the Time does not come, one does not acquire youth. It is with Time that the seed sown puts forth its sprouts. If the Time does not come, the Sun does not appear above the horizon, nor, when the Time for it does not come, does he repair to the Asta hills. If the Time for it does not come, the Moon does not wax nor wane, nor the ocean, with its high billows, rise and ebb. In this connection is instanced the old story recited, O Yudhishthira, by king Senajita in grief. The irresisitible course of Time affects all mortals. All earthly things, ripened by Time, suffer destruction. Some, O king, slay some men. The slayers, again, are slain by others. This is the language of the world. In reality, however, no one slays and no one is slain. Some one thinks men slay (their fellow-men). Another thinks men do not slay. The truth is that the birth and destruction of all creatures have been ordained to happen in consequence of their very nature. Upon the loss of one's wealth or the death of one's wife or son or sire, one cries out, saying,—Alas, what grief!—and dwelling upon that sorrow always enhances it. Why do you, like a foolish person, indulge in grief? Why do you grieve for them that are subject to grief?* Behold, grief is increased by indulgence as fear is by yielding to fear! This body even is not mine! Nothing in this Earth is mine! Or, the things of this Earth belong as much to others as to me! The wise, seeing this, do not suffer themselves to be deluded. There are thousands of causes for sorrow, and hundreds of causes for joy. These every day affect the ignorant only, but not him that is wise. These, in course of Time, become objects of affection or aversion, and appearing as bliss or woe revolve (as if in a wheel) for affecting living creatures. There is only sorrow in this world but no happiness. It is for this that sorrow only is felt. Indeed, sorrow springs from that affliction called desire, and happiness springs from the affliction called sorrow. Sorrow comes after happiness, and happiness after sorrow. One does not always suffer sorrow or always enjoy happiness. Happiness always ends in sorrow, and sometimes proceeds from sorrow itslf. He, therefore, that desires eternal happiness must abandon both. When sorrow must arise upon the expiration of happiness, and happiness upon the expiration of sorrow, one should, for that, cast off, like a (snake-bit) limb of one's body, that from which one experiences sorrow or that heart-burning which is nurtured by sorrow or that which is the root of his anxiety.† Be it happines or sorrow, be it agreeable or disagreeable, whatever comes should be borne with an unaffected heart. O amiable one, if thou

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* And that have, by their death, escaped from all grief.—T.

† The Bombay text makes this verse consist of 3 lines. The first line is omitted in the Bengal texts. *Murcchitah* is explained by Nilakantha as *Varddhitah*.—T.

abstainest, in even a slight measure, from doing what is agreeable to your wives and children, thou shalt then know who is whose and why so and for what. They that are highly stupid and they that are masters of their souls enjoy happiness here. They, however, that occupy an intermediate place suffer misery. This, O Yudhishthira, is what Senajit of great wisdom said, that person who was conversant with what is good or bad in this world, with duties, and with happiness and misery. He who is grieved at other people's griefs can never be happy. There is no end of grief, and grief arises from happiness itself. Happiness and misery, prosperity and adversity, gain and loss, death and life, in their turn, wait upon all creatures. For this reason the wise man of tranquil soul would neither be elated with joy nor be depressed with sorrow. Engaging in battle has been said to be the Sacrifice for a king; a due observance of the science of chastisement is his *Yoga*; and the gift of wealth in sacrifices in the form of *Dakshina* is his Renunciation. All these should be regarded as acts that sanctify him. By governing the kingdom with intelligence and policy, casting off pride, performing sacrifices, and looking at everything and all persons with kindness and impartiality, a high-souled king, after death, sports in the region of the gods. By winning battles, protecting his kingdom, drinking the *Soma* juice, advancing his subjects, wielding judiciously the rod of chastisement, and casting off his body at last in fight, a king enjoys happines in heaven. Having studied all the Vedas and the other scriptures duly, having protected the kingdom properly, and having caused all the four orders to adhere to their respective duties, a king becomes sanctified and finally sports in heaven. He is the best of kings whose conduct, even after his death, is applauded by the inhabitants of city and the country and by his counsellers and friends."

SECTION XXVI.

Vaisampayana said,—"In this connection, the high-souled Yudhishthira said unto Arjuna these words fraught with reason :—'Thou thinkest, O Partha, that there is nothing superior to wealth, and that the poor man can neither have heaven, nor happiness, nor the acquisition of his wishes! This, however, is not true. Many persons are seen that have been crowned with success through Sacrifice in the shape of Vedic study. Many sages are seen that by devotion to penances have acquired eternal regions (of bliss). They, O Dhananjaya, who always observe the practices of the *Rishis* by betaking themselves to *Brahmacharyya* and who become acquainted with all duties, are regarded by the gods as *Brahmanas*. O Dhananjaya, thou shouldst always regard those *Rishis* that are devoted to the study of the Vedas and those that are devoted to the pursuit of true

knowledge as persons that are truly virtuous! O son of Pandu, all our acts depend upon those that are devoted to the acquisition of true knowledge.* We know this to be the opinion of the *Vaikhanasas*, O puissant one! The *Ajas*, the *Prishnis*, the *Sikatas*, O Bharata, *Arunas*, and the *Ketavas*, have all gone to heaven through the merit of *Vedic* study. By performing those acts, O Dhananjaya, that are indicated in the Vedas, *viz.*, battle, study of the Vedas, Sacrifices, the restrainment of passion that is so difficult, one goes to heaven by the southern path of the Sun. I have, before this, told thee that those very regions belong to persons that are observant of (Vedic) acts. Thou shalt see, however, that the northern path is travelled by those that are devoted to *Yoga* penances. Those eternal and bright regions to which that path leads belong to men of *Yoga*. Of these two, the northern path is much applauded by those conversant with the *Puranas*. Thou shouldst know that one acquires heaven through contentment. From contentment springs great happiness. There is nothing higher than contentment. Unto the *Yogin* who has controlled wrath and joy, contentment is his high praise and success. In this connection is cited the discourse by Yayati of old. Listening to that discourse one may succeed in withdrawing all his desires like a tortoise drawing in all his limbs. When one cherishes no fear of anything, when one is not feared by anything, when one cherishes no desire, when one bears no hate, then is one said to have attained to the state of *Brahma*. When one does not bear sinfully towards any creature, in act, thought, or word, one is then said to have attained to *Brahma*. When one has controlled his pride and folly, and withdrawn himself from all attachments, it is then that that pious man of irradiated soul becomes fit for attaining to that salvation which consists in the annihilation of separate existence. Listen now to me with concentrated attention, O son of Pritha, as I say it unto thee! Some desire virtue; some, good conduct; and some wealth. One may desire wealth (as a means for the acquisition of virtue). The adandonment, however, of such desire would be better for him,† There many faults attached to wealth and consequently to those religious acts that are performed with wealth. We have seen it with our own eyes. It behoveth thee also to see this! He that desires wealth finds it very difficult to abandon that which should by every means be abondoned. Good deeds are very rare in those that amass riches. It is said that wealth can never be acquired without injuring others, and that, when earned, it brings numerous troubles.

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* True knowledge is knowledge of *Brahma*. What is said here is that our conduct (acts) should be framed according to the opinion of persons possessed of such knowledge.—T.

† What the poet says here is this: it is better not to wish for or covet wealth as a means for the performance of sacrifices than to covet it for performing sacrifices. A poor man will act better by not performing sacrifices at all than by performing them with wealth acquired by the usual means.—T.

A person of narrow heart, setting at naught the fear of repentance, commits acts of aggression towards others, tempted by even a little wealth, unconscious all the while of the sin of Brahmanicide that he incurs by his acts. Obtaining wealth which is so difficult of acquisition, one burns with grief if one has to give a portion of it to one's servants,—with grief, that is, which is equal to what one would feel if one is actually robbed by depredators. If, on the other hand, one does not part with one's wealth, obloquy becomes one's share. One, however, that has no wealth, never becomes the subject of censure. Withdrawn from all attachments, such a person can become happy in all respects by supporting life upon what little he may obtain as alms. No one, however, can be happy by the acquisition of wealth In this connection certain verses relating to Sacrifices are recited by persons conversant with ancient scriptures. Wealth was created by the Creator for the sake of Sacrifices, and man was created by him for protecting that wealth and performing Sacrifices. For this, all wealth should be applied to Sacrifices. It is not proper that it should be spent for the gratification of desire of enjoyment. The Creator then confers wealth upon mortals for the sake of Sacrifices. Know this, O son of Kunti, thou that art the foremost of all wealthy persons! It is for this that the wise think that wealth, without doubt, is nobody's on Earth. One should perform Sacrifices with it and give it away with a trustful heart. One should spend (in gift) what one has acquired, and not waste or spend it in gratifying one's desire of enjoyment. What use is there in amassing wealth when such proper objects exist in which to spend it? Those persons of little understanding that give away (wealth) unto men that have swerved from the duties of their order, have to subsist hereafter for a hundred years on ordure and dirt. That men give unto the undeserving and refrain from giving unto the deserving is due to inability to discriminate between the deserving and the undeserving. For this reason the practice of even the virtue of charity is difficult. These are the two faults connected with wealth even when acquired, *viz.*, gift to an undeserving person and abstaining to give unto him that is deserving.' "

SECTION XXVII.

"Yudhishthira said,—'In consequence of the fall of Abhimanyu of tender years, of the sons of Draupadi, of Dhrishtadyumna, of Virata, of king Drupada, of Vasusena conversant with every duty, of the royal Dhrishtaketu, and of diverse other kings hailing from diverse regions, in battle, grief does not forsake my wretched self that am a slayer of kinsmen! Indeed, I am inordinately covetous of kingdom and am an exterminater of my own race! He upon whose breast and limbs I used to roll in sport, alas, that Ganga's son has been slain by me in battle

through lust of sovereignty! When I beheld that lion among men, viz., our grandsire, assailed by Sikhandin and trembling and reeling in consequence of Partha's shafts that resembled thunder-bolts in energy, when I beheld his tall form pierced all over with blazing arrows and himself become weak like an aged lion, my heart was deeply pained! When I beheld that afflicter of hostile cars reel like a mountain summit and fall down strengthless on the terrace of his own vehicle with his face turned towards the east, my senses were stupefied. That scion of Kuru's race who with bow and shaft in hand had contended in fierce battle for many days with Rama himself of Bhrigu's line on the field sanctified by Kuru, that son of Ganga, that hero, who, at Baranashi, for the sake of brides, had, on a single car, challenged to battle the assembled Kshattriyas of the world, he who had burnt by the energy of his weapons that irresistible and foremost of kings, viz., Ugrayudha, alas, that hero has been caused by me to be slain in battle! Knowing full well that Sikhandin the prince of Panchala was his destroyer, that hero still refrained from slaying the prince with his shafts. Alas, such a magnanimous warrior was slain by Arjuna! O best of sages, at that moment when I beheld the grandsire stretched on the Earth and covered with blood, a violent fever afflicted my heart! He who had protected and reared us when we were children, alas, he was caused to be slain by my sinful self that am covetous of kingdom, that am a slayer of reverend seniors, and a perfect fool, for the sake of sovereignty that would last but a few days! Our preceptor, the great bowman Drona, adored by all the kings, was approached by me and addressed falsely in respect of his son! The memory of that act of mine is burning all my limbs! The preceptor said unto me—Tell me truly, O king, whether my son liveth still! Expecting truth from me, the Brahmana asked me of all others. By silently uttering the word *elephant*, I behaved falsely towards him! Sinful that I am, exceedingly covetous of kingdom, and a slayer of my reverend seniors, I behaved even thus towards my preceptor in battle, throwing off the garb of truth (which I was believed to wear) for I said unto him that Aswatthaman had been killed when, in fact, an elephant of that name had been slain. To what regions shall I go (hereafter), having perpetrated such infamous deeds? I caused also my eldest brother Karna to be slain, that terrible warrior who never retreated from battle! Who is there more sinful than I? Through covetousness I caused Abhimanyu of tender years, that hero who resembled a lion born in the hills, to penetrate into the array that was protected by Drona himself! I am like one guilty of infanticide. Sinful as I am, I have not, since then, been able to look Arjuna or the lotus-eyed Krishna in the face! I grieve also for Draupadi who is bereft of her five sons like the Earth bereft of her five mountains! I am a great offender, a great sinner, and a destroyer of the Earth! Without rising from this

seat that I now occupy, I will weaken my body (by starvation) and meet with death! Know me who am the slayer of my preceptor as one that has sat down here in the observance of the *Praya* vow! An exterminater of my race, I must do so in order that I may not be reborn in any of other orders of being!* I shall forego all food and drink, and without moving from this place, O great ascetic, shall dry up my life-breaths that are so dear! I pray you with humility, grant me permission in this and go whithersoever you please! Let every one grant me permission. I shall cast off this body of mine!

Vaisampayana continued,—"Restraining Pritha's son who, stupefied by sorrow on account of his kinsmen, uttered such words, Vyasa, that best of ascetices, spoke as follows, first telling him,—'This can not be!'

"Vyasa said,—'It behoveth thee not, O monarch, to indulge in such poignant grief! I shall repeat what I have once said. All this is Destiny, O puissant one! Without doubt, all creatures that are born display at first a union (of diverse materials and forces). Dissolution, however, overtakes them at the end. Like bubbles in water they rise and disappear. All things massed together are sure to crumble away, and all things that rise must fall down. Union ends in dissolution, and life ends in death. Idleness, though temporarily agreeable, ends in misery, and labour with skill, though temporarily painful, ends in happiness. Affluence, Prosperity, Modesty, Contentment, and Fame dwell in labour and skill but not in idleness.† Friends are not competent to bestow happiness, nor foes competent to inflict misery. Similarly, wisdom does not bring wealth nor does wealth bring happiness. Since, O son of Kunti, thou hast been created by thy Maker to engage thyself in Work. Success springs from Work. Thou art not competent, O king, to avoid Work.'"

SECTION XXVIII.

Vaisampayana said,—"Vyasa then dispelled the grief of the eldest son of Pandu, who, burning with sorrow on account of the slaughter of his kinsmen, had resolved to cast off his life-breaths.

Vyasa said,—'In this connection is cited the old story, O tiger among men, that is known by the name of Asma's, discourse. Listen to it, O

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* The meaning is that I must undergo such a severe penance in order that in my next life I may not be born as an inferior animal but may succeed in taking birth among men.—T.

† The first line of 30 is incorrectly read in the Bengal texts. The Bombay reading, which I have adopted, is the right one.—T.

Yudhishthira! Janaka the ruler of the Videhas, O king, filled with sorrow and grief, questioned a wise Brahmana of the name of Asma for the resolution of his doubts.

"'Janaka said,—How should a man desirous of his own good behave upon occasions of the accession and the destruction of both kinsmen and wealth?—

"'Asma said,—Immediately after the formation of a man's body, joys and griefs attach themselves to it. Although there is a possibility of either of the two overtaking the person, yet whichever actually overtakes him quickly robs him of his reason like the wind driving away gathering clouds. (In times of prosperity) one thinks in this strain, viz,—*I am of high birth!—I can do whatever I like!—I am not an ordinary man!*—His mind becomes soaked with such triple vanity. Addicted to all earthly enjoyments, he begins to waste the wealth hoarded by his ancestors. Impoverished in course of time, he regards the appropriation of what belongs to others as even laudable. Like a hunter piercing a deer with his shafts, the king then punishes that wicked wight, that robber of other people's possessions, that transgressor, of law and rule. Without attaining to a hundred years (the usual period of human life), such men scarcely live beyond twenty or thirty years. Carefully observing the behaviour of all creatures, a king should, by the exercise of his intelligence, apply remedies for alleviating the great sorrows of his subjects. The causes of all mental sorrow are two, viz., delusion of the mind and the accession of distress. No third cause exists. All these diverse kinds of woe as also those arising from attachment to earthly enjoyments, that overtake man, are even such.* Decrepitude and Death, like a pair ef wolves, devour all creatures, strong or weak, short or tall. No man can escape decrepitude and death, not even the subjugator of the whole Earth girt by the sea. Be it happiness or be it sorrow that comes upon creatures, it should be enjoyed or borne without elation or depression. There is no method of escape from them. The evils of life, O king, overtake one in early or middle or old age. They can never be avoided, while those (sources of bliss) that are coveted never come. † The absence of what is agreeable, the presence of what is disagreeable, good and evil, bliss and woe, follow Destiny. Similarly, the birth of creatures and their death, and the accessions of gain and loss, are all pre-ordained. Even as scent, color, taste, and touch spring naturally, happiness and misery arise from what has been pre-ordained. Seats and beds and vehicles, prosperity and drink and food, ever approach living creatures according to Time's course. ‡ Physi-

* *Even such*, i. e., spring from such causes.—T.

† Man covets freedom from decay and immortality, but instead of obtaining what he covets or strives for, decay and death become his portion on Earth.—T.

‡ *I. e.*, these appear and disappear in course of Time.—T.

cians even get ill. The strong become weak They that are in the enjoyment of prosperity lose all and become indigent. The course of Time is very wonderful. High-birth, health, beauty, prosperity, and objects of enjoyment, are all won through Destiny. The indigent, although they may not desire it, have many children. The affluent again are seen to be childless. Wonderful is the course of Destiny. The evils caused by disease, fire, water, weapons, hunger, poison, fever, and death, and falls from high places, overtake a man according to the Destiny under which he is born. It is seen in this world that somebody, without sinning, suffers diverse ills, while another, having sinned, is not borne down by the weight of calamity. It is seen that somebody in the enjoyment of wealth perishes in youth ; while some one that is poor drags on his existence, borne down by decrepitude, for a hundred years. One born in an ignoble race may have a very long life, while one sprung from a noble line perishes soon like an insect. In this world, it is very common that persons in affluent circumstances have no appetite, while they that are indigent can digest chips of wood. Impelled by destiny, whatever sins the man of wicked soul,discontented with his condition, commits, saying—*I am the doer*,—he regards to be all for his good. Hunting, dice, women, wine, brawls, these are censured by the wise. Many persons, however, possessed of even an extensive knowledge of the scriptures are seen to be addicted to them. Objects, whether coveted or otherwise, come upon creatures in consequence of Time's course. No other cause can be traced. Air, space, fire, moon, sun, day, night, the luminous bodies (in the firmament), rivers, and mountains,—who makes them and who supports them ? Cold, and heat, and rain, come one after another in consequence of Time's course. It is even so, O bull among men, with the happiness and the misery of mankind. Neither medicines, nor incantations, can rescue the man assailed by decrepitude or overtaken by death. As two logs of wood floating on the great ocean, come together and are again (when the time comes) separated, even so creatures come together and are again (when the time comes) separated. Time acts equally towards those men that (are in affluent circumstances and that) enjoy the pleasures of song and dance in the company of women and those helpless men that live upon the food that others supply. In this world a thousand kinds of relationship are contracted such as mother and father and son and wife. In reality, however, whose are they and whose are we ? No one can become any one's own, nor can any one become anybody else's own. Our union here with wives and kinsfolk and well-wishers is like that of travellers at a road-side inn.—*Where am I ? Where shall I go ?—Who am I ?—How came I here ?—What for and whom should I grieve ?*—Reflecting on these questions one obtains tranquillity. Life and its environments are constantly revolving like a wheel, and the companionship of those that are dear is transitory. The union with brother, mother, father, and friend is like of travellers in an inn. Men of knowledge behold, as if with corporeal eyes, the next world that is unseen. Without disregarding the scriptures, one

desirous of knowledge should have faith. One possessed of knowledge should perform the rites laid down in respect of the *Pitris* and the gods, practise all religious duties, perform sacrifices, judiciously pursue virtue, profit, and pleasure. Alas, no one understands that the world is sinking on the ocean of Time that is so very deep and that is infested by those huge crocodiles called decrepitude and death ! Many physicians may be seen afflicted with all the members of their families, although they have carefully studied the science of Medicine.* Taking bitters and diverse kinds of oily drugs, these succeed not in transcending death like ocean in transcending its continents. Men well-versed in Chemistry, notwithstanding chemical compounds applied judiciously, are seen to be broken down by decrepitude like trees broken down by elephants. Similarly, persons possessed of ascetic merit, devoted to study of the Vedas, practising charity, and frequently performing sacrifices, succeed not in escaping decrepitude and death. As regards all creatures that have taken birth, neither years, nor months, nor fortnights, nor days, nor nights, that have once passed, do ever return. Man, whose existence is so transitory, is forced, in course of Time, whether he will or no, to come upon this inevitable and broad path that has to be trodden by every creature.† Whether the body springs from the creature or the creature springs from the body, one's union, however, with wives and other friends is like that of travellers in an inn..‡ One can not obtain a lasting companionship with any one. One cannot obtain such companionship with one's own body. How then can it be had with any one else ? Where, O king, is thy sire today and where thy grandsires ? Thou beholdest them not today and they do not behold thee, O sinless one ! No person can see either heaven or hell. The scriptures, however, are the eyes of the virtuous. O king, frame thy conduct according to the scriptures ! With a pure heart, one should practise first the vow of *Brahmacharya* and then beget children and then perform sacrifices, for paying off the debt one owes to the *Pitris*, the gods, and men ! Performing sacrifices and engaged in procreating (children), after having first observed the vow of *Brahmacharyya*, one who hath wisdom for his eyes, casting off all anxiety of heart, should pay court to heaven, this

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* Literally, the science of Life.—T.

† This inevitable and broad path is the path of Life. What is said here is that every creature is subject to birth.—T.

‡ Ths first line of this verse refers to the disputed question of whether the body exists independent of life, or the creature exists independent of the body. This is much disputed by Hindu philosophers, The gross body may be dissolved, but the *linga sarira* (composed of the subtilest elements) exists as a case for the unborn Soul. This is maintained by many.—T.

world, and his own soul.* That king bent upon the practice of virtue who strives judiciously for acquiring Heaven and Earth and who takes of earthly goods just what is ordained (as the king's share) in the scriptures, wins a reputation that spreads over all the worlds and among all creatures, mobile and immobile—The ruler of the Vidahas, of clear understanding, having heard these words full of reason, became freed from grief, and taking Asma's leave proceeded towards his abode. O thou of unfading glory. cast off thy griefs and rise up! Thou art equal to Sakra himself. Suffer thy soul to be gladdened. The Earth has been won by thee in the exercise of Kshattriya duties. Enjoy her, O son of Kunti, and do not disregard my words?' "

SECTION XXIX.

Vaisampayana said,—"That foremost of kings, viz., Yudhishthira the son of Dharma, still remaining speechless, Pandu's son Arjuna addressed Krishna and spoke as follows.

"Arjuna said,—'This scorcher of foes, viz., Dharma's son, is burning with grief on account of his (slaughtered) kinsfolk. Comfort him, O Madhava! Once more, O Janarddana, all of us have fallen into great danger! It behoveth thee, O mighty-armed one, to dispel his grief!' "

Vaisampayana continued,—"Thus addressed by the high-souled Arjuna, the lotus-eyed Govinda of unfading glory turned his face towards the king. Kesava could not by any means be disregarded by Yudhishthira. From his earliest years Govinda was dearer to Yudhishthira than Arjuna himself. Taking up the king's hand adorned with sandal-paste and looking like a column of marble, the mighty-armed Saurin began to speak, gladdening (the hearts of all who listened to him). His face, adorned with teeth and eyes that were very beautiful, shone brightly like a full-blown lotus at sunrise.

"Vasudeva said,—"Do not, O tiger among men, indulge in such grief that emaciates thy body! They who have been slain in this battle will on no account be got back! Those Kshattriyas, O king, that have fallen in this great battle, are even like objects that one acquires in one's dreams and that vanish when one awakes. All of them were heroes and ornaments of battle. They were vanquished while rushing with faces towards their foes. No one amongst them was slain with wounds on the back or while flying away. All of them, having contended with heroes in great battle and having cast off thier life-breaths then, have, sancti-

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* *Param* here is explained by Nilakantha as *Paramatma*. *Pay court*, *i. e.*, seek to obtain and enjoy them.—T.

fied by weapons, proceeded to heaven. It behoveth thee not to grieve for them! Devoted to the duties of Kshattriyas, possessed of courage, perfectly conversant with the Vedas and their branches, all of them have attained to that blissful end weich is obtainable by heroes. It behoveth thee not to grieve for them after hearing of those high-souled lords of Earth, of ancient days, that departed from this world. In this connection is cited the old discourse of Narada before Srinjaya when the latter was deeply afflicted with grief on account of the death of his son. (Narada said,)—Subject to happiness and misery, myself, thyself, and all creatures, O Srinjaya, shall have to die. What cause then is there for sorrow! Listen to me as I recite the great blessedness of (some) ancient kings! Hear me with concentrated attention! Thou shalt then, O king, cast off thy grief! Listening to the story of those high-souled lords of Earth, abate thy sorrow! O, hear me as I recite their stories to thee in detail! By listening to the charming and delightful history of those kings of ancient times, malignant stars may be propitiated and the period of one's life may be increased. We hear, O Srinjaya, that there was a king of the name of Marutta who was the son of Avikshit. Even he fell a prey to death. The gods with Indra and Varuna and Vrihaspati at their head came to the sacrifice, called Viswasrij, performed by that high-souled monarch.* Challenging Sakra the chief of the gods, that king vanquished him in battle. The learned Vrihaspati, from desire of doing good unto Indra, had refused to officiate at Marutta's sacrifice. Thereupon Samvarta, the younger brother of Vrihaspati, acceded to the king's request. During the rule of that king, O best of monarchs, the Earth yielded crops without being tilled and was adorned with diverse kinds of ornaments. In the sacrifice of that king, the *Viswedevas* sat as courtiers, the *Maruts* acted as distributors (of food and presents) and the high-souled *Saddhyas* were also present. In that sacrifice of Marutta, the *Maruts* drank *Soma*. The sacrificial presents the king made surpassed (in value) those ever made by the gods, the *Gandharvas*, and men. When even that king, O Srinjaya, who transcended thee in religious merit, knowledge, renunciation, and affluence, and who was purer than thy son, fell a prey fo death, do not grieve for thy son! There wes another king of the name of Suhotra the son of Atithi. We hear, O Srinjaya, that even he fell a prey to death. During his rule, Maghavat showered gold for one whole year upon his kingdom. Obtaining that king for her lord, the Earth became in reality (and not in name only as before) *Vasumati*.† The rivers, during the sway of that king, bore

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* This sacrifice is one in which the performer parts with *all* his wealth.—T.

† *Vasumati* means possessed of wealth (from *Vasu* and the suffix *mat*). The Burdwan Pundits have committed ridiculous blunder in rendering this verse.—T.

golden tortoises, crabs, alligators, sharks, and porpoises, for the adorable Indra, O king, had showered these upon them. Beholding those golden fishes and sharks and tortoises in hundreds and thousands, Atithi's son became filled with wonder. Collecting that vast wealth of gold that covered the Earth, Suhotra performed a sacrifice at Kurujangala and gave it away unto the Brahmanas. What that king, O Srinjaya, who transcended thee in the four attributes of religious merit, knowledge, renunciation, and affluence, and who was purer than thy son, fell a prey to death, do not grieve for thy son (that is dead). Thy son never performed a sacrifice and never made gifts. Knowing this, pacify thy mind and do not give way to grief.* We hear also, O Srinjaya, that Vrihadratha the king of the Angas, fell a prey to death. He gave away a hundred thousand steeds. A hundred thousand maidens also, adorned with golden ornaments, he gave away as presents in a sacrifice he performed. A hundred thousand elephants also of the best breed, he gave away as presents in another sacrifice performed by him. A hundred millions also of bulls, adorned with golden chains, with thousands of kine accompanying them, he gave away as sacrificial presents. While the king of Anga performed his sacrifice by the hill called Vishnupada, Indra became intoxicated with the *Soma* he drank, and the Brahmanas with the presents they received. In the sacrifices, O monarch, numbering by hundreds, that this king performed of old, the presents he made far surpassed those ever made by the gods, the *Gandharvas*, and men. No other man was born, or will ever be born, that gave or will give away so much wealth as was given away by the king of the Angas in the seven sacrfices he performed, each of which was characterised by the consecration of the *Soma*.† When, O Srinjaya, this Vrihadratha even, who was thy superior in the four attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear also, O Srinjaya, that Sivi the son of Usinara, fell a prey to death. That king swayed the whole Earth as one sways the leathern shield in his hand. Riding on a single car that proved victorious in every battle, king Sivi caused the whole Earth to resound with the rattle of his wheels and subjugated all monarchs.‡ Usinara's son Sivi gave away, in a sacrifice, all the kine and horses he had, both domestic and wild. The Creator

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* The Bengal reading *chainam* in the first line of 31 is better than the Bombay reading *chetya*, which, Nilakantha explains, means *chetanavan bhava*.—T.

† These seven sacrifices were the *Agnishtoma*, the *Atyagnishtoma*, the *Ukthya*, the *Shodashi*, the *Vajapeya*, the *Atiratra*, and the *Aptoryama*. Each of these required the consecration of the *Soma*.—T.

‡ The expression used is "he caused one umbrella only to be set up." The custom is well-known that none but kings could cause umbrellas to be held over their heads.—T.

himself thought that no one amongst the kings of the past or the future had or would have the ability to bear the burthen, O Srinjaya, that Usinara's son Sivi, that foremost of kings, that hero who was possessed of prowess equal to that of Indra himself, bore. Do not, therefore, grieve for thy son who never performed any sacrifice nor made any gift, Indeed, O Srinjaya, when Sivi, who was far superior to thee in the four attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead! We hear, O Srinjaya, that the high-souled Bharata also, the son of Dushmanta and Sakuntala, who had a vast and well-filled treasury, fell a prey to death. Devoting three hundred horses unto the gods on the banks of Yamuna, twenty on the banks of Saraswati, and fourteen on the banks of Ganga, that king of great energy, in days of old, performed (in this order) a thousand Horse-sacrifices and a hundred *Rajasuyas.* No one amongst the kings of the Earth can imitate the great deeds of Bharata, even as no man can, by the might of his arms, soar into the welkin. Erecting numerous sacrificial altars, he gave away innumerable horses and untold wealth unto tho sage Kanwa.* When even he, O Srinjaya, who was far superior to thee in the four attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that it dead! We hear, O Srinjaya, that Rama also, the son of Dasaratha, fell a prey to death. He always cherished his subjects as if they were the sons of his own loins. In his dominions there were no widows and none that was helpless. Indeed, Rama in governing his kingdom always acted like his father Dasaratha. The clouds, yielding showers seasonably, caused the crops to grow abundantly. During the period of his rule, food was always abundant in his kingdom. No death occurred by drowning or by fire. As long as Rama governed it, there was no fear in his kingdom of any disease. Every man lived for a thousand years, and every man was blessed with a thousand children. During the period of Rama's sway, all men were whole and all men attained the fruition of their wishes. The very women did not quarrel with one another, what need then be said of the men? During his rule his subjects were always devoted to virtue. Contented, crowned with fruition in respect of all the objects of their desire, fearless, free, and wedded to the vow of truth, were all the people when Rama governed the kingdom. The trees always bore flowers and fruits and were subject to no accidents. Every cow yielded milk filling a drona to the brim. Having dwelt, in the observancy of severe penances, for four and ten years in the woods, Rama performed ten Horse-sacrifices of great splendour† and

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* Kanwa had brought up in his retreat Bharata's mother Sakuntala who had been deserted, immediately after her birth, by her mother. Menaka. Bharata himself was born in Kanwa's retreat.—T.

† *Jaruthyan* is explained by Nilakantha as *Stutyan.* It may also mean *Triguna-dakshinan.*—T.

to which the freest access was given to all. Possessed of youth, of a dark complexion, with red eyes, he looked like the leader of an elephantine herd. With arms stretching down to his knees and of handsome face, his shoulders were like those of a lion and the might of his arms great. Ascending upon the throne of Ayodyha, he ruled for ten thousand and ten hundred years. When he, O Srinjaya, who transcended thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead! We hear, O Srinjaya, that king Bhagiratha also died. In one of the sarifices of that king, intoxicated with the *Soma* he had drunk, Indra, the adorable chastiser of Paka and the chief of the gods, vanquished, by putting forth the might of his arms, many thousands *Asuras*. King Bhagiratha, in one of the sacrifices he performed, gave away a million of maidens adorned with ornaments of gold. Each of those maidens sat upon a car and unto each car were attached four steeds. With each car were a hundred elephants, all of the foremost breed and decked with chains of gold. Behind each elephant were a thousand steeds, and behind each steed a thousand kine, and behind each cow a thousand goats and sheep. (The river-Goddess) Ganga, named (from before) Bhagirathai, sat upon the lap of this king dwelling near (her stream), and from this incident came to be called *Urvasi.** The triple-coursed Ganga had agreed to be the daughter of Bhagiratha of Ikshaku's race, that monarch ever engaged in the performance of sacrifices with presents in profusion unto the Brahmanas.† When he, O Srinjaya, who transcended thee in respect of the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son. We hear, O Srinjaya, that the high-souled Dwilipa also fell a prey to death. The Brahmanas love to recite his innumerable deeds. In one of his great sacrifices that king, with heart fully assenting, gave away the entire Earth, abounding with wealth, unto the Brahmanas. In each sacrifice performed by him, the chief priest received as sacrificial fee a thousand elephants made of gold. In one of his srcrifices, the stake (set up for slaughtering the victims) was made of gold and looked exceedingly beautiful. Dishcharging the duties assigned to them, the gods having Sakra for their chief, used to seek the protection of that king. Upon that golden stake possessed of great

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* The legend about the bringing down of Ganga is very beautiful. Ganga is nothing else than the melted form of Vishnu. For a time she dwelt in the pot (*Kamandalu*) of Brahman. The ancestors of Bhagiratha having perished through Kapila's curse, Bhagiratha resolved to rescue their spirits by calling down Ganga from heaven and causing her sacred waters to roll over the spot where their ashes lay. He succeeded in carrying out his resolution after conquering many difficulties. *Urvasi* literally means one who sits on the lap.—T.

† *Triple-coursed,* because Ganga is supposed to have one stream in heaven, one on Earth, and a third in the nether regions—T.

effulgence and decked with a ring, six thousand Gods and *Gandharvas* danced in joy, and Viswavasu himself, in their midst played on his *Vina* the seven notes according to the rules that regular their combinations. Such was the character of Viswavasu's music that every creature (wherever he might be) thought that the great *Gandharva* was playing to him alone. No other monarch could imitate this achievement of king Dwilipa. The elephants of that king, intoxicated and adorned with housings of gold, used to lie down on the roads.* Those men proceeded to heaven that succeeded in obtaining a sight even of the high-souled king Dwilipa who was ever truthful in speech and whose bow could bear a hundred foes equal in energy to a hundred Anantas.† These three sounds never ceased in Dwilipa's abode, *viz.*, the voice of Vedic recitations, the twang of bows, and cries of *Let it be given*. When he, O Sanjaya, who transcended thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. Yuvanaswa's son Mandhatri also, O Sanjaya, we have heard, fell a prey to death. The deities named Maruts extracted that child from his sire's stomach through one of its sides. Sprung from a quantity of clarified butter that had been sanctified by *mantras* (and that had by mistake been quaffed by his sire instead of his sire's spouse), Mandhatri was born in the stomach of the high-souled Yuvanaswa. Possessed of great prosperity, king Mandhatri conquered the three worlds. Beholding that child of celestial beauty lying on the lap of his sire, the Gods asked one another,—From whom shall this child obtain suck ?—Then Indra approached him, saying,—He shall obtain suck even from me !—From this circumstance, the chief of the deities came to call the child by the name of *Mandhatri* ‡ From the nourishment of that high-souled child of Yuvanaswa, the finger of Indra, placed in his mouth, began to yield a jet of milk. Sucking Indra's finger, he grew up (into a stout youth) in a hundred days. In twelve days he looked like one of twelve years. The whole Earth in one day came under the sway of that high-souled and virtuous and brave king who resembled Indra himself for prowess in battle. He vanquished king Angara, Marutta, Asita, Gaya, and Vribadratha the king of the Angas.§ When Yuvanaswa's son fought in battle with Angara, the Gods thought that the firmament was breaking with the twang of his bow. The whole Earth from where the Sun rises to where he sets is said to be the field of Mandhatri. Having performed Horse-sacrifices and a hundred *Rajasuyas*, he gave unto the Brah-

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* The sense, I think, is that such was the profusion of Dwilipa's wealth that no care was taken for keeping gold-decked elephants within guarded enclosures.—T.

† *Satadhanwan* is explained by Nilakantha as one whose bow is capable of bearing a hundred Anantas.—T.

‡ Literally, "*Me he shall suck.*"—T.

§ The Burdwan translators take Asita and Gaya as one person called Asitangaya, and K. P. Singha takes Anga and Vribadratha to be two different persons. Of course, both are wrong.—T.

manas many *Rohita* fishes. Those fishes were each ten *Yojanas* in length and one in breadth. Those that remained after gratifying the Brahmanas were divided amongst themselves by the other classes.* When he, O Sanjaya, who transcended thee in respect of the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Sanjaya, that Yayati the son of Nahusha also fell a prey to death. Having subjugated the whole world with its seas, he journeyed through it, decking it with successive sacrificial altars the intervals between which were measured by throws of a heavy piece of wood. Indeed, he reached the very shores of the sea as he proceeded performing great sacrifices (on those altars along his way).† Having performed a thousand sacrifices and a hundred *Vajapeyas*, he gratified the foremost of Brahmanas with three mountains of gold. Having slain many *Daityas* and *Danavas* duly arrayed in battle, Nahusha's son Yayati divided the whole Earth (among his children). At last discarding his other sons headed by Yadu and Drahyu, he installed (his youngest son) Puru on his throne and then entered the woods accompanied by his wife. When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Srinjaya, that Amvarisha also, the son of Nabhaga, fell a prey to death. That protector (of the world) and foremost of kings was regarded by his subjects as the embodiment of virtue. That monarch, in one of his sacrifices, assigned to the Brahmanas, for waiting upon them, a million of kings who had themselves performed thousands of sacrifices each. Men of piety praised Amvarisha the son of Nabhaga, saying that such feats had never been achieved before nor would their like be achieved in the future.‡ Those hundreds upon hundreds and thousands upon thousands of kings (that had at the command of Amvarisha waited at his sacrifices upon the Brahmanas that came there) beeame (through Amvarisha's merits) crowned with the fruits of the Horse-sacrifice, and followed their lord by the Southern path (to regions of brightness and bliss).§ When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy child that is dead ! We hear, O Srinjaya, that Sasavindu also, the son of Chitraratha, fell a prey to death. That high-souled king had a hundred thousand wives, and a million of sons.

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* The first line of 92 is evidently connected with 91. Nilakantha expressly mentions it. Yet the Burdwan translators have made a mess of this verse 92.—T.

† *Samyapat* is explained as hurling a heavy piece of wood. What is meant here is that Yayati, having erected an altar, took up and hurled a heavy piece of wood forwards, and upon the place where it fell, erected another altar. In this way he proceeded till he reached the very seashore.—T.

‡ *Dakshinah* is explained by Nilakantha as men possessed of *Dakshya*. It may mean liberal-minded men.—T.

§ K. P. Singha has made a ridiculous blunder in rendering this verse.—T.

All of them used to wear golden armour and all of them were excellent bowmen. Each of those princes married a hundred princesses, and each princess brought a hundred elephants. With each of those elephants were a hundred cars. With each car were a hundred steeds, all of good breed and all decked with trappings of gold. With each steed were a hundred kine, and with each cow were a hundred sheep and goats. This countless wealth, O monarch, Sasavindu gave away, in a Horse-sacrifice, unto the Brahmanas. When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy child that is dead. We hear, O Srinjaya, that Gaya also, the son of Amurtharayas, fell a prey to death. For a hundred years, that king subsisted upon the remains of sacrificial food. (Pleased with such devotion) Agni desired to give him boons. The boons solicited by Gaya were,—Let my wealth be inexhaustible even if I give ceaselessly! Let my regard for virtue exist for ever!* Let my heart ever take pleasure in Truth, through thy grace, O eater of sacrificial libations!—It hath been heard by us that king Gaya obtained all those wishes from Agni. On days of the new moon, on those of the full moon, and on every fourth month, for a thousand years, Gaya repeatedly performed the Horse-sacrifice. Rising (at the completion of every sacrifice) he gave away a hundred thousand kine and hundreds of mules (unto the Brahmanas) during this period. That bull among men gratified the gods with *Soma*, the Brahmanas with wealth, the *Pitris* with *Swadha*, and the women with the accomplishment of all their wishes. In his great Horse-sacrifice, king Gaya caused a golden ground to be made, measuring a hundred cubits in length and fifty in breadth, and gave it away as the sacrificial fee. That foremost of men, *viz.*, Gaya, the son of Amurtharayas, gave away as many kine as there are sand grains, O king, in the river Ganga. When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, tell a prey to death, do not grieve for thy son that is dead. We hear, O Srinjaya, that Sankriti's son Rantideva also fell a prey to death. Having undergone the austerest of penances and adored him with great reverence, he obtained these boons from Sakra, having solicited them, saying,—Let us have abundant food and abundant guests! Let not my faith sustain any diminution, and let us not have to ask anything of any person! —The animals, both domestic and wild, slaughtered in his sacrifice, used to come to him, *viz*, the high-souled Rantideva of rigid vows and great fame, of their own accord. The secretions that flowed from the skins of the animals (slaughtered in his sacrifices), produced a mighty and celebrated river which

* There is a slight difference of reading in the first half of the second line. Nilakantha explains it with his usual ingenuity. The Bengal reading, with *me*, is disapproved by him. For all that, tne Bengal reading which I have adopted, seems to be preferable.—T.

to this day is known by the name of *Charmanwati*. King Rantideva used to make gifts unto the Brahmans in an extensive enclosure. When the king said—Unto thee I give a hundred *nishkas*! Unto thee I give a hundred! —the Brahmanas (without accepting what was offered) made a noise (expressive of refusal). When, however, the king would say—I give a thousand *nishkas*! —the gifts were all accepted. All the vessels and plates, in Rantideva's palace, for holding food and other articles, all the jugs and pots, the pans and plates and cups, were of gold. On those sight pass which the guests used to live in Rantideva's abode, twenty thousand and one hundred kine had to be slaughtered. Yet even on such occasions, the cooks, decked in ear-rings, used to proclaim (amongst those that sat down to supper).—There is abundant juice. Eat as much as ye wish, but of flesh we have not as much today as on former occasions! When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Srinjaya, that the high-souled Sagara also fell a prey to death. He was of Ikshaku's race, a tiger among men, and of superhuman prowess. Sixty thousand sons used to walk behind him, like myriads upon myriads of stars waiting upon the Moon in the cloudless firmament of autumn. His sway extended over the whole of this Earth.* He gratified the gods by performing a thousand Horse-sacrifices. He gave away unto deserving Brahmanas palatial mansions with columns of gold and (other parts) made entirely of that precious metal, containing costly beds and bevies of beautiful ladies with eyes resembling petals of the lotus, and diverse other kinds of valuable objects. At his command, the Brahmanas divided those gifts among themselves. Through anger that king caused the Earth to be excavated whereupon she came to have the ocean on her bosom, and for this, the ocean has come to be called *Sagara* after his name. When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Srinjaya, that king Prithu also, the son of Vena fell a prey to death. The great *Rishis*, assembling together in the great forest, installed him in the sovereignty of the Earth. And because it was thought that he would advance all mankind, he was, for that reason, called *Prithu* (the advancer). And because also he protected people from injuries (*Kshata*), he was, for that reason, called a *Kshattriya* (protector from injuries). Beholding Prithu the son of Vena, all the creatures of the Earth exclaimed,—We have been lovingly attached to him! —From this circumstance of the loving attachment (to him of all creatures), he came to be called a *Raja* (one that can inspire attachment).

* Literally, 'there was but one umbrella opened on the Earth in his time.'—T.

Thee Earth, during his sway, yielded crops without being tilled, every leaf that the trees had bore honey; and every cow yielded a jugful of milk. All men were hale and all their wishes used to be crowned with fruition. They had no fear of any kind. They used to live, as they pleased, in fields or (or sheltered) houses. When Prithu desired to go over the sea, the waters became solidified. The rivers also never swelled up when he had to cross them but remained perfectly calm. The standard on his car moved freely everywhere (without being obstructed by any impediment). King Prithu, in one of his grand Horse-sacrifices, gave away unto the Brahmanas one and twenty mountains of gold, each measuring three *nalwas.** When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. Upon what, O Srinjaya, dost thou reflect in silence? It seems, O king, that thou hearest not these words of mine! If thou hast not heard them, then this discourse of mine has been a fruitless rhapsody, like medicine or diet, to a person on the point of death.—

"'Srinjaya said,—I am attending, O Narada, to this discourse of thine, of excellent import and perfumed like a garland of flowers,—this discourse upon the conduct of high-souled royal sages of meritorious deeds and great fame, that can certainly dispel grief! Thy discourse, O great sage, has not been a fruitless rhapsody! I have been freed from grief at thy very sight! Like one never satiated with drinking nectar, I am not satiated with thy words! O thou of true sight, if thou, O lord, be inclined to show thy grace towards this person burning on account of the death of his son, then that son, through that grace of thine, is sure to be revived and to mingle once more with me (in this life)!—

"'Narada said,—I will give back to thee that son of thine, named Suvarnashthivin, whom Parvata gave thee and who has been bereft of life! Of the splendour of gold, that child shall have a thousand years!—'"

SECTION XXX.

"Yudhishthira said,—'How did the son of Srinjaya become *Suvarnashthivin*?† Why also did Parvata give Srinjaya that child? And why did he die? When the lives of all men in those days extended for a thousand years, why did Srinjaya's son die in infancy? Or, was he in name only *Suvarnashthivin*? How also did he come to be so? I desire to know all this!!

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* The word in the original is *nala*. Nilakantha supposes that it has been so used for the sake of rythm, the corrrct form being *nalwa*, meaning a distance of four hundred cubits.—T.

† Literally, one whose excreta are gold.—T

"Krishna said,—'I will recite to thee, O king, the facts as they happened. There are two *Rishis*, the foremost ones in the world, named Narada and Parvata. Narada is the maternal uncle and Parvata is his sister's son. With cheerful hearts, the uncle Narada and the nephew Parvata had, in days of old, O king, left heaven for a pleasant ramble on Earth for tasting clarified butter and rice. Both of them possessed of great ascetic merit, they wandered over the Earth, subsisting on food taken by human beings. Filled with joy and entertaining great affection for each other, they entered into a compact that, whatever wish, good or bad, would be entertained by one should be disclosed to the other, but on the event of one of them acting otherwise, he should be subject to the other's curse. Agreeing to that understanding, those two great *Rishis*, adored of all the worlds, repaired to king Srinjaya, the son of Sitya and said unto him,—We two, for thy good, shall dwell with thee for a few days. O lord of Earth, do thou attend to all our wants duly!—The king, saying—*So be it*,—set himself to attend upon them hospitably. After a while, one day, the king, filled with joy, introduced to those illustrious ascetics his daughter of the fairest complexion, saying,—This my daughter will wait upon you both. Bright as the filaments of the lotus, she is beautiful and of faultless limbs, accomplished and of sweet manners, and is called Sukumari by name,—Very well,—said the *Rishis* in reply, upon which the king directed his daughter, telling her,—O child, attend upon these two Brahmanas as thou wouldst upon the gods or thy sire!—The virtuous princess, saying—*So be it*—began to attend upon them in obedience to her father's behest. Her dutiful services and her unrivalled beauty very soon inspired Narada with a tender flame towards her. That tender sentiment began to grow in the heart of the illustrious saint like the moon gradually waxing on the accession of the lighted fortnight. The virtuous Narada, however, overwhelmed by shame, could not disclose that burning attachment to his sister's son the high-souled Parvata. By his ascetic power, as also by signs, Parvata understood all. Inflamed with rage, the latter thereupon resolved to curse the love-afflicted Narada. And he said,—Having of thy own accord made a compact with me that, whatever wish, good or bad, would be cherished by either of us should be disclosed to the other, thou hast violated it! These were thy own words, O Brahmana! It is for this that I shall curse thee! Thou didst not tell me before that thy heart has been pierced by the charms of the maiden Sukumari! It is for this that I shall curse thee! Thou art a *Brahmacharin*. Thou art my preceptor. Thou art an ascetic and a Brahmana. Yet hast thou broken the compact thou hadst made with me! Filled with rage I shall, for this, curse even thee! Listen to me! This Sukumari shall, without doubt, become thy wife! From the time of thy marriage, however, O puissant one, both she and all men shall behold thee an ape, for thy true features having disappeared, an ape shalt thou appear unto all!—Hearing these words of his, the uncle Narada, filled with wrath, cursed his nephew Par-

vata in return, saying,—Although thou hast ascetic merit and *Brahmacharyya* and truth and self-restraint, and although thou art ever devoted to virtue, thou shalt not yet succeed in proceeding to heaven!—Filled with rage and desire of vengeance, they thus cursed and flamed against each other like a couple of infuriate elephants. From that time the high-souled Parvata began to wander over the Earth, respected as he deserved, O Bharata, for his own energy. Narada then, that foremost of Brahmanas, obtained according to due rites the hand of Srinjaya's daughter, the faultless Sukumari. The princess, however, beheld Narada exactly as the curse had said. Indeed, just after the last of the wedding *mantras* had been recited, Sukumari beheld the celestial *Rishi* to have a face like that of an ape. She, however, did not on that account, disregard her lord. On the other hand, she dedicated her love to him. Indeed, the princess, chaste as she was, devoted herself entirely to her lord and did not in her heart even desire any one else among the gods, *Munis*, and *Yakshas* for a husband. One day, as the illustrious Parvata, in course of his wanderings, entered a solitary forest, he beheld Narada there. Saluting him, Parvata said,—Show thy grace unto me by permitting me, O puissant one, to go to heaven!—Seeing the cheerless Parvata kneeling before him with joined hands, Narada, himself more cheerless, said unto him,—Thou hadst curst me first, saying,—*Be thou an ape*!—After thou hadst said so unto me, I cursed thee from anger, saying,—*From this day thou shalt not dwell in heaven*! It was not well of thee, since thou art like a son unto me!—The two saints then freed each other from their mutual curses. Beholding her husband possessed of celestial form and blazing with beauty, Sukumari fled from him, taking him to be somebody other than her lord. Seeing the beautiful princess flying away from her lord, Parvata addressed her, saying,—This one is even thy husband! Do not entertain any scruple! This one is the illustrious and puissant *Rishi* Narada, that foremost of virtuous persons! He is thy lord, of one soul with thee! Do not have any doubt!—Assured in diverse ways by the high-souled Parvata and informed also of the curse on her lord, the princess regained her equanimity. Then Parvata proceeded to heaven and Narada to his home."

"Vasudeva continued,—'The illustrious *Rishi* Narada, who was himself an actor in this matter, is here. O best of men, asked by thee, he will tell thee everything that happened." '

SECTION XXXI.

Vaisampayana said,—"The royal son of Pandu then addressed Narada, saying,—'O holy one, I desire to hear of the birth of the child whose excreta were gold. Thus addressed by king Yudhishthira the just, the sage Narada began to narrate him all that had occurred in connection with that child of golden excreta.

"Narada said,—'It is even so, O thou of mighty arms, as Kesava here hath said ! Asked by thee I shall now recite the portion that remains of this story. Myself, and my sister's son, the great ascetic Parvata, came (on one occasion) unto Srinjaya that foremost of all victorious kings, for dwelling with him. Honored by him with due rites, and with every wish of ours gratified, we took up our residence in his abode. After the season of rains had gone, and when the time came for our own departure, Parvata said unto me these words of grave import suitable to the hour.—We have, O Brahmana, dwelt in the abode of this king for some time, highly honored by him. Think of what return we should make !—I then, O monarch, addressed Parvata of blessed aspect, saying,—O nephew, this becomes thee, and, O thou of great power, all this depends upon thyself ! Through thy boons let the king be made happy and let him obtain his wishes ! Or, if thou choosest, let him be crowned with success through the ascetic merits of both of us !—After this, Parvata having called king Srinjaya, that foremost of victorious persons, said unto him these words, O bull of Kuru's race,—We have been exceedingly gratified, O king, with thy hospitable attentions given with every sincerity ! With our permission, O foremost of men, think of the boon thou shouldst solicit ! Let the boon, however, be such that it may not imply enmity to the gods or destruction to men !* Accept then, O king, a boon, for thou deservest one as we think !—Hearing these words, Srinjaya replied,—If ye have been gratified with me, my object then has been gained, for that of itself has been my greatest gain and that is regarded by me as the fruition of all my desires !—Unto Srinjaya who said so, Parvata again said, —Solicit, O king, the fruition of that wish which thou art chershing in thy heart for a long time !—Srinjaya answered,—I desire a son that shall be heroic and possessed of great energy, firm in his vows and of long life, highly blessed and posssssed of splendour equal to that of the Chief himself of the deities !—At this, Parvata said,—This thy desire shall be fulfilled ! Thy child, however, shall not be long lived, for thy wish for such a son is even for prevailing over the Chief of the gods ! Thy son shall be known by the name of *Suvarnashthivin*. He shall be possessed of splendour like that of the Chief of the gods but take care to protect him always from that deity !—Hearing these words of the high-souled Parvata, Srinjaya began to beseech that saint for ordaining otherwise, saying,—Let my son be long-lived, O *Muni*, through thy ascetic merit !—Parvata, however, said nothing, through partiality for Indra. Beholding the king very cheerless, I said unto him,—Think of me, O king, (in thy distress), and I shall promise to come when thought of by thee ! Do not grieve, O lord of Earth ! I will give thee back thy beloved child, even if he be dead, in his living form !—Having said so unto that monarch, both of us

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* The first line of 12 is misunderstood by the Burdwan translators. There can be no doubt, however, that Nilkantha, whom I follow, is right.—T.

left his presence for coming to where we wished, and Srinjaya returned to his abode as he pleased. After some time had elapsed, tha royal sage Srinjaya had born unto him a son of great prowess snd blazing forth with energy. The child grew up like a large lotus in a lake, and became *Suvrnashthivin* in reality as in name.* This extraodinary fact, O best of the Kurus, soon became widely known over the world. The Chief of the gods also came to know it as the result of Parvata's boon. Fearing humiliation (at the hands of the child when he would grow up), the slayer of Vala and Vritra began to watch for the *laches* of the prince. He commanded his celestial weapon Thunder, standing before him in embodied shape, saying,—Go, O Puissant one. and assuming the form of a tiger slay this prince! When grown up, this child of Srinjaya may, by his achievements, humiliate me, O Thunder, as Parvata has said! Thus addressed by Sakra, the celestial weapon Thunder, that, subjugator of hostile towns, began from that day to continually watch for the *laches* of the prince. Srinjaya, meanwhile, having obtained that child whose splendour resembled that of Indra himself, became filled with joy. The king, accompanied by his wives, and the other ladies of his household, took up his residence in the midst of a forest. † One day, on the shores of the Bhagirathee, the boy, accompanied by his nurse, ran hither and thither in play. Though only five years of age, his prowess, even then, resembled that of a mighty elephant. While thus employed, the child met a powerful tiger that came upon him suddenly. The infant prince trembled violently as he was being crushed by the tiger and soon fell down lifeless on the Earth. At this sight the nurse uttered loud cries of grief. Having slain the prince, the tiger, through Indra's powers of delusion, vanished there and then. Hearing the voice of the crying nurse, the king, in great anxiety, ran to the spot. He beheld his son there, his blood quaffed off, and lying cheerless on the ground like the moon dropped from the firmament. Taking up on his lap the boy covered with blood, the king, with heart stricken by grief, began to lament piteously. The royal ladies then, afflicted with grief and crying, quickly ran to the spot where king Srinjaya was. In that situation the king thought of me with concentrated attention. Knowing that the king was thinking of me I appeared before him. Stricken with grief as the king was, I recited to him all those stories, O monarch, that this hero of Yadu's race has already recited to thee. I brought Srinjaya's child back to life, with Indra's permission. That which is ordained must occur. It is impossible that it should be otherwise. After this, prince Suvarnashthivin of great fame and energy began to delight the hearts of his parents. Of great prowess, he ascended the throne of his father after the latter had repaired to heaven, and ruled for a peried of one thousand and one hundred years. He worshipped the gods in many great sacrifices characterised by profuse presents. Possessed of great splendour, he

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* *Vide* note in page 91.—T.

† The Burdwan translators have misunderstood this verse.—T.

gratified the gods and the *Pitris*. Having procreated many sons, all of whom by their issue multiplied the race, he went the way of all nature, O king, after many years. Do thou, O foremost of kings, dispel this grief born in thy heart, even as Kesava has counselled thee, as also Vyasa of austere penances. Rise up, O king, and bear the burthen of this thy ancestral kingdom, and perform high and great sacrifices so that thou mayst obtain (hereafter) whatever regions may be desired by thee !' "

SECTION XXXIII.

Vaisampayana said,—"Unto king Yudhishthira who still remained speechless and plunged in grief, the Island-born Vyasa, that great ascetic, conversant with the truths of religion, spoke again.

"Vyasa said,—'O thou of eyes like lotus petals, the protection of subjects is the duty of kings. Those men that are always observant of duty regard duty to be all powerful. Do thou, therefore, O king, walk in the steps of thy ancestors ! With Brahmanas, penances are a duty. This is the eternal ordinance of the Vedas. Penances, therefore, O bull of Bharata's race, constitute the eternal duty of Brahmanas. A Kshattriya is the protector of all persons in respect of their duties.* That man who, addicted to earthly possessions, transgresses wholesome restraints, that offender against social harmony, should be chastised with a strong hand. That insensate person who seeks to transgress authority, be he an attendant, a son, or even a saint,—indeed, all men of such sinful nature,—should by every means be chastised or even killed. That king who conducts himself otherwise incurs sin. He who does not protect morality when it is being disregarded is himself a trespasser against morality. The Kauravas were trespassers against morality. They have, with their followers, been slain by thee. Thou hast been observant of the duties of thy own order. Why then, O son of Pandu, dost thou indulge in such grief ? The king should slay those that deserve death, make gifts to persous deserving of charity, and protect his subjects according to the ordinance.'

"Yudhishthira said,—'I do not doubt the words that fall from thy lips, O thou of great ascetic merit ! Everything appertainiug to morality and duty is well known to thee, O foremost of all persons conversant with morality and duty ! I have, however, for the sake of kingdom, caused many persons to be slain ! Those deeds, O Brahmana, are burning and consuming me !'

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* A Kshattriya should protect a Brahmana in respect of his penances and a Vaisya in respect of the duties of his order. Whatever impediments a Brahmana or a Vaisya might encounter in the discharge of his duties, must be removed by a Kshattriya.—T.

"Vyasa said,—'O Bharata, is the Supreme Being the doer, or is man the doer? Is everything the result of Chance in the world, or are the fruits that we enjoy or suffer the results of (previous) action? If man, O Bharata, does all acts, good or bad, being urged thereto by the Supreme Being, then the fruits of those acts should attach to the Supreme Being himself. If a person cuts down, with an axe, a tree in the forest, it is the person that incurs the sin and not the axe by any means. Or, if it be said that, the axe being only the material cause, the consequence of the act (of cutting) should attach to the animate agent (and not to the inanimate tool), then the sin may be said to belong to the person that has made the axe. This, however, can scarcely be true. If this be not reasonable, O son of Kunti, that one man should incur the consequence of an act done by another, then, guided by this, thou shouldst throw all responsibility upon the Supreme Being.* If, again, man be himself the agent of all his acts virtuous and sinful then Supreme Director there is none and, therefore, whatever thou hast done cannot bring evil consequences on thee.† No one, O king, can ever turn away from that which is destined. If, again, Destiny be the result of the acts of former lives, then no sin can attach to one in this life even as the sin of cutting down a tree cannot touch the maker of the axe. ‡ If thou thinkest it is Chance only that acts in the world, then such an act of destruction could never happen nor will ever happen. § If it is necessary to ascertain what is good and what evil in the world, attend to the scriptures. In those scriptures it has been laid down that kings should stand with the rod of chastisement uplifted in their hands. I think, O Bharata, that acts, good and bad, are continually revolving here as on a wheel, and men obtain the fruits of those acts, good or bad, that they do. One sinful act proceeds from another. Therefore, O tiger among kings, avoid all evil acts and do not thus set thy heart upon grief. Thou shouldst adhere, O Bharata, to the duties, even if reproachable, of thy own order. This self-destruction, O king, does not look well in thee! Expiations, O king, have been ordained for (evil) acts. He that is alive can perform them, but he that dies fails in their performance. Therefore, O king, without laying down thy life, perform those expiatory acts. If thou dost not perform them thou mayst have to repent in the next world.'"

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* *I. e.*, thou shouldst think that the consequences of all acts must attach to the Supreme Being himself, he being the urger of us all.—T.

† *Na Para* &c., *i. e.*, there is no Supreme Being and no next world.—T.

‡ No one being free in this life, all one's acts being the result of previous acts, there can be no responsibility for the acts of this life.—T.

§ The manner in which this great battle has been brought about shows evidence of design and not mere Chance. Nilakantha reads *hatam* which is evidently wrong. There can be no doubt that the correct reading is *hatham*.—T.

SECTION XXXIV.

'Yudhishthira said,—'Sons and grandsons and brothers and sires and fathers-in-law and preceptors and maternal uncles and grandsires, many high-souled Kshattriyas, many relatives (by marriage), friends, companions, sisters' sons, and kinsmen O grandsire, and many foremost of men coming from diverse countries, have fallen! All these, O grandsire, have been caused to be slain by myself alone, from desire of kingdom! Having caused so many heroic kings who were always devoted to righteousness and all of whom had quaffed *Soma* in sacrifices, what end shall I attain, O great ascetic! Thinking that this Earth has been bereft of many lions among kings, all of whom were in the enjoyment of great prosperity, I burn continually to this day! Having witnessed this slaughter of kinsmen and of millions of other men, I burn with grief, O grandsire! Oh, what will be the plight of those foremost of ladies who have been deprived of sons, of husbands, and of brothers! Reproaching the Pandavas and the Vrishnis as cruel murderers, those ladies, with emaciated features and plunged in grief, will throw themselves on the Earth! Not beholding their sires and brothers and husbands and sons, those ladies, through affliction, casting off their life-breaths, will go to the abode of Yama, O foremost of Brahmanas! I have no doubt of this! The course of morality is very subtile. It is plain that we shall be stained with the guilt of slaughtering women for this! Having slain our kinsmen and friends and thereby committed an inexpiable sin, we shall have to fall into hell with heads downwards! O best of men, we shall, therefore, waste our limbs with the austerest of penances! Tell me, O grandsire, to what mode of life I should betake myself then!'"

Vaisampayana continued,—"Hearing these words of Yudhishthira, the Island-born *Rishi*, having reflected keenly for sometime, addressed the son of Pandu as follows.

"Vyasa said,—'Remembering the duties of a Kshattriya, O king, do not give way to grief! All those Kshattriyas, O bull among Kshattriyas, have fallen in the observance of their proper duties! In the pursuit of great prosperity and of great fame on Earth, those foremost of men, all of whom were liable to death,* have perished through the influence of Time. Thou hast not been their slayer, nor this Bhima nor Arjuna, nor the twins. It is Time that took away their life-breaths according to the great law of change. Time hath neither mother, nor father, nor anybody for whom he is disposed to show any favor. He is the witness of the acts of all creatures. By him have they been taken away. This battle, O bull of Bharata's race, was only an occasion ordained by him. He causes creatures te be slain through the instrumentality of creatures. This is the manner in which it puts forth its irresistible power.

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* Nilakantha explains this in a different way. He thinks that the expression *Kritantavidhi-sanjuktah* means,—'through their own faults.'—T.

Know that Time (in his dealings with creatures) is dependent upon the bond of action and is the witness of all actions good and bad. It is Time that brings about the fruits, fraught with bliss or woe, of our actions. Think, O mighty-armed one, of the acts of those Kshattriyas that have fallen! Those acts were the causes of their destruction and it is in consequence of them that they have perished. Think also of thy own acts consisting of observances of vows with restrained soul. And think also how thou hast been forced by the Supreme Ordainer to do such an act (as the slaughter of so many human beings)! As a weapon made by a smith or carpenter is under the control of the person that is handling it, and moves as he moves it, similarly this universe, controlled by actions done in Time, moves as those actions move it. Seeing that the births and deaths of creatures take place without any (assignable) cause and in perfect wantonness, grief and joy are perfectly needless. Although this entanglement of thy heart is a mere delusion, still, if it pleasest thee, O king, perform expiatory rites (for washing thyself free of thy so-called sin). It is heard, O Partha, that the gods and the *Asuras* fought against each other. The *Asuras* were the elder, and the gods the younger, brothers. Covetous of prosperity, fierce was the battle fought between them, The fight lasted for two and thirty thousand years. Making the Earth one vast expanse of blood, the gods slew the *Daityas* and gained possession of heaven. Having obtained possession of the Earth, a (large) number of Brahmanas, conversant with the Vedas, armed themselves, stupefied with pride, with the *Danavas* for giving them help in the fight. They were known by the name ot *Salavrika* and numbered eight and eighty thousand. All of them, however, were slain by the gods. Those wicked-souled persons who desire the extinction of virtue and who set sinfulness agoing deserve to be slain even as the furious *Datiyas* were slain by the gods. If by slaying a single individual a family may be saved, or, if by slaying a single family the whole kingdom may be saved, such an act of slaughter will not be a transgression. Sin, O king, sometimes assumes the form of virtue, and virtue sometimes assumes the form of sin. They, however, that are learned, know which is which. Therefore, console thyself, O son of Pandu, for thou art well versed in the scriptures. Thou hast, O Bharata, only followed the path formerly trodden by the very gods. Men like yourselves never go to hell, O bull of Pandu's race! Comfort these thy brothers and all thy friends, O scorcher of foes! He wo deliberately engages himself in sinful acts, and committing sinful acts feels no shame but continues the same as before, is called (in the scriptures) a great sinner. There is no expiation for him and his sins know no diminution. Thou art born in a noble race. Forced by the faults of others, thou hast most unwillingly done this, and having done this thou repentest of it. The Horse-sacrifice, that grand rite, has been indicated as an expiation for thee! Make preparations for that sacrifice, O monarch, and thou shalt be freed from thy sins. The divine chastiser of Paka, having vanquished his foes with the assistance of the Maruts, gradually performed a

hundred sacrifices and became *Satakratu*.* Freed from sin, possessed of heaven, and having obtained many regions of bliss and great happiness and prosperity, Sakra, surrounded by the Maruts, is shining in beauty, and illuminating all the quarters with his splendour. The lord of Sachi is adored in the heavens by the *Apsaras*. The *Rishis* and the other gods all worship him with reverence. Thou hast got the Earth through thy prowess. All the kings have been vanquished by thee, O sinless one, through thy prowess. Proceeding with thy friends to their kingdom, O king, install their brothers, sons, or grandsons on their thrones. Behaving with kindness towards even the children in the womb, make thy subjects glad and happy, and rule the Earth. Install on their thrones the daughters of those that have no sons. Women are fond of pleasure and power. Through this means they will cast off their sorrows and become happy. . Having comforted the whole empire in this way, O Bharata, adore the gods in a Horse-sacrifice as the victorious Indra in days of old. It is not proper for us to grieve for those high-souled Kshattriyas, O bull of thy order, (that have fallen in battle). Stupefied by the power of the destroyer, they have perished in the observance of the duties of their own order. Thou hast discharged the duties of a Kshattriya and obtained the Earth without a thorn in it. Observe thy own duties, O son of Kunti, for then, O Bharata, thou shalt be able to obtain happiness in the other world !"

SECTION XXXV.

"Yudhishthira said"—'After doing what acts does a man become liable to perform expiation ? And what are those acts which he must do for being freed from sin ? Tell me this, O grandsire !"

"Vyasa said,—'Having omitted to do those acts that have been ordained, and done those that have been interdicted, and having behaved deceitfully, a man becomes liable to perform expiation. The person in the observance of the *Brahmacharyya* vow, who rises from bed after the sun has risen" or goes to bed while the sun is setting, one who has a rotten nail or black teeth, one whose younger brother weds first, one who weds before his elder brother is wedded, one who has been guilty of the slaughter of a Brahamana, one who speaks ill of others, one who weds a younger sister before the elder sister has been wedded, one who weds an elder sister after having wed a younger one, one who falls away from a vow, one who slays any one of the regenerate classes, one who imparts a knowledge of the Vedas to a person unworthy of it, one who does not impart a knowldge thereof to a person that is worthy of it, one who takes many lives, one who sells flesh, one who has abandoned his (sacred) fire, one who sells a knowledge of the Vedas,† one who slays his perceptor or

* The performer of a hundred sacrifices.—T.

† *I. e.*, charges his pupils a fee for teaching them the scriptures.—T.

a woman, one born in a sinful family, one who slays an animal wilfully,* one who sets fire to a dwelling house, one who lives by deceit, one who acts in opposition to his preceptor, and one who has violated a compact,—these all are guilty of sins requiring expiation. I shall now mention other acts that men should not do, *viz.*, acts that are interdicted by both the world and the Vedas. Listen to me with concentrated attention! The rejection of one's own creed, the practice of other people's creed, assisting at the sacrifice or the religious rites of one that is not worthy of such assistance, eating of food that is forbidden, deserting one that craves protection, neglect in maintaining servants and dependants, selling salt and treacle (and similar other substances), killing of birds and animals, refusal, though competent, to procreate upon a soliciting woman, omission to present the daily gifts (of handfuls of grass to kine and the like), omission to present the *dakshina*, humiliating a Brahmana,—these all have been pronounced by persons conversant with duty to be acts that no one should do. The son that quarrels with the father, the person that violates the bed of his preceptor, one that neglects to produce offspring in one's wedded wife, are all sinful, O tiger among men! I have now declared to thee, in brief as also in detail, those acts and omissions by which a man becomes liable to to perform expiation. Listen now to the circumstances under which men, by even committing these acts, do not become stained with sin. If a Brahmana well acquainted with the Vedas takes up arms and rushes against thee in battle for killing thee, thou mayst proceed against him for taking his life. By such an act the slayer does not become guilty of the slaughter of a Brahmana.† There is a *mantra* in the Vedas, O son of Kunti, that lays this down. I declare unto thee only those practices that are sanctioned by the authority of the Vedas. One who slays a Brahmana that has fallen away from his own duties and that advances, weapon in hand, with intent to slaughter, does not truly become the slayer of a Brahmana. In such a case it is the wrath of the slayer that proceeds against the wrath of the slain. A person by drinking alcoholic stimulants in ignorance or upon the advice of a virtuous physician when his life is at peril, should have the regenerating ceremonies performed once more in his case. All that I have told thee, O son of Kunti, about the eating of interdicted food, may be cleansed by such expiatory rites. Connection with the preceptor's wife at the preceptor's command does not stain the pupil. The sage Uddalaka caused his son Swetaketu to be begotten by a disciple. A person by committing theft for the sake of his preceptor in a season of distress is not stained with sin. One, however, that takes to thieving for procuring enjoyments for himself becomes stained. One is not stained by stealing from other than Brahmanas (in a season of distress and for the sake of one's preceptor). Only one that steals under such circumstances

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* *I. e*, not in a sacrifice.—T.

† *Jighansiat* is *Jighansi* and *iat*, *i. e.*, may proceed with intention to slay.—T

without himself appropriating any portion thereof is untouched by sin. A falsehood may be spoken for saving one's own life or that of another, or for the sake of one's preceptor, or for gratifying a woman, or for bringing about a marriage. One's vow of *Brahmacharyya* is not broken by having wet dreams. In such cases the expiation laid down consists in the pouring of libations of clarified butter on the blazing fire. If the elder brother be fallen or has renounced the world, the younger brother does not incur sin by marrying. Solicited by a woman, connection with her is not destructive of virtue. One should not slay or cause to be slain an animal except in a sacrifice. Animals have become sacred (fit for sacrifice) through the kindness manifested towards them by the Creator himself in the ordinance laid down by him. By making a gift in ignorance to an undeserving Brahmana one does not incur sin. The omission (through ignorance) to behave with liberality towards a deserving person does not lead to sin. By casting off an adulterous wife one does not incur sin. By such treatment the woman herself may be purged while the husband may avoid sin. One who knows the true use of the *Soma* juice, does not incur sin by selling it.* By dismissing a servant who is incompetent to render service one is not touched by sin. I have now said unto thee those acts by doing which one does not incur sin. I shall now speak to thee of expiation in detail.' "

SECTION XXXVI.

"Vyasa said,—'By penances, religious rites, and gifts, O Bharata, a man may wash off his sins if he does not commit them again. By subsisting upon only one meal a day, and that procured by mendicancy, by doing all his acts himself (without relying on the aid of a servant), by making his round of mendicancy with a human skull in one hand and a *khattanga* in another, by becoming a Brahmacharin and always ready for exertion, by casting off all malice, by sleeping on the bare ground, by publishing his offence to the world, by doing all this for full twelve years, a person can cleanse himself from the sin of having slain a Brahmana. By perishing upon the weapon of a person living by the use of arms, of one's own will and upon the advice of persons learned in the scriptures, or by throwing one's self down, for three times, with head downwards, upon a blazing fire, or by walking a hundred *Yojanas* all the while reciting the Vedas, or by giving away one's whole property to a Brahmana conversant with the Vedas, or at least so much as would secure to him a competence for life, or a house properly furnished, and by protecting kine

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* *I. e.*, one who knows that the *Soma* is used in sacrifices for gratifying the gods.—T.

† A staff with a skull fixed upon it.—T.

and Brahmanas, one may be cleansed of the sin of having slain a Brahmana. By living upon the scantiest diet every day for a space of six years, a person may be cleansed of that sin.* By observing a harder vow with regard to food one may be cleansed in three years.† By living upon one meal a month, one may be cleansed in course of only a year. By observing, again, an absolute fast, one may be cleansed within a very short time. There is no doubt again that one is cleansed by a Horse-sacrifice. Men that have been guilty of having slain a Brahmana and that have succeeded in taking the final bath at the completion of the Horse-sacrifice, become cleansed of all their sins. This is an injunction of great authority in the *Srutis*. One, again, by laying down his life in a battle undertaken for the sake of a Brahmana, becomes cleansed of the sin of having slain a Brahmana. By giving away a hundred thousand kine unto persons deserving of gifts, one becomes cleansed of the sin of having slain a Brahmana as also, indeed, of all his sins. One that gives away five and twenty thousand kine of the *kapila* species and while all of them have calved, becomes cleansed of all his sins. One who, at the point of death, gives away a thousand kine with calves unto poor but deserving persons, becomes freed from sin. That man, O king, who gives away a hundred steeds of the Kamvoja breed unto Brahmanas of regulated behaviour, becomes freed from sin. That man, O Bharata, who gives unto even one person all that he asks for, and who, having given it, does not speak of his act to any one, becomes freed from sin. If a person who has once taken alcohol drinks (as expiation) hot liquor, he sanctifies himself both here and hereafter. By falling from the summit of a mountain or entering a blazing fire, or by going on an everlasting journey after renouncing the world, one is freed from all sins. By performing the sacrifice laid down by Vrihaspati, a Brahmana who drinks alcoholic liquors may succeed in attaining to the region of Brahman. This has been said by Brahman himself. If a person, after having drunk alcoholic liquor, becomes humble and makes a gift of land, and abstains himself from it ever afterwards, he becomes sanctified and cleansed. The person that has violated his preceptor's bed, should lie down on a sheet of iron after having heated it, and having cut off the emblem of his sex should leave the world for a life in the woods, with eyes always turned upwards. By casting off one's body, one becomes cleansed of all his evil acts. Women, by leading a regulated life for one year, become cleansed of all their sins. The person who observes a very rigid vow, or gives away the whole of

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* The rule laid down is that he should eat in the morning for the first three days, in the evening for the second three days, eat nothing but what is got without soliciting, for the next three days, and fast altogether for the three days that follow. This is called *Kricchara-bhojana*. Observing this rule for six years, one may be cleansed of the sin of slaying a Brahmana.—T.

† The harder rule referred to is eating in the morning for seven days ; in the evening for the next seven days ; eating what is got without soliciting, for the next seven days ; and fasting altogether for the next seven.—T.

his wealth, or perishes in a battle fought for the sake of his preceptor, becomes cleansed of all his sins. One who uses falsehood before one's preceptor or acts in opposition to him, becomes cleansed of that sin by doing something agreeable to one's preceptor. One who has fallen off from the vow (of *Brahmacharyya*) may become cleansed of that sin by wearing the hide of a cow for six months and observing the penances laid down in the case of the slaaughter of a Brahmana. One who has been guilty of adultery,or of theft, may become cleansed by observing rigid vows for a year. When one steals another's property, one should, by every means in his power, return to that other property of the value of what has been stolen. One may then be cleansed of the sin (of theft). The younger brother who has married before the marriage of the elder brother, as also the elder brother whose younger brother has married before him, becomes cleansed by observing a rigid vow, with collected soul, for twelve nights. The younger brother, however, should wed again for rescuing his deceased ancestors. Upon such second wedding, the first wife becomes cleansed and her husband himself would not incur sin by taking her. Men conversant with the scriptures declare that women may be cleansed of even the greatest sins by observing the vow of *chaturmasya*, all the while living upon scanty and cleansing food. Persons conversant with the scriptures do not take into account the sins that women may commit at heart. Whatever their sins (of this description), they are cleansed by their menstrual course like a metallic plate that is scoured with ashes. Plates (made of the alloy of brass and copper) stained by a Sudra eating off it, or a vessel of the same metal that has been smelt by a cow, or stained by a Brahmana's *Gandusha*, may be cleansed by means of the ten purifying substances.* It has been laid down that a Brahmana should acquire and practise the full measure of virtue, For a person of the kingly order it has been laid down that he should acquire and practise a measure of virtue less by a fourth part. So, a Vaisya should acquire a measure less (than a Kshattriya's) by a fourth and a Sudra less (than a Vaisya's) by a fourth. The heaviness or lightness of sins (for purposes of expiation) of each of the four orders, should be determined upon this principle. Having slain a bird or an animal, or cut down living trees, a person should publish his sin and fast for three nights. By having intercourse with one with whom intercourse is prohibited, the expiation for one is wandering in wet clothes and sleeping on a bed of ashes. These, O king, are the expiations for sinful acts, according to precedent and reason and scriptures and the ordinances of Brahman himself. A Brahmana may be cleansed of all sins by reciting the *Gayatri* in a sacred place, all the while living upon frugal fare, casting off malice, abandoning wrath and hate, unmoved by praise and blame, and abstaining from speech with all, He should during the day time be under shelter of the sky and should lie

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* These are the five products of the cow, besides earth, water, ashes, acids, and fire.—T.

down at night even at such a place. Thrice during the day, and thrice during the night, he should also plunge with his clothes into a stream or lake for performing his ablutions. Observant of rigid vows, he should abstain from speech with women, Sudras, and fallen persons. A Brahmana by observing such regulations may be cleansed of all sins unconsciously committed by him, A person obtains in the other world the fruits, well or ill, of his acts here which are all witnessed by the elements. Be it virtue or be it vice, according to the true measure that one acquires of either, one enjoys or suffers the consequences (even here). By knowledge, by penances, and by righteous acts, therefore, one enhances his weal (even here). One, therefore, may similarly enhance his misery by committing unrighteous acts. One should, therefore, always achieve acts that are righteous and abstain altogether from those that are unrighteous, I have now indicated what the expiations are of the sins that have been mentioned. There is expiation for every sin except those that are called *Mahapatakas* (highly heinous). As regards sins in respect of unclean food and the like, and improper speeches, &c., they are of two classes, viz., those committed consciously and those that are committed unconsciously. All sins that are committed consciously are grave, while those that are committed unconsciously are trivial or light. There is expiation for both. Indeed, sin is capable of being washed away by (observance of) the ordinances spoken of. Those ordinances, however, have been laid down only for believers (in God) and those that have faith. They are not for atheists or those that have no faith, or those in whom pride and malice predominate. A person, O tiger among men, that is desirous of weal both here and hereafter, should, O foremost of virtuous men, have recourse to righteous behaviour, to (the counsels of) men that are righteous, and to the duties that have been ordained for him. Therefore, for the reasons already advanced (by me), thou, O king, shalt be cleansed of all thy sins for thou hast slain thy foes in the discharge of thy duties as a king and for the protection of thy life-breaths and thy inheritance. Or, if notwithstanding this, thou still regardest thyself to be sinful, perform expiation! Do not cast away thy life in consequence of such grief that is not becoming a wise man!' "

Vaisampayana continued,—"Thus addressed by the holy *Rishi*, king Yudhishthira the just, having reflected for a short while, said these words unto the sage."

SECTION XXXVII.

"Yudhishthira said,—'Tell me, O grandfather, what food is clean and what unclean, what gift is praiseworthy, and who should be considered deserving and who undeserving (of gifts)!'

"Vyasa said,—'In this connection is cited the old account of a discourse

between the ascetics and that lord of creation, viz., Manu. In the *Krita* age, an assembly of *Rishis*, of rigid vows, having approached the great and puissant lord of creation, Manu, while seated at his ease, solicited him to discourse on duties, saying,—What food should be taken, who is to be regarded a deserving person (for gifts), what gifts should be made, how should a person study, and what penances should one perform and how, and what acts should be done and what acts should not be done! O lord of creation, tell us everything about these!—Thus addressed by them, the divine and self-born Manu said unto them,—Listen to me as I expound the duties in brief and in detail! In regions which have not been interdicted, silent recitation (of sacred *mantras*, *homa*), fasts, knowledge of self, sacred rivers, regions inhabited by men devoted to these pious acts,—these have been laid down as acts and objects that are cleansing. Certain mountains also are cleansing, as also the eating of gold and bathing in waters into which have been dipped gems and precious stones.* Sojourn to holy places, and eating of sanctified butter—these also, without doubt, speedily cleanse a man. No man would ever be called wise if he indulged his pride. If he wishes to be long-lived, he should for three nights drink hot water (as an expiation for having indulged his pride). Refusal to appropriate what is not given, gift, study (of scriptures), penance, abstention from injury, truth, freedom from wrath, and worship of the gods in sacrifices,—these are the characteristics of virtue. That again which is virtue may, according to time and place, be sin. Thus appropriation (of what belongs to others), untruth, and injury and killing, may, under special circumstances, become virtue..† With respect to persons capable of judging, acts are of two kinds, viz., virtuous and sinful. From the wordly and the Vedic points of view again, virtue and sin are good or bad (according to their consequences). From the Vedic point of view, virtue and sin (*i. e.*, everything a man may do or not do), would be classed under *action* and *inaction*. Inaction (*i. e.*, abstention from Vedic rites and adoption of a life of contemplation) leads to emancipation (from rebirth); while the consequences of action (*i. e.*, practice of Vedic rites) are repeated death and rebirth. From the worldly point of view, acts that are evil lead to evil and those that are good to consequences that are good. From the worldly point of view, therefore, virtue and sin are to be distinguished by the good and the evil character of their consequences.‡ Acts that are (apparently)

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* The first line of 7 is read differently in the Bombay edition. Nilakantha accepts it. I think, however, that the Bengal reading is better for its intelligibility.—T.

† *Appropriation &c.*, as in the case of the king imposing fines on offenders and appropriating them to the uses of the state. *Untruth*, as that of the loyal servant or follower for protecting the life of his master. Killing, as that of an offender by the king, or in the exercise of the right of self-defence.—T.

‡ These two verses, as they stand in the original, are exceedingly terse. I have been obliged to interpolate largely for making the English version in-

evil, when undertaken from considerations connected with the gods, the scriptures, life itself, and the means by which life is sustained, produce consequences that are good.* When an act is undertaken from the expectation, however doubtful, that it will produce mischief (to some one) in the future, or when an act is done whose consequence is visibly mischievous, expiation has been laid down. When an act is done from wrath or clouded judgment, then expiation should be performed by giving pain to the body, guided by precedent, by scriptures, and by reason. When anything, again, is done for pleasing or displeasing the mind, the sin arising therefrom may be cleansed by sanctified food and recitation of *mantras*. The king who lays aside (in a particular case) the rod of chastisement, should fast for one night. The priest who (in a particular case) abstains from advising the king to inflict punishment, should fast for three nights as an expiation. The person who, from grief, attempts to commit suicide by means of weapons, should fast for three nights. There is no expiatian for them that cast off the duties and practices of their order and class, country, and family, and that abandon their very creed. When an occasion for doubt respecting what should be done arises, that should be regarded as the injunction of the scriptures which ten persons versed in Vedic scriptures or three of those that frequently recite them may declare.† The bull, earth, little ants, worms generated in dirt, and poison, should not be eaten by Brahmanas. They should not also eat fishes that have no scales, and four footed aquatic animals like frogs and others, except the tortoise. Water-fowls called *Bhasas*, ducks, *Suparnas*, *Chakravakas*, diving ducks, cranes, crows, shags, vultures, hawks, owls, as also all four-footed animals that are carnivorous and that have sharp and long teeth, and birds, and animals having two teeth and those having four teeth, as also the milk of the sheep, the she-ass, the she-camel, the newly-calved cow, women, and deer, should not be taken by a Brahmana. Besides this, the food that has been offered to the manes, that which has been cooked by a woman who has recently brought forth a child, and food cooked by an unknown person, should not be eaten. The milk also of a cow that has recently calved should not be taken. If a Brahmana takes food that has been cooked by a Kshattriya, it diminishes his energy; if he takes the food provided by a Sudra, it dims his Brahmanic lustre; and if he takes the food provided by a goldsmith or a woman who has neither husband nor children, it lessens the period of his life. The food provided by an usurer is equivalent to dirt, while that provided by a woman living by prostitution is equivalent to semen. The food also

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telligible. To avoid the look of pedantry, *all* the interpolations have not been enclosed within parantheses.—T.

* Nilakantha explains this verse differently. I think he is not right in taking *asubhanam* of *nichanam*. Why should we do a violence to the word?—T.

† There were, as now, persons with whom the reading or recitation of the scriptures was a profession. The functions of these men were not unlike those of the rhapsodists of ancient Greece.—T.

provided by persons that tolerate the unchastity of their wives, and by persons that are ruled by their spouses, is forbidden. The food provided by a person selected (for receiving gifts) at a certain stage of a sacrifice, by one who does not enjoy his wealth or make any gifts, that provided by one who sells *Soma*, or one who is a shoe-maker, by an unchaste woman, by a washerman, by a physician, by persons serving as watchmen, by a multitude of persons, by one who is pointed at by a whole village, by one deriving his support from keep of dancing girls, by persons wedding before their elder brothers are wedded, by professional panegyrists and bards, and by those that are gamblers, the food also which is brought with the left hand or which is stale, the food which is mixed with alcohol, the food a portion of which has been already tasted, and the food that forms the remnant of a feast, should not be taken (by a Brahmana). Cakes, sugarcanes, potherbs, and rice boiled in sugared milk, if they have lost their relish, should not be taken. The powder of fried barley and of other kinds of fried grain, mixed with curds, if become stale with age, should not be taken. Rice boiled in sugared milk, food mixed with the *tila* seed, meat, and cakes, that have not been dedicated to the gods, should not be taken by Brahmanas leading a domestic mode of life. Having first gratified the gods, *Rishis*, guests, *Pitris*, and the household deities, a Brahmana leading a domestic mode of life should then take his food. A householder by living thus in his own house becomes like a person of the *Bhikshu* order that has renounced the world. A man of such behaviour, living with his wives in domesticity, earns great religious merit. No one should make a gift for the sake of acquiring fame, or from fear (of censure and the like) or unto a benefactor. A virtuous man would not make gifts unto persons living by singing and dancing or unto those that are professional jesters, or unto a person that is intoxicated, or unto one that is insane, or unto a thief, or unto a slanderer, or unto an idiot, or unto one that is pale of hue, or unto one that is defective of a limb, or unto a dwarf, or unto a wicked person, or unto one born in a low and wicked family, or unto one that has not been sanctified by the observance of vows. No gift should be made to a Brahmana destitute of knowledge of the Vedas. Gifts should be made unto him only that is a *Srotriya*.* An improper gift and an improper acceptance produce evil consequences unto both the giver and the acceptor, As a person who seeks to cross the ocean with the aid of a rock or a mass of catechu sinks along with his support, even so the giver and the acceptor (in such a case) both sink together. As a fire that is covered with wet fuel does not blaze forth, even so the acceptor of a gift who is bereft of penances and study and piety cannot confer any benefit (upon the giver). As water in a (human) skull and milk in a bag made of dog-skin become unclean in consequence of the uncleanliness of the vessels in which they are kept, even so the Vedas become fruitless in a person who is not of good behaviour. One

* *I. e.*, one possessed of a knowledge of the Vedas.—T.

may give from compassion unto a low Brahmana who is without *mantras* and vows, who is ignorant of the scriptures and who harbours envy. One may, from compassion, give unto a person that is poor or afflicted or ill. But he should not give unto such a person in the belief that he would derive any (spiritual) benefit from it or that he would earn any religious merit by it. There is no doubt that a gift made to a Brahmana bereft of the Vedas becomes perfectly fruitless in consequence of the fault of the recipient. As an elephant made of wood or an antelope made of leather, even so is a Brahmana that has not studied the Vedas. All the three have nothing but names.* As a eunuch is unproductive with women, as a cow is unproductive with a cow, as a bird lives in vain that is featherless, even so is a Brahmana that is without *mantras*. As grain without kernel, as a well without water, as libations poured on ashes, even so is a gift to a Brahmana void of learning. An unlearned Brahmana is an enemy (to all) and is the destroyer of the food that is presented to the gods and *Pitris*. A gift made to such a person goes for nothing. He is, therefore, like unto a robber (of other people's wealth). He can never succeed in acquiring regions of bliss hereafter. I have now told thee in brief, O Yudhishthira, all that was said (by Manu on that occasion). This high discourse should be listened to by all, O bull of Bharata's race'"

SECTION XXXVIII.

"Yudhishthira said,—'O holy and great ascetic, I desire to hear in detail what the duties of kings are and what the duties, in full, of all the four orders! I desire also to hear, O foremost of Brahmanas, what behaviour should be adopted in seasons of distress, and how I may subjugate the world by treading along the path of morality! This discourse on expiation, treating (at the same time) of fasts and capable of exciting great curiosity, fills me with joy. The practice of virtue and the discharge of kingly duties are always inconsistent with each other. Always thinking of how one may reconcile the two, my mind is constantly stupefied!"

Vaisampyana continued,—"Then, Vyasa, O monarch, that foremost of all persons conversant with the Vedas, casting his eyes upon that ancient and all-knowing person, *viz.*, Narada, said,—If, O king, thou wishest to hear of duties and morality in full, then ask Bhishma, O mighty-armed one, that old grandsire of the Kurus! Conversant with all duties and possessed of universal knowledge, that son of Bhagirathi will remove all the doubts in thy heart on the difficult subject of duties. That goddess, *viz.*, the genius of the celestial river of three courses brought him forth. He saw with his physical eyes all the gods with Indra at their head. Having gratified with his dutiful services the celestial

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* With very slight verbal alterations, this verse, as also the first half of the next, like many others, occurs in Manu, *Vide* Manu, Ch. II, v, 157-58.—T.

Rishis having Vrihaspati at their head, he acquired a knowledge of the duties of kings. That foremsot one among the Kurus obtained a knowledge also of that science, with its interpretations, which Usanas and that regenerate one who is the preceptor of the celestials know. Having practised rigid vows, that mighty-armed one acquired a knowledge of all the Vedas and their branches, from Vasishtha and from Chyavana of Bhrigu's race. In olden days he studied under the eldest-born son of the Grandsire himself, viz., Sanatkumara of blazing splendour, well conversant with the truths of mental and spiritual science. He learnt the duties in full of the *Yatis* from the lips of Markandeya. That bull among men obtained all weapons from Rama and Sakra. Although born among human beings, his death itself is still under his own control. Although childless, yet he has many regions of bliss hereafter as heard by us. Regenerate Rishis of great merit were always his courtiers. There is nothing among objects that should be known that is unknown to him. Conversant with all duties and acquainted with all the subtile truths of morality, even he will discourse to thee upon duty and morality! •Go unto him before he abandons his life-breaths. Thus addressed by him, the high-souled son of Kunti, of great wisdom, said the following words unto Satyavati's son Vyasa, that first of eloquent men.

"Yudhishthira said,—'Having caused a great and horrid slaughter of kinsmen, I have become an offender against all and a destroyer of the Earth! Having caused that Bhishma himself, that warrior who always fought fairly, to be slain by aid of deceit, how shall I approach him for asking him (about duties and morality)?'"

Vaisampayana continued,—"Moved by the desire of benefiting all the four orders, the mighty-armed and high-souled chief of Yadu's race once more addressed that foremost of kings (in the following words).

"Vasudeva said,—'It behoveth thee not to show such pertinacity in grief. Do that, O best of kings, which the holy Vyasa has said! The Brahmanas, O mighty-armed one, and these thy brothers of great energy, stand before thee beseechingly like persons beseeching the deity of the clouds at the close of summer. The unslain remnant of the assembled kings, and the people belonging to all the four orders of thy kingdom of Kurujangala, O king, are here! For the sake of doing what is agreeable to these high-souled Brahmanas, in obedience also to the command of thy reverend senior Vyasa of immeasurable energy, and at the request of ourselves that are thy well-wishers, and of Draupadi, O scorcher of foes, do what is agreeable to us, O slayer of foes, and what is beneficial to the world'"

Vaisampayana continued,—"Thus addressed by Krishna, the high-souled king (Yudhishthira) of eyes like lotus petals, rose from his seat for the good of the whole world. That tiger among men, viz., Yudhishthira of great fame, beseeched by Krishna himself, by the Island-born (Vyasa), by Devasthana, by Jishnu, by these and many others, cast off his grief and anxiety. Fully conversant with the declarations of the Srutis, with the science that treats of the in-

terpretation of those declarations, and with all that men usually hear and all that deserve to be heard, the son of Pandu obtained peace of mind and resolved upon what he should next do. Surrounded by all of them like the moon by the stars, the king, placing Dhritarashtra at the head of the train, set out for entering the city. Desirous of entering the city, Kunti's son Yudhishthira, conversant with every duty, offerd worship unto the gods and thousands of Brahmanas. He then ascended a new and white car covered with blankets and deer-skins, and unto which were yoked sixteen white bullocks possessed of auspicious marks, and which had been sanctified with Vedic *mantras*. Adored by panegyrists and bards, the king mounted upon that car like Soma riding upon his own ambrosial vehicle. His brother Bhim of terrible prowess took the reins. Arjuna held over his head a white umbrella of great effulgence. That white umbrella held upon the car looked beautiful like a star-decked white cloud in the firmament. The two heroic sons of Madri, viz., Nakula and Sahadeva, took up two yak-tails white as the rays of the moon and adorned with gems, for fanning the king. The five brothers, decked with ornaments, having ascended the car, O king, looked like the five elements (that enter into the compositon of every body). Riding upon another white car unto which were yoked steeds fleet as thought, Yuyutsu, O king, followed the eldest son of Pandu behind. Upon his own brilliant car of gold unto which were yoked Saivya and Sugriva, Krishna, with Satyaki, followed the Kurus. The eldest uncle of Pritha's son, O Bharata, accompanied by Gandhari, proceeded at the head of the train, upon a vehicle borne on the shoulders of men. The other ladies of the Kuru household, as also Kunti and Krishna, all proceeded on excelleat vehicles, headed by Vidura. Behind followed a large number of cars and elephants decked with ornaments, and foot-soldiers and steeds. His praises chaunted by sweet-voiced panegyrists and bards, the king proceeded towards the city called after the elephant. The progress, O mighty armed one, of king Yudhishthira, became so beautiful that its like had never been on Earth. Teeming with healthy and cheerful men, the busy hum of innumerable voices was heard there. During the progress of Pritha's son, the city and its streets were adorned with gay citizens (all of whom had come out for honoring the king). The spot through which the king passed had been decked with festoons of flowers and innumerable banners. The streets of the city were perfumed with incense. The palace was overlaid with powdered perfumes and flowers and fragrant plants, and hung over with garlands and wreaths. New metallic jars, full of water to the brim, were kept at the door of every house, and bevies of beautiful maidens of the fairest complexion stood at particualar spots. Accompanied by his friends, the son of Pandu, adored with sweet speeches, entered the city through its well-adorned gate."

SECTION XXXIX.

Vaisampayana said,—"At the time the Parthas entered the city, thousands upon thousands of the citizens came out to behold the sight. The well-adorned squares and streets, with the crowd swelling at each moment, looked beautiful like the ocean swelling at the rise of the moon. The large mansions that stood on the street-sides, decked with every ornament and full of ladies, seemed to shake, O Bharata, with their freight. With soft and modest voices they uttered the praises of Yudhishthira, of Bhima and Arjuna, and of the two sons of Madri. And they said,—'Worthy of all praise art thou, O blessed princess of Panchala, that waitest by the side of these foremost of men even like Gautami by the side of the (seven) *Rishis* ! Thy acts and vows have borne their fruit, O lady !' In this strain, O monarch, the ladies praised the princess Krishna. In consequence of those praises, O Bharata, and their speeches with one another, and the shouts of joy (uttered by the men), the city became filled with a loud uproar. Having passed through the streets with such behaviour as befitted him, Yudhishthira then entered the beautiful palace (of the Kurus) adorned with every ornament. The people belonging to the city and the provinces, approaching the palace, uttered speeches that were agreeable to his ears. 'By good luck, O foremost of kings, thou hast vanquished thy enemies, O slayer of foes ! By good luck, thou hast recovered thy kingdom through virtue and prowess ! Be, O foremost of kings, our monarch for a hundred years, and protect thy subjects virtuously like Indra protecting the denizens of heaven !' Thus adored at the palace-gate with blessed speeches, and accepting the benedictions uttered by the Brahmanas from every side, the king, graced with victory and the blessings of his people, entered the palace that resembled the mansion of Indra himself, and then descended from his car. Entering the apartments, the blessed Yudhishthira approached the household gods and worshipped them with gems and scents and floral wreaths. Possessed of great fame and prosperity, the king came out once more and beheld a number of Brahmanas waiting with auspicious articles in their hands (for pronouncing benedictions on him). Surrounded by those Brahmanas desirous of uttering benedictions on him, the king looked beautiful like the spotless moon in the midst of the stars. Accompanied by his priest Dhaumya and his eldest uncle, the son of Kunti cheerfully worshipped, with due rites, those Brahmanas with (gifts of) sweets, gems, and gold in profusion, and kine and robes, O monarch, and with diverse other articles that each desired. Then loud shouts of—*This is a blessed day*—arose, filling the entire welkin, O Bharata. Sweet to the ear, that sacred sound was highly gratifying to the friends and well-wishers (of the Pandavas). The king heard that sound uttered by those learned Brahmanas and that was as loud and clear as the sound of a bevy of swans. He listened also to the speeches, fraught with melodious words and grave import, of those persons well-conversant with the Vedas. Then, O king, the peal of drums and the delightful blare of conchs, indicative of triumph, arose. A little while

after, when the Brahmanas had become silent, a *Rakshasa* of the name of Charvaka, who had disguised himself as a Brahmana, addressed the king. He was a friend of Duryodhana and stood there in the garb of a religious mendicant. With a rosary, with a tuft of hair on his head, and with the triple staff in his hand, he stood proudly and fearlessly in the midst of all those Brahmans that had come there for pronouncing benedictions (upon the king), numbering by thousands, O king, and all of whom were devoted to penances and vows. That wicked wight, desirous of evil unto the high-souled Pandavas, and without having consulted those Brahmanas, said these words unto the king.

"Charvaka said,—'All these Brahmanas, making me their spokesman, are saying,—Fie on thee! Thou art a wicked king! Thou art a slayer of kinsmen! What shalt thou gain, O son of Kunti, by having thus exterminated thy race? Having slain also thy superiors and preceptor, it is proper for thee to cast away thy life!'—Hearing these words of that wicked *Rakshasa*, the Brahmanas there became deeply agitated. Stung by that speech, they made a loud uproar. And all of them, with king Yudhishthira, O monarch, became speechless from anxiety and shame,

"Yudhishthira said,—'I bow down to ye and beseech ye humbly, be gratified with me! It doth not behove ye to cry fie on me. I shall soon lay down my life!' "*

Vaismpayana continued,—"Then all those Barhmanas, O king, loudly, said,—'These are not our words! Prosperity to thee, O monarch!' Those high-souled persons, conversant with the Vedas, with understandings rendered clear by penances, then penetrated the disguise of the speaker by means of their spiritual sight. And they said,—'This is the *Rakshasa* Charvaka, the friend of Duryodhana! Having put on the garb of a religious mendicant, he seeks the good of his friend Duryodhana! We have not, O thou of righteous soul, said anything of the kind! Let this anxiety of thine be dispelled! Let prosperity attend upon thee with thy brothers!' "

Vaisampayana continued,—'These Brahmanas then, insensate with rage, uttered the sound *Hun.* Cleansed of all sins, they censured the sinful *Rakshasa* and slew him there (with that very sound). Consumed by the energy of those utterers of *Brahma*, Charvaka fell down dead, like a tree with all its sprouts blasted by the thunder of Indra. Duly worshipped, the Brahmanas went away, having gladdened the king with their benedictions. The royal son of Pandu also, with all his friends, felt great happiness."

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* *Pratyasanna-vyasaninam* is explained by Nilakantha as 'I stand near these distressed brothers of mine (for whose sake only I am for accepting sovereignty." This is certainly very fanciful. The plain meaning is, 'I am about to lay down my life.''—T.

SECTION XL.

Vaisampayana said,—"Then Devaki's son Janarddana of universal knowledge addressed king Yudishthira who stood there with his brothers, saying,—'In this world, O sire, Brahmanas are always objects of worship with me. They are gods on Earth, having poison in their speech, and are exceedingly easy to gratify. Formerly, in the Krita age, O king, a *Rakshasa* of the name of Charvaka, O mighty-armed one, performed austere penances for many years in Vadari. Brahman repeatedly solicited him to ask for boons. At last the *Rakshasa* solicited the boon, O Bharata, of immuntity from fear at the hands of every being in the universe. The Lord of the universe gave that high boon of immunity from fear at the hands of all creatures, subject to the only limitation that he should be careful of how he offended the Brahmanas. Having obtained that boon, the sinful and mighty *Rakshasa* of fierce deeds and great prowess began to give pain to the gods. The gods, persecuted by the might of the *Rakshasa*, assembling together, approached Brahman, for compassing their foe's destruction. The eternal and unchangeable god answered them, O Bharata, saying,—I have already arranged the means by which the death of this *Rskshasa* may soon be brought about. There will be a king of the name of Duryodhana. Among men, he will be the friend of this wight. Bound by affection towards him, the *Rakshasa* will insult the Brahmanas. Stung by the wrong he will inflict upon them, the Brahmanas, whose might consists in speech, will in wrath censure him, at which he will meet with destruction!—Even that *Rakshasa* Charvaka, O foremost of kings, slain by the curse of the Brahmanas, lies there, deprived of life! Do not, O bull of Bharata's race, give way to grief! Thy kinsmen, O king, have all perished in the observance of Kshattriya duties. Those bulls among Kshattriyas, those high-souled heroes, have all gone to heaven! Do thou attend to thy duties now! O thou of unfading glory, let no grief be thine. Slay thy foes, protect thy subjects, and worship the Brahmanas!'"

SECTION XLI.

Vaisampayana said,—"The royal son of Kunti, freed from grief and the fever of his heart, took his seat, with face eastwards, on excellent seat made of gold. On another seat, beautiful and blazing and made of gold, sat, with face directed towards him, those two chastisers of foes, viz., Satyaki and Vasudeva. Placing the king in their midst, on his two sides sat Bhima and Arjuna upon two beautiful seats adorned with gems. Upon a white throne of ivory, decked with gold, sat Pritha with Sahadeva and Nakula. Sudharman,* and Vidura,

* The priest of the Kauravas.—T.

and Dhaumya, and the Kuru king Dhritarashtra, each separately on separate seats that blazed with the effulgence of fire. Yuyutsu and Sanjaya and Gandhari of great fame, all sat down where king Dhritarashtra had taken his seat. The righteous-souled king, seated there, touched the beautiful white flowers, *Swastikas*, vessels full of diverse articles, earth, gold, silver, and gems, (that were placed before him). Then all the subjects, headed by the priest, came to see king Yudhishthira, bringing with them diverse kinds of auspicious articles. Then earth, and gold, and many kinds of gems, and all things in profusion that were necessary for the performance of the coronation rite, were brought there. There were golden jars full to the brim (with water), and those made of copper and silver and earth, and flowers, and fried paddy, and *Kusa* grass, and cow's milk, and (sacrificial) fuel consisting of the wood of *Sami*, *Pippala*, and *Palasa*, and honey and clarified butter and (sacrificial) laddles made of *Udumvara*, and conchs adorned with gold.* Then the priest Dhaumya, at the request of Krishna, constructed, according to rule, an altar gradually inclining towards the east and the north. Causing the high-souled Yudhishthira then, with Krishna the daughter of Drupada, to be seated upon a handsome seat, called *Sarvatobhadra*, with firm feet and covered with tiger-skin and blazing with effulgence, began to pour libations of clarified butter (upon the sacrificial fire) with proper *mantras*. Then he of Dasarha's race, rising from his seat, took up the sanctified conch, poured the water it contained upon the head of that lord of Earth, viz., Yudhishthira the son of Kunti. The royal sage Dhritarashtra and all the subjects also did the same at the request of Krishna. The son of Pandu then, with his brothers, thus bathed with the sanctified water of the conch, looked exceedingly beautiful. Then *Panavas* and *Anakas* and drums were beat. King Yudhishthira the just duly accepted the gifts made unto him by the subjects. Always giving away presents in profusion in all his sacrifices, the king honored his subjects in return. He gave a thousand *nishkas* unto the Brahmanas that uttered (especial) benedictions on him. All of them had studied the Vedas and were endued with wisdom and good behaviour. Gratified (with gifts), the Brahmanas, O king, wished him prosperity and victory, and with voice melodious like that of swans, uttered his praises, saying,—'O Yudhishthira of mighty arms, by good luck, O son of Pandu, victory has been thine! By good luck, O thou of great splendour, thou hast recovered thy position through prowess! By good luck, the wielder of *Gandiva*, and Bhimasena, and thyself, O king, and the two sons of Madri, are all well, having slain your foes and escaped with life from this battle, so destructive of heroes! Do thou, O Bharata, attend without delay to those acts that should next be done! Thus adored by those pious men, king Yudhishthira the just, with his friends, became intalled on the throne of a large kingdom, O Bharata!"

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* Sami is the *Accacia suma*; *Pippala* in the *Piper longum*; and *Palasa* is the *Butea frondosa*, *Udumvara* is the *Ficus glomerata*.—T.

SECTION XLII.

Vaisampayana said,—"Having heard those words,suitable to time and place, of his subjects, king Yudhishthira answered them in the following words :— 'Great must be the sons of Pandu, in sooth, whose merits, true or false, are thus recited by such foremost of Brahmanas assembled together! Without doubt, we are all objects of favor with ye since ye so freely describe us to be possessed of such attributes! King Dhritarashtra, however, is our father and god. If ye desire to do what is agreeable to me, always render your obedience to him and do what is agreeable to him! Having slaughtered all my kinsmen, I live for him alone. My great duty is to always serve him in every respect with watchfulness. If ye, as also my friends, think that I should be an object of favor with you and them, let me then request you all to show the same behaviour towards Dhritarashtra as ye used to show before! He is the lord of the world, of yourselves, and of myself! The whole world, with the Pandavas, belongs to him. Ye should always bear these words of mine in your minds! The king then told them to go whithersoever they liked. Having dismissed the citizens and the people of the provinces, the delighter of the Kurus appointed his brother Bhimasena as *Yuvaraja*. And he cheerfully appointed Vidura of great intelligence for assisting him with his deliberations and for overlooking the sixfold requirements of the state.* And he appointed Sanjaya of mature years and possessed of every accomplishment, as general director and supervisor of the finances. And the king appointed Nakula for keeping the register of the forces, for giving them food and pay and for supervising other affairs of the army. And King Yudhishthira appointed Phalguna for resisting hostile forces and chastising the wicked. And he appointed Dhaumya, the foremost of priests, to attend daily to the Brahmanas and all rites in honor of the gods and other acts of a religious kind. And he appointed Sahadeva to always remain by his side, for the king thought, O monarch, that he should under all circumstances be protected by that brother of his. And the king cheerfully employed others in other acts according as he deemed them fit. That slayer of hostile heroes, viz., the righteous-souled king Yudhishthira, ever devoted to virtue, commanded Vidura and the high-souled Yuyutsu, saying,—'You should always with alacrity and attention do everything that my royal father Dhritarashtra wishes! Whatever also should be done in respect of the citizens and the residents of the provinces should be accomplished by you in your respective departments, after taking the king's permission.' "

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* These are peace, war, marching, halting, sowing dissensions, and defence of the kingdom by seeking alliances and building forts, &c.—T.

SECTION XLIII.

Vaisampayana said,—"After this, king Yudhishthira of magnanimous soul caused the *Sraddha* rites to be performed for every one of his kinsmen slain in battle. King Dhritarashtra also of great fame, gave away, for the good of his sons in the other world, excellent food, and kine, and much wealth, and many beautiful and costly gems (unto the Brahmanas). Yudhishthira, accompanied by Draupadi, gave away much wealth for the sake of Drona and the high-souled Karna, of Dhrishtadyumna and Abhimanyu, of the *Rakshasa* Ghatotkacha the son of Hidimva, and of Virata, and his other well-wishers that had served him loyally, and of Drupada and the five sons of Draupadi. For the sake of each of these, the king gratified thousands of Brahmanas with gifts of wealth and gems and kine and clothes. The king performed the *Sraddha* rite for the good, in the next world, of every one of those kings also who had fallen in the battle without leaving kinsmen or friends behind. And the king also, for the good of the souls of all his friends, caused houses to be founded for the distribution of food, and places for the distribution of water, and tanks to be excavated in their names. Thus paying off the debt he owed to them and avoiding the chance of censure in the world,* the king became happy and continued to protect his subjects virtuously. He showed due honor, as before, unto Dhritarashtra, and Gandari, and Vidura, and unto all the superior Kauravas and unto all the officers. Full of kindness, the Kuru king honored and protected all those ladies also who had, in consequence of the battle,been deprived of their heroic husbands and sons. The puissant king, with great compassion,extended his favors to the destitute and the blind and the helpless by giving them food, clothes and shelter. Freed from foes and having conquered the whole Earth, king Yudhishthira began to enjoy great happiness."

SECTION XLIV.

Vaisampayana said,—"Having got back the kingdom, king Yudhishthira of great wisdom and purity, after the ceremony of installation had been over, joining his hands together, addressed the lotus-eyed Krishna of Dasarha's race, saying,—'Through thy grace, O Krishna, through thy policy and might and intelligence and prowess, O tiger among the Yadus, I have got back this ancestral kingdom of mine ! O thou of eyes like lotus leaves, I repeatedly bow to thee, O chastiser of foes ! Thou hast been called the One only Being ! Thou hast been said to be the refuge of all worshippers ! The regenerate

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* For if he had acted otherwise, he would have been called thankless,—T.

ones adore thee under innumerable names !* Salutations to thee, O Creator of the Universe ! Thou art the soul of the Universe and the Universe hath sprung from thee ! Theu art Vishnu, thou art Jishnu, thou art Hari, thou art Krishna, thou art Vaikuntha, and thou art the foremost of all beings ! Thou hast, as said in the *Puranas*, taken thy birth seven times in the womb of Aditi. It was thou that tookest birth in the womb of Prishni !† The learned say that thou art the three *Yugas* !‡ All thy achievements are sacred ! Thou art the lord of our senses ! Thou art the great Lord worshipped in sacrifices ! Thou art called the great swan ! Thou art Three-eyed Sambhu ! Thou art One, though known as Vibhu and Damodara ! Thou art the great Boar, thou art Fire, thou art the Sun, thou hast the bull for the device on thy banner, and thou hast Garuda also as thy device ! Thou art the grinder of hostile hosts, thou art the Being that pervadest every form in the universe, and thou art of irresistible prowess ! Thou art the foremost of all things, thou art fierce, thou art the generalissimo in battle, thou art Truth, thou art the giver of food, and thou art Guha (the celestial generalissimo) ! Thyself unfading, thou causest thy foes to fade and waste. Thou art the Brahmana of pure blood, and thou art those that have sprung from intermixture. Thou art great ! Thou walkest on high, thou art the mountains, and thou art called *Vrishadarbha* and *Vrishakapi* ! Thou art the Ocean, thou art without attributes, thou hast three humps, thou hast three abodes, and thou takest human forms on Earth, descending from heaven ! Thou art Emperor, thou art *Virat*, and thou art *Swarat* !§ Thou art the Chief of the celestials, and thou art the cause whence the Universe has sprung ! Thou art Almighty, thou art exsistence in every form, thou art without form, thou art Krishna, and thou art fire ! Thou art the Creator, thou art the sire of the celestial physicians, thou art (the sage) Kapila, and thou art the Dwarf !‖ Thou art Sacrifice embodied, thou art Dhruva, ¶ thou art Garuda, and thou art called *Yajnasena* ! Thou art Sikhandin, thou art Nahusha, and thou art Vabhru ! Thou art the constellation *Punarvasu* extended in the firmament ! Thou art exceedingly tawny in hue, thou art the sacrifice known by the name of *Uktha*, thou art Sushena, thou art the drum (that sends forth

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* The literal meaning of *Purusha*, as applied to the Supreme Being, is 'One that pervades all forms in the Universe.'—T.

† I. e., Aditi and of Aditi's self as born in different shapes at different times.—T.

‡ *Yugas* may mean either the three ages *Krita*, *Treta* and *Dwapara* . or, the three pairs such as Virtue and Knowledge, Renunciation and Lordship, and Prosperity and Fame.—T.

§ Virat is one superior to an Emperor, and Swarat is one superior to a Virat.—T.

‖ Vishnu, assuming the form of a dwarf, deluded the *Asura* Vali into giving away unto him three worlds which he forthwith restored to Indra.—T.

¶ The son of Uttanpada, who in the *Krita* age had adored Vishnu at a very early age and obtained the most valuable boons.—T.

its sound on every side)! The track of thy car-wheels is light! Thou art the lotus of Prosperity, thou art the clond called *Pushkara*, and thou art decked with floral wreaths! Thou art affluent, thou art puissant, thou art the most subtile, and it is thou whom the Vedas describe! Thou art the great receptacle of waters, thou art Brahman, thou art the sacred refuge, and thou knowest the abodes of all! Thou art called *Hiranyagarva*, thou art the sacred mantras *swadha* and *swaha*, thou art Kesava! Thou art the cause whence all this hath sprung, and thou art its dissolution! In the beginning it is thou that createst the universe! This universe is under thy control, O Creator of the universe! Salutations to thee, O wielder of *Sarnga*, discus, and sword!' Thus hymned by king Yudhishthira the just in the midst of the court, the lotus-eyed Krishna became pleased. That foremost one of the Yadavas then began to gladden the eldest son of Pandu with many agreeable speeches."

SECTION XLV.

Vaisampayana said,—"The king dismissed all his subjects, who, commrnded by the monarch, returned to their respective homes. Comforting his brothers, Yudhishthira, blazing with beauty, then addressed his brothers Bhima of terrible prowess and Arjuna and the twins, saying,—'Your bodies have, in the great battle, been mangled with diverse kinds of weapons by the foe. Ye are greatly fatigued, grief and anger have scorched your hearts. Through my fault, ye bulls of Bharata's race, ye have suffered the miseries of an exile in the forests like vulgar men! In delight and in happy ease enjoy this victory (that ye have won)! After resting yourselves and regaining the full use of your faculties, meet me again in the morning. After this, the mighty-armed Vrikodara like Maghavat enterieg his own beautitul fane, entered the palace of Duryodhana, that was adorned with many excellent buildings and rooms, that abounded with gems of diverse kinds, and that teemed with servants male and female, and that Yudhisthira assigned to him with the approval of Dhritarashtra. The mighty-armed Arjuna also, at the command of the king, obtained the palace of Dussasana which was not inferior to Duryodhana's and which consisted of many excellent structures and was adorned with a gate-way of gold, and which abounded with wealth and was full of attendants of both sexes. The palace of Durmarshana was even superior to that of Dussasana. Looking like the mansion of Kuvera himself, it was adorned with gold and every kind of gem. King Yudhishthira gladly gave it to Nakula who deserved it best and who had been emaciated (with the miseries of a life) in the great forest. The foremost of palaces belonging to Durmukha was exceedingly beautiful and adorned with gold. It abounded with beds and beautiful women with eyes like lotus-petals. The king gave it unto Sahadeva who was ever

employed in doing what was agreeable to him. Obtaining it, Sahadeva became delighted as the Lord of treasures upon obtaining Kailasa. Yuyutsu and Vidura and Sanjaya, O monarch, and Sudharman and Dhaumya, proceeded to the abodes they had owned before.* Like a tiger entering his cave in the hills. that tiger among men, viz. Saurin, accompanied by Satyaki, entered the palace of Arjuna. Feasting on the viands and drinks (that had heen kept ready for them), the princes passed the night happily. Awaking in the morning with well-pleased hearts, they presented themselves before king Yudhishthira."

SECTION XLVI.

Janamejaya said,—"It behoveth thee, O learned Brahmana, to tell me what was next done by Yudhishthira the mighty-armed son of Dharma after he had regained his kingdom! It behoveth thee to tell me also, O *Rishi*, what the heroic Hrishikesa, the supreme master of the three worlds, did after this!"

Vaisampayana said,—"Listen me, O king, as I narrate in detail, O sinless one, what the Pandavas, headed by Vasudeva, did after this! Having obtained his kingdom, O monarch, Kunti's son Yudhishthira appointed each of the four orders of men to their respective duties. The (eldest) son of Pandn gave unto a thousand high-souled Brahmanas of the *Snataka* order a thousand *Nishkas* each. He then gratified the servants that wore dependant on him and the guests that came to him, including persons that were undeserving and those that held heterodox views, by fulfiling their wishes. Unto his priest Dhaumya he gave kine in thousands and much wealth and gold and silver and robes of diverse kinds. Towards Kripa, O monarch, the king behaved in the way one should towards one's preceptor. Observant of vows, the king continued to honor Vidura greatly. That foremost of charitable men gratified all persons with gifts of food and drink and robes of diverse kinds and beds and seats. Having restored peace to his kingdom, the king, O best of monarchs, possessed of gereat fame, paid due honor unto Yuyutsu and Dhritarashtra. Placing his kingdom at the disposal of Dhritarashtra, of Gandhari, and of Vidura, king Yudhishthira continued to pass his days happily. Having gratified everybody, including the citizens, in this way, Yudhishthira, O bull of Bharata's race, then proceeded with joined hands to the presence of the high-souled Vasudeva. He beheld Krishna, of the hue of a blue cloud, seated on a large sofa adorned with gold and gems. Attired in yellow robes of silk and decked with celestial ornaments, his person blazed with splendour like,

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* Sudharman was the priest of the Kurus. How came Dhaumya, who was the priest of the Pandavas, to have from before an abode in the Kuru capital?—T.

a jewel set on gold. His bosom adorned with the *Kaustubha* gem, he looked like the Udaya mountain decked the rising Sun. So beautiful did he look that simile there is none in the three worlds. Approaching the high-souled one who was Vishnu himself in incarnate form, king Yudhishthira addressed him sweetly and smilingly, saying,—'O foremost of intelligent men, hast thou passed the night happily? O thou of unfading glory, are all thy faculties in their full vigor? O foremost of intelligent persons, is it all right with thy understanding? We have got back our kingdom and the whole Earth has come under our control, O divine lord, through thy grace, O refuge of the three worlds and, O thou of three steps!* Through thy grace have we won victory and obtained great fame and have not fallen away from the duties of our order!' Unto that chastiser of foes, viz., king Yudhishthira the just who addressed him in that strain the divine Krishna said not a word, for he was then rapt in meditation.

SECTION XLVII.

"Yudhishthira said,—'How wonderful is this, O thou of immeasurable prowess, that thou art rapt in meditation! O great refuge of the universe, is it all right with the three worlds? When thou hast, O God, withdrawn thyself (from the world), having, O bull among men, adopted the fourth state, my mind has been filled with wonder!† The five life-breaths that act within the body have been controlled by thee into stillness. Thy delighted senses thou has concentrated within thy mind! Both speech and mind, O Govinda, have been concentered within thy understanding. All thy senses, indeed, have been withdrawn into thy soul!‡ The hair on thy body stands erect. Thy mind and understanding are both still. Thou art as immobile now, O Madhava, as an wooden post or a stone? O illustrious God, thou art as still as the flame of a lamp burning in a place where there is no wind. Thou art as immobile as a mass of rock! If I am fit to hear the cause, if it is no secret of

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*This is an allusion to Krishna's having covered the three worlds with three of his steps for deluding the *Asura* Vali and depriving him of universal sovereignty.—T.

† There are three states of consciousness in the case of ordinary men, viz., waking, dream, and sound sleep. The fourth state, realisable by *Yogins* alone, is called *Turiya*. It is the state of perfect unconsciousness of this world, when the soul, abstracted within itself, is said to be fixed upon the Supreme Being or some single object.—T.

‡ Mind, as used generally in Hindu philosophy, is the seat of the senses and the feelings. *Buddhi* is the Understanding or the cognitive faculties of the Kantian school. The Bombay reading of the second line is correct. It is *Gunadevah Kshetrajne &c.* Nilakantha correctly explains it as *Savdadigunabhajodevah*, i. e., the senses.—T.

thine, dispel, O god, my doubt, for I beg of thee and solicit it as a favor! Thou art the Creator and thou art the Destroyer! Thou art destructible and thou art indestructible! Thou art without beginning and thou art without end! Thou art the first and the foremost of Beings! O foremost of righteous persons, tell me the cause of this (*Yoga*) abstraction! I solicit thy favor, and am thy devoted worshipper, and bow to thee, bending my head!' Thus addressed, the illustrious younger brother of Vasava, recalling his mind, understanding, and the senses to their usual sphere, said these words with a soft smile.

"Vasudeva said,—'That tiger among men, viz., Bhishma, who is now lying on a bed of arrows, and who is now like unto a fire that is about to go out, is thinking of me. Hence my mind also was concentrated on him. My mind was concentrated upon him the twang of whose bowstring and the sound of whose palms Indra himself was unable to bear. I was thinking of him who having vanquished in a trice all the assembled kings (at the Self-choice of the daughters of the king of Kasi) abducted the three princesses for the marriage of his brother Vichitraviryya! I was thinking of him who fought continually for three and twenty days with Rama himself of Bhrigu's race and whom Rama was unable to overcome! Collecting all his senses and concentrating his mind by the aid of his understanding, he sought my refuge (by thinking of me). It was for this that I had centered my mind upon him. I was thinking of him whom Ganga conceived and brought forth according to ordinary human laws and whom Vasishtha took as a pupil. I was thinking of that hero of mighty energy and great intelligence who possesses a knowledge of all the celestial weapons as also of the four Vedas with all their branches. I was thinking of him, O son of Pandu, who is the favorite disciple of Rama the son of Jamadagni, and who is the receptacle of all the sciences. I was thinking of that foremost of all persons conversant with morality and duty, of him, O bull of Bharata's race, who knows the Past, the Future, and the Present. After that tiger among kings shall have, in consequence of his own achievements, ascended to heaven, the Earth, O son of Pritha, will look like a moonless night! Therefore, O Yudhishthira, submissively approaching Ganga's son, viz., Bhishma of terrible prowess, question him about what thou mayst desire to learn! O lord of Earth, enquire of him about the four branches of knowledge (in respect of morality, profit, pleasure, and salvation), about the sacrifices and the rites laid down for the four orders, about the four modes of life, and about the duties in full of kings! When Bhishma, that foremost one of Kuru's race, will disappear from the world, every kind of knowledge will disappear with him. It is for this that I urge thee (to go to him now).' Hearing these beneficial words of high import from Vasudeva, the righteous Yudhishthira, with voice choked in tears, answered Janarddana, saying,—'What thou hast said, O Madhava, about the eminence of Bhishma, is perfectly true! I have not the slightest doubt regarding it! Indeed, I had heard of the high blessedness, as also

the greatness, of the illustrious Bhishma from high-souled Brahmanas discoursing upon it! Thou, O slayer of foes, art the Creator of all the worlds. There cannot, therefore, O delighter of the Yadavas, be the slightest doubt in what thou sayest! If thy heart be inclined to show grace, O Madhava, then we shall go unto Bhishma with thyself at our head! When the divine Surya shall have turned towards the north, Bhishma will leave (this world) for those regions of bliss that he has won. That descendant of Kuru's race, therefore, O mighty-armed one, deserves to have a sight of thee! (If thou grantest my prayer), Bhishma will then obtain a sight of thee that art the first of Gods, of thee that art destructible and indestructible! Indeed, O lord, thou it is that art the vast receptacle of *Brahma*!'"

Vaisampayana continued,—"Hearing these words of king Yudhishthira the just, the slayer of Madhu addressed Satyaki who was sitting beside him, saying,—'Let my car be yoked!' At this, Satyaki quickly left Kesava's presence and going out, commanded Daruka, saying,—'Let Krishna's car be made ready.' Hearing the words of Satyaki, Daruka speedily yoked Krishna's car. That foremost of vehicles, adorned with gold, decked with a profusion of emeralds, and moon-gems and sun-gems, furnished with wheels covered with gold, possessed of effulgence, fleet as the wind, set in the middle with divers other kinds of jewels, beautiful as the morning sun, equipt with a beautiful standard topped by Garuda, and gay with numerous banners, had those foremost of steeds, fleet as thought, viz., Sugriva and Saivya and the other two, in trappings of gold, yoked unto it. Having yoked it, O tiger among kings, Daruka, with joined hands, informed Krishna of the fact."

SECTION XLVIII.

Janamejaya said,—"How did the grandsire of the Bharatas, who lay on a bed of arrows, cast off his body and what kind of *Yoga* did he adopt?"

Vaisampayana said,—'Listen, O king, with pure heart and concentrated attention, as to how, O tiger among the Kurus, the high-souled Bhishma cast off his body! As soon as the Sun, passing the solstitial point, entered in his northerly course, Bhishma, with concentrated attention, caused his soul (as connected with and independent of the body) to enter his soul (in its independent and absolute state). Surrounded by many foremost of Brahmanas, that hero, his body pierced with innumerable arrows, blazed forth in great beauty like Surya himself with his innumerable rays. Surrounded by Vyasa conversant with the Vedas, by the celestial *Rishi* Narada, by Devasthana, by Asmakasumantu, by Jaimini, by the high-souled Paila, by Sandilya, by Devarata, by Maitreya of great intelligence, by Asita and Vasistha and the high-souled Kausika, by Harita and Lomasa and Atri's son of great intelligence, by Vrihaspati and Sukra and the great sage Chyavana, by Sanatkumara and

Kapila and Valmaki and Tumvuru and Kuru, by Maudgalya and Rama of Vrigu's race, and the great sage Trinavindu, by Pippalada and Vayu and Samvarta and Pulaha and Katha, by Kasyapa and Pulastya and Kratu and Daksha and Parasara, by Marichi and Angiras and Kasmya and Gautama and the sage Galva, by Dhaumya and Vibhanda and Mandavya and Dhaumra and Krishnanubhautika, by Uluka, that foremost of Brahmanas and the great sage Markandeya, by Bhashkari and Purana and Krishna and Suta,—that foremost of virtuous persons, surrounded by these and many other highly-blessed sages of great souls and possessed of faith and self-restraint and tranquillity of mind, the Kuru hero looked like the Moon in the midst of the planets and the stars. Stretched on his bed of arrows, that tiger among men, viz., Bhishma, with pure heart and joined hands, thought of Krishna in mind, word, and act. With a cheerful and strong voice he hymned the praise of the slayer of Madhu, that master of *Yoga*, with the lotus in his navel, that lord of the universe, called Vishnu and Jishnu. With joined hands, that foremost of eloquent men, that puissant one, viz., Bhishma of highly virtuous soul, thus praised Vasudeva.

"Bhishma said,—'O Krishna, O foremost of Beings, be thou pleased with these words which I utter, in brief and in detail, from desire of hymning thy praises! Thou art pure and purity's self! Thou transcendest all! Thou art what people say to be THAT. Thou art the Supreme Lord. With my whole heart I seek thy refuge, O universal Soul and Lord of all creatures!* Thou art without beginning and without end. Thou art the highest of the high and *Brahma*. Neither the gods nor the *Rishis* know thee! The divine Creator, called Narayana or Hari, alone knows thee! Through Narayana, the *Rishis*, the *Siddhas*, the great *Nagas*, the gods, and the celestial *Rishis* know a little of thee! Thou art the highest of the high and knowest no deterioration! The gods, the *Danavas*, the *Gandharvas*, the *Yakshas*, the *Pannagas*, do not know who thou art and whence art thou! All the worlds and all created things live in thee, and enter thee (when the dissolution comes). Like gems strung together in a thread, all things that have attributes reside in thee, the Supreme Lord!† Having the universe for thy work and the universe for thy limbs, this universe consisting of mind and matter resides in thy eternal and all-pervading soul like a line of flowers strung together in a strong thread. Thou art called Hari, of a thousand heads, thousand feet,

* The Supreme Being is called here and elsewhere *Hansa*, i. e., swan, because as the swan is supposed to transceud all winged creatures in the range of its flight, so the Supreme Being transcends all creatures in the universe. He is called *That*, as in the Vedic formula of praise,—"Thou art *That*," meaning, "Thou art inconceivable and incapable of being described in words"—T.

† Created things have attributes It is *Brahma* only that has no atttibutes, in the sense that no attributes with which we are familiar can be affirmed of him.—T.

thousand eyes, thousand arms, thousand crowns, and thousand faces of great splendour. Thou art called Narayana, divinity, and the refuge of the universe! Thou art the subtilest of the subtile, grossest of the gross, the heaviest of the heavy, and the highest of the high! In the *Vaks*, the *Anuvaks*, the *Nishads*, and the *Upanishads*, thou art regarded as the Supreme Being of irresistible force. In the Samans also, whose declarations are always true, thou art regarded as Truth's self !* Thou art of quadruple soul. Thou art displayed in only the understandings (of all creatures). Thou art the Lord of those that are bound to thee in faith. O god, thou art adored (by the faithful) under four excellent, high, and secret names !† Penances are ever present in thee! Performed (by other creatures for gratifying thee), penances live in thy form. Thou art the Universal Soul. Thou art of universal knowledge. Thou art the universe. Thou art omniscient. Thou art the creator of everything in the universe !‡ Like a couple of sticks generating a blazing fire, thou hast been born of the divine Devaki and Vasudeva for the protection of *Brahma* on Earth.¶ For his eternal salvation, the devout worshipper, with mind withdrawn from everything else and casting off all desires, beholds thee, O Govinda, that art the pure Soul, in his own soul! Thou transcendest Surya in glory. Thou art beyond the ken of the senses and the understanding. O lord of all creatures, I place myself in thy hands! In the Puranas thou hast been spoken as *Purusha* (all-pervading spirit) On occasions of the commencement of the *Yugas*, thou art said to be *Brahma*, while on occasions of universal dissolution thou art spoken of as Sankarsana. Adorable thou art, and therefore I adore thee! Though One, thou hast yet been born in innumerable forms. Thou hast thy passions under complete control. Thy devout worshippers, faithfully performing the rites laid down in the scriptures, sacrifice to thee, O giver of every wish! Thou art called the sheath within which the universe lies. All created things live in thee. Like swans and ducks swimming on the water, all the worlds that we see float in thee. Thou art Truth. Thou art One and undeteriorating. Thou art

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* The Vaks are the *mantras*; the Anuvaks are those portions of the Vedas which are called Brahamanas; the Nishads are those portions of the Vedic ritual which lead to an acquaintance with the gods. The Upanishads are those portions which treat exclusively of the knowledge of the Soul.—T.

† Quadruple soul, *i. e*, *Brahma*, *Jiva*, *Mind*, and Consciousness. The four names undes which the Supreme Being is adored by the faithful are Vasudeva, Sankarshana, Praddyumna, and Aniruddha.—T.

‡ *Penances are ever present in thee*, in the sense that thou art never without them, penaces constituting thy essence. *Performed by creatures, they live in thy limbs*, in the sense that penances performed are never lost.—T.

¶ In ancient India, the *Rishis* living in the woods got their fire by rubbing two sticks together. These they called *Arani*. *Brahma* on Earth is explained by Nilakantha to mean the Vedas, the Brahmanas, and the Sacrifices.—T.

Brahma. Thou art That which is beyond Mind and Matter. Thou art without beginning, middle, and end. Neither the gods nor the *Rishis* know thee! The gods, the *Asuras*, the *Gandharvas*, the *Siddhas*, the *Rishis*, and the great *Uragas*, with concentrated souls, always adore thee. Thou art the great medicine for all sorrow. Thou art without birth and death. Thou art Divine. Thou art self-create. Thou art eternal. Thou art invisible and beyond ken. Thou art called Hari and Narayana, O puissant one. The Vedas declare thee to be the Creator of the universe and the Lord of everything existing in the universe. Thou art the Supreme protector of the universe. Thou knowest no deterioration and thou art that which is called the highest. Thou art of the complexion of gold. Thou art the slayer of *Asuras*. Though One, Aditi brought thee forth in twelve forms.* Salutations to thee that art the soul of the Sun. Salutations to thee in thy form of Soma that is spoken of as the chief of all the regenerate ones and that gratifies with nectar the gods in the lighted fortnight and the *Pitris* in the dark fortnight. Thou art the One Being of transcendent effulgence dwelling on the other side of thick darkness. Knowing thee one ceases to have any fear of death. Salutations to thee in that form which is an object of knowledge !† In the grand *Ukthya* sacrifice, the Brahmanas adore thee as the great *Rich*. In the great fire-sacrifice, they sing thee as the chief *Adhyaryu* (priest). Thou art the soul of the Vedas. Salutations to thee. The *Richs*, the *Yajus*, and the *Samans* are thy abode. Thou art the five kinds of sanctified libations (used in sacrifices). Thou art the seven woofs used in the Vedas. Salutations to thee in thy form of Sacrifice ! ‡ Libations are poured on the *Homa* fire in accompaniment with the seventeen monosyllabic sounds. Thou art the soul of the *Homa* Salutations to thee! Thou art that *Purusha* whom the Vedas sing. Thy name is *Yajus*. The Vedic metres are thy limbs. The sacrifices laid down in the three Vedas are thy three heads. The great sacrifice called *Rathantara* is thy voice expressive of gratification. Salutations to thee in thy form of sacred hymns! Thou art the *Rishi* that hadst appeared in the great sacrifice extending for a thousand years performed by the creators of the universe. Thou art the great swan with wings of gold. Salutations to thee in thy form of a swan !§ Roots with all

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* These are the twelve Adityas or chief gods.—T.

† Thou art pure Knowledge and residest beyond the darkness of ignorance. I bow to thee not in any of those forms in which thou art ordinarily adored but in that form of pure light which *Yogins* only can behold by spiritual sight. T.

‡ The five libations are Dhana, Karambha, Parivapa, and water. The seven woofs are the seven mantras (*Cchandas*) predominating in the Vedic hymns, such as Gayatri, &c —T.

§ The *Prajapatis* who are the creators of the universe performed a sacrifice extending for a thousand years. The supreme Being appeared in that sacrifice as an act of grace to the sacrificers.—T

kinds of affixes and suffixes are thy limbs. The *Sandhis* are thy joints. The consonants and the vowels are thy ornaments. The Vedas have declared thee to be the divine word. Salutations to thee in thy form as the Word! * Assuming the form of a boar whose limbs were constituted by Sacrifice, thou hadst raised the submerged Earth for the benefit of the three worlds. Salutations to thee in thy form of infinite prowess! Thou sleepest in *Yoga* on thy snake-decked sofa constituted by the thousand hoods (of the *Naga*). Salutations to thee in thy form of sleep! Thou buildest the bridge for the good (to cross the sea of life) with Truth, with those means by which emancipation may be obtained, and with the means by which the senses may be controlled. Salutations to thee in thy form of Truth! Men practising diverse creeds, actuated by desire of diverse fruits, worship thee with diverse rites. Salutations to thee in thy form of Creed! From thee have all things sprung. It is thou that excitest all creatures having physical frames containing the principle of desire. Salutations to thee in thy form of Excitement. The great *Rishis* seek thy unmanifest self within the manifest. Called *Kshetrajna*, thou sittest in *Kshetra*. Salutations to thee in thy form of *Kshetra*!† Though always conscious and present in self, the Sankhyas still describe thee as existing in the three states of wakefulness, dream, and sound sleep. They further speak of thee as possessed of sixteen attributes and representing the number seventeen. Salutations to thy form as conceived by the Sankhyas!‡ Casting off sleep, restraining breath, withdrawn into their own selves, *Yogins* of restrained senses behold thee as eternal light. Salutations to thee in thy *Yoga* form! Peaceful *Sannyasins*, freed from fear of rebirth in consequence of the destruction of all their sins and merits, obtain thee. Salutations to thee in thy form of emancipation!§ At the end of a thousand *Yugas*, thou assumest the form of a fire with blazing flames and consumest all creatures. Salutations to thee in thy form of fierceness! Having consumed all creatures and making the universe one vast expanse of water, thou

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* *Sandhis* are those changes of contiguous vowels (in compounding two words) that are required by the rules of euphony. *Akshara* is literally a character or letter; here, word made up of characters or letters.—T.

† The manifest is the body. The *Rishis* seek thy unmanifest self within the body, *i. e.*, in their own hearts. *Kshetra* is *budhi* or intelligence. The Supreme Being is called *Kshetrajna* because he knows every mind. Intelligence or mind is one of his forms.—T.

‡ The sixteen attributes are the eleven senses and the five elements in their subtile forms called *Mahabhutas*. Added to this is Infinity. The Supreme Being, accordtng to the Sankhya doctrine, is thus the embodiment of the number seventeen. *Thy form as conceived by the Sankhyas, i. e., thy form as Number*.—T.

§ In cases of those that are reborn, there is always a residuum of sin and merit for which they have, in their earthly life, to suffer and enjoy. In the case, however, of those that have betaken themselves to a life of renunciation the great endeavour is to exhaust this residuum.—T.

sleepest on the waters in the form of a child. Salutations to thee in thy form as *Maya* (illusion)! From the navel of the Self-born of eyes like lotus leaves, sprung a lotus. On that lotus is established this universe. Salutations to thee in thy form as lotus! Thou hast a thousand heads. Thou pervadest everything. Thou art of immeasurable soul. Thou hast subjugated the four kinds of desire that are as vast as the four oceans. Salutations to thee in thy form of *Yoga*-sleep! The clouds are in the hair of thy head. The rivers are in the several joints of thy limbs. The four oceans are in thy stomach. Salutations to thee in thy form as water! Birth and the change represented by death spring from thee. All things, again, at the universal dissolution, dissolve away in rhee. Salutations to thy form as cause! Thou sleepest not in the night. Thou art occupied in day time also. Thou observest the good and the bad actions (of all). Salutations to thee in thy form of (universal) observer! There is no act which thou canst not do. Thou art, again, ever ready to accomplish acts that are righteous. Salutations to thee in thy form of Work, the form, viz., which is called Vaikuntha! In wrath thou hadst, in battle, exterminated thrice seven times the Kshattriyas who had trampled virtue and authority under their feet. Salutations to thee in thy form of Cruelty! Dividing thyself into five portions thou hast become the five vital breaths that act within every body and cause every living creature to move. Salutations to thee in thy form of air! Thou appearest in every *Yuga* in the forms called month and season and half-year and year, and art the cause of both creation and dissolution. Salutations to thee in thy form of Time! Brahmanas are thy mouth, Kshattriyas are thy two arms. Vaisyas are thy stomach and thighs, and Sudras live in thy feet. Salutations to thee in thy form of caste! Fire constitutes thy mouth. The heavens are the crown of thy head. The sky is thy navel. The Earth is thy feet. The Sun is thy eye. The points of the compass are thy ears. Salutations to thee in thy form as the (three) worlds! Thou art superior to Time. Thou art superior to Sacrifice. Thou art higher than the highest. Thyself without origin, thou art the origin of the universe. Salutations to thee in thy form as Universe! Men of the world, according to the attributes ascribed to thee by the *Vaiseshika* theory, regard thee as the Protector of the world. Salutations to thee in thy form of Protector! Assuming the forms of food, drink, and fuel, thou increasest the humours and the life-breaths of creatures and upholdest theit existence. Salutations to thee in thy form of life! For supporting the life-breaths thou eatest the four kinds of food.* Assuming also the form of *Agni* within the stomach, thou digestest that food. Salutations to thee in the form of digesting heat! Assuming the form of half-man and half-lion, with tawny eyes and tawny manes, with teeth and claws for thy weapons, thou hadst taken the life of the chief of the *Asuras*. Salutations to thee in thy form of

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* *I. e.* that which is chewed, that which is sucked, that which is licked, and that which is drunk.—T.

swelling might ! Neither the gods, nor the *Gandharvas*, nor the *Daityas*, nor the *Danavas*, know thee truly. Salutations to thy form of exceeding subtility ! Assuming the form of the handsome, illustrious, and puissant Ananta in the nether region, thou upholdest the world. Salutations to thy form of Might ! Thou stupefiest all creatures by the bonds of affection and love for the continuance of the creation. Salutations to thee in thy form of stupefaction.* Regarding that knowledge which is conversant with the five elements to be the true Self-knowledge (for which *yogins* strive), people approach thee by knowledge ! Salutations to thee in thy form of Knowledge ! Thy body is immeasurable. Thy understanding and eyes are devoted to every thing. Thou art infinite, being beyond all measure ! Salutations to thee in thy form of vastness. Thou hadst assumed the form of a recluse with matted locks on head, staff in hand, a long stomach, and having thy begging bowl for thy quiver. Salutations to thee in thy form of *Brahma*.† Thou bearest the trident, thou art the lord of the celestials, thou hast three eyes, and thou art high-souled.* Thy body is always besmeared with ashes, and thy phallic emblem is always turned upwards. Salutations to thee in thy form of *Rudra* ! The half-moon forms the ornament of thy forehead. Thou hast snakes for the holy thread circling thy neck. Thou art armed with *Pinaka* and trident. Salutations to thy form of Fierceness. Thou art the soul of all creatures. Thou art the Creator and the Destroyer of all creatures. Thou art without wrath, without enmity, without affection. Salutations to thee in thy form of Peace ! Everything is in thee. Everything is from thee. Thyself art Everything. Everywhere art thou. Thou art always the All. Salutations to thee in thy form as Everything ! Salutations to thee whose work is the universe, to thee that art the soul of the universe, to thee from whom hath sprung the universe, to thee that art the dissolution of all things, to thee that are beyond the five (elements that constitute all things) ! Salutations to thee that art the three worlds, to thee that art above the three worlds ! Salutations to thee that art all the directions. Thou art All and thou art the one receptacle of All. Salutations to thee, O divine Lord, O Vishnu, and O eternal origin of all the worlds ! Thou, O Hrishikesa, art the Creator, thou art the Destroyer, and thou art invincible ! I cannot behold that heavenly form in which thou art displayed in the Past, Present, and the Future. I can, however, behold truly thy eternal form (as confest in thy works) ! Thou hast filled heaven with thy head, and Earth with thy feet : with thy prowess thou hast filled the three worlds. Thou art Eternal and thou pervadest every thing in the universe ! The directions are thy arms, the Sun is thy eye, and prowess is thy vital fluid.

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* All creatures are stupefied by love and affection. The great end which the *Yogins* propose to themselves is to tear those bonds and rising superior to all the attractions of the flesh to effect their deliverance or emancipation from rebirth.—T.

† *I. e.*, *Brahmacharin*—T.

Thou art the lord of all creatures. Thou standest, shutting up the seven paths of the Wind whose energy is immeasurable. They are freed from all fears that worship thee, O Govinda of unfading prowess, thee that art attired in yellow robes of the color of the *Atasi* flower.* Even one bend of the head unto thee, O Krishna, is equal to the completion of ten Horse-sacrifices. The man that has performed ten Horse-sacrifices is not freed from the obligation of rebirth. The man, however, that bows to Krishna escapes rebirth. They that have Krishna for their vow, they that think of Krishna in the night, and upon rising from sleep, may be said to have Krishna for their body. Those people (after death) enter Krishna's self even as libations of clarified butter sanctified with *mantras* enter the blazing fire. Salutations to thee that dispellest the fear of hell, to thee, O Vishnu, that art a boat unto them that are plunged amid the eddies of the ocean represented by worldly life! Salutations to thee, O God, that art the *Brahmana's* self, to thee that art the benefactor of Brahmanas and kine, to thee that art the benefactor of the universe, to thee that art Krishna and Govinda! The two syllables *Hari* constitute the pecuniary stock of those that sojourn through the wilderness of life and the medicine that effectually cures all worldly predilections, besides being the means that alleviate sorrow and grief.† As Truth is full of Vishnu, as the universe is full of Vishnu, as everything is full of Vishnu, so let my soul be full of Vishnu and my sins be destroyed! I seek thy protection and am devoted to thee, desirous of obtaining a happy end. O thou of eyes like lotus petals, O best of gods, do thou think of what will be for my good! Thyself without origin, O Vishnu, thou art the origin of Knowledge and Penances. Thus art thou praised! O Janarddana, thus worshipped by me in the Sacrifice constituted by Speech (alone), be, O god, gratified with me! The Vedas are devoted to Narayana. Penances are devoted to Narayana. The gods are devoted to Narayana. Everything is always Narayana!' "

Vaisampayana continued,—"Having uttered these words, Bhishma, with mind concentrated upon Krishna, said,—'Salutations to Krishna!' and bowed unto him. Learning by his *Yoga* prowess of the devotion of Bhishma, Madhava, otherwise called Hari, (entering his body) bestowed upon him heavenly knowledge compassing the Past, the Present, and the Future, and went away. When Bhishma became silent, those utterers of *Brahma* (that sat around him), with voices chocked in tears, adored that high-souled chief of the Kurus in excellent words. Those foremost of Brahmanas uttered the praises of Krishna also, that first of Beings, and then continued in soft voices to commend Bhishma repeatedly. Learning (by his *Yoga* powers) of the devotion

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* *Linum usitatissimun.*—T.

† *Samsara* is the world or worldly life characterised by diverse attachments. Reflection on Hari frees one from those attachments. Or, *Samsara* may mean the repeated deaths and births to which the unemancipated soul is subject. Contemplation of the divine Being may prevent such repeated births and deaths by leading to emancipation.—T.

of Bhishma towards him, that foremost of Beings, viz., Madhava, suddenly rose from his seat and ascended on his car, Kesava and Satyaki proceeded on one car. On another proceeded those two illustrious princes, viz., Yudhishthira and Dhananjaya. Bhimasena and the twins rode on a third; while those bulls among men, viz., Kripa and Yuyutsu, and that scorcher of foes, viz, Sanjaya of the *Suta* caste, proceeded on their respective cars, each of which looked like a town. And all of them proceeded, causing the Earth to tremble with the rattle of their car-wheels. That foremost of men, as he proceeded, cheerfully listened to the speeches, fraught with his praise, that were uttered by the Brahmanas. The slayer of Kesi, with gladdened heart, saluted the people that waited (along the streets) with joined hands and bent heads.

SECTION XLIX.

Vaisampayana said,—"Then Hrishikesa and king Yudhishthira, and all those persons headed by Kripa, and the four Pandavas, riding on those cars looking like fortified cities and decked with standards and banners, speedily proceeded to Kurukshetra with the aid of their fleet steeds. They descended on that field which was covered with hair and marrow and bones, and where millions of high-souled Kshattriyas had cast away their bodies. It abounded also with many a hill formed of the bodies and bones of elephants and steeds, and human heads and skulls lay stretched over it like conch-shells. Variegated with thousands of funeral pyres and teeming with heaps of armour and weapons, the vast plain looked like the drinking garden of the Destroyer himself used and abandoned recently. The mighty car-warriors quickly proceeded, viewing the field of battle haunted by crowds of spirits and thronged with Rakshasas. While proceeding, the mighty-armed Kesava, that delighter of all the Yadavas, spoke unto Yudhishthira about the prowess of Jamadagni's son.—'Yonder, at a distance, O Partha, are seen the five lakes of Rama! There Rama offered oblations of Kshattriya blood unto the manes of his ancestors! It was hither that the puissant Rama, having freed the Earth of Kshattriyas for thrice seven times, gave up his task.'

"Yudhishthira said,—'I have great doubts in what thou sayest about Rama's having thrice seven times exterminated the Kshattriyas in days of old. When the very Kshattriya seed was burnt by Rama, O bull among the Yadus, how was the Kshattriya order revived, O thou of immeasurable prowess? How, O bull of the Yadus, was the Kshattriya order exterminated by the illustrions and high-souled Rama, and how did it again grow? In frightful car-encounters millions of Kshattriyas were slain. The Earth, O foremost of eloquent men, was strewn with the corpses of Kshattriyas. For what reason was the Kshattriya order thus exterminated in days of yore by Rama, the high-souled descendant of

Bhrigu, O tiger among the Yadus! O thou of Vrishni's race, remove this doubt of mine, O bird-bannered hero! O Krishna, O younger brother of Vasudeva, the highest knowledge is from thee.'"

Vaisampayana said,—"The puissant elder brother of Gada then narrated unto Yudhishthira of incomparable prowess everything that happened, in full detail, as to how the Earth had become filled with Kshattriyas.'"

SECTION L.

"Vasudeva said,—'Listen, O son of Kunti, to the story of Rama's energy and powers and birth as heard by me from great *Rishis* discoursiug upon the subject. Listen to the story of how millions of Kshattriyas were slain by Jamadagni's son and how those that sprung again in the diverse royal races in Bharata were again slaughtered. Jadu had a son named Rajas. Rajas had a son named Valakaswa. King Valakaswa had a son named Kusika of righteous behaviour. Resembling the thousand-eyed Indra on Earth, Kusika underwent the austerest of penances from desire of attaining the chief of the three worlds for a son. Beholding him engaged in the austerest of penances and competent to beget a son, the thousand-eyed Purandra himself inspired the king (with his force). The great lord of the three worlds, viz., the chastiser of Paka, O king, then became Kusika's son known by the name of Gadhi. Gadhi had a daughter, O monarch, of the name of Satyavati. The puissant Gadhi gave her (for wife) unto Richika, a descendant of Bhrigu. Her lord of Bhrigu's race, O delighter of the Kurus, became highly gratified with her for the purity of her behaviour. He cooked the sacrificial food consisting of milk and rice for giving unto Gadhi (her sire) a son. Calling his wife, Richika of Bhrigu's race said,—This portion of the sanctified food should be taken by thee, and this (other) portion by thy mother! A son will be born of her that will blaze with energy and be a bull among Kshattriyas. Invincible by Kshattriyas on Earth, he will be the slayer of the foremost of Kshattriyas. As regards thee, O blessed lady, this portion of the food will give thee a son of great wisdom, an embodiment of tranquillity, endued with ascetic penances, and the foremost of Brahmanas.—Having said these words unto his wife, the blessed Richika of Bhrigu's race, setting his heart on penances, proceeded to the woods. About this time, king Gadhi, resolved upon a pilgrimage to the holy waters, arrived with his queen at the retreat of Richika. Satyavati, upon this, O king, taking the two portions of the sanctified food, cheerfully and in great haste, represented the words of her lord unto her mother. The queen-mother, O son of Kunti, gave the portion intended for herself unto her daughter, and herself took from ignorance the portion intended for the latter. Upon this, Satyavati, her body blazing with lustre, conceived a child of terrible form intended to become the exterminater of the Kshattriyas. Behotding the

Brahmana child lying within her womb, that tiger among the Bhrigus said unto his wife of celestial beauty these words :—Thou hast been deceived by thy mother, O blessed lady, in consequence of the substitution of the sanctified morsels. Thy son will become a person of cruel deeds and vindictive heart. Thy brother again (born of thy mother) will be a Brahmana devoted to ascetic penances. Into the sanctified food intended for thee had been placed the seed of the supreme and universal *Brahma*, while into that intended for thy mother had been placed the sum total of Kshattriya energy. In consequence, however, of the substitution of the two portions, O blessed lady, that which had been intended will not happen. Thy mother will obtain a Brahmana child while thou wilt obtain a son that will become a Kshattriya !—Thus addressed by her lord, the highly blessed Satyavati prostrated herself and placing her head at his feet tremblingly said,—It behoveth thee not, O holy one, to speak such words unto me, *viz.*,—Thou shalt obtain a wretch among Brahmanas (or thy son) !—

"Richika said,—This was not intended by me, O blessed lady, in respect of thee ! A son of fierce deeds has been conceived by thee simply in consequence of the substitution of the sanctified morsels !—

"Satyavati replied saying,—If thou wishest, O sage, thou canst create other worlds, what need then be said of a child ? It behoveth thee, O puissant one, to give me a son that shall be righteous and devoted to peace !—

"Richika said,—Never was falsehood spoken by me before, O blessed lady, even in jest. What need then be said of (such a solemn occasion as) preparing sanctified food with the aid of Vedic formulæ after igniting a fire ? It was ordained of yore by Destiny, O amiable one ! I have ascertained it all by my penances. All the descendants of thy father will be possessed of Brahmanic virtues.—

"Satyavati said,—O puissant one, let our *grandson* be such, but, O foremost of ascetics, let me have a *son* of tranquil pursuits !—

"Richika said,—O thou of the fairest complexion, there is no distinction, I conceive, between a son and a grandson. It will be, O amiable one, as thou sayest !—

"Vasudeva continued,—"Then Satyavati brought forth a son in Bhrigu's race who was devoted to penances and characterised by tranquil pursuits, viz., Jamadagni of regulated vows. Kusika's son Gadhi begot a son named Viswamitra. Possessed of every attribute of a Brahmana, that son (though born in the Kshattriya order) was equal to a Brahmana. Richika (thus) begat Jamadagni, that ocean of penances. Jamadagni begot a son of fierce deeds. The foremost of men, that son mastered the sciences, including the science of arms. Like unto a blazing fire, that son was Rama, the exterminater of the Kshattriyas. Having gratified Mahadeva on the mountains of Gandhamadana, he begged weapons of that great god, especially the axe of fierce energy in his hands. In consequence of that unrivalled axe of fiery splendour and irresistible sharpness, he became unrivalled on Earth. Meanwhile the mighty son of Kartaviryya,

viz, Arjuna of the Kshattriya order and ruler of the Haibayas, endued with great energy, highly virtuous in behaviour, and possessed of a thousand arms through the grace of (the great *Rishi*) Dattatreya, having subjugated in battle, by the might of his own arms, the whole Earth with her mountains and seven islands, became a very powerful emperor and (at last) gave away the Earth unto the Brahmrnas in a horse-sacrifice. On a certain occasion, solicited by the thirsty god of fire, O son of Kunti, the thousand-armed monarch of great prowess gave alms unto that deity. Springing from the point of his shafts, the god of fire, possessed of great energy, desirous of consuming (what was offered), burnt villages and towns and kingdoms and hamlets of cowherds. Through the prowess of that foremost of men, viz, Kartaviryya of great energy, the god of fire burnt mountains and great forests. Assisted by the king of the Haibayas, the god of fire, caused by the wind to blaze forth with energy, consumed the uninhabited but delightful retreat of the high-souled Apava. Possessed of great energy, Apava, O mighty-armed king, seeing his retreat consumed by the powerful Kshattriya, cursed that monarch in wrath, saying,—Since, O Arjuna, without excepting these my specious woods, thou hast burnt them, therefore, Rama (of Bhrigu's race) will lop off thy (thousand) arms!—The mighty Arjuna, however, of great prowess, always devoted to peace, ever regardful of Brahmanas and disposed to grant protection (unto all classes), and charitable and brave, O Bharata, did not think of that curse denounced on him by that high-souled *Rishi*. His powerful sons, always haughty and cruel, in consequence of that curse, became the indirect cause of his death. The princes, O bull of Bharata's racc, seized and brought away the calf of Jamadagni's *homa* cow, without the knowledge of Kartaviryya the ruler of the Haihayas. For this reason a dispute took place between the high-souled Jamadagni (and the Haibayas). The puissant Rama, the son of Jamadagni, filled with wrath, lopped off the arms of Arjuna and brought back, O monarch, his sire's calf which was wandering within the inner enclosures of the king's palace. Then the foolish sons of Arjuna, repairing together to the retreat of the high-souled Jamadagni, felled with the points of their lances, O king, the head of that *Rishi* from off his trunk while the celebrated Rama was out for fetching sacred fuel and grass. Inflamed with wrath at the death of his father and inspired with vengeance, Rama vowed to free the Earth of Kshattriyas and took up arms. Then that tiger among the Bhrigus, possessed of great energy, putting forth his prowess, speedily slaughtered all the sons and grandsons of Kartaviryya. Slaughtering thousands of Haibayas in rage, the descendent of Bhrigu, O king, made the Earth miry with blood. Possessed of great energy, he quickly reft the Earth of all Kshattriyas. Filled then with compassion, he retired into the woods. Afterwards, when some thousands of years had passed away, the puissant Rama, who was wrathful by nature, had imputations cast upon him (of cowardice). The grandson of Viswamitra and son of Raivya, possessed of great ascetic merit, named Paravasu, O monarch, began to cast imputations on Rama in public, saying,—O Rama, were not those righteous

men, viz., Pratarddana and others, who were assembled at a sacrifice at the time of Yayati's fall, Kshattriyas by brith? Thou art not of true vows, O Rama! Tnine is an empty boast among people! Through fear of Kshattriya heroes thou hast betaken thyself to the mountains!—The descendant of Bhrigu, hearing these words of Paravasu, once more took up arms and once more strewed the Earth with hundreds of Kshattriya bodies. Those Kshattriyas, however, O king, counting by hundreds, that were spared by Rama, multiplied (in time) and became mighty monarchs on Earth. Rama once more slaughtered them quickly, not sparing the very children, O king! Indeed, the Earth became once more strewn with the bodies of Kshattriya children of premature birth. As soon as Kshattriya children were born, Rama slaughtered them. Some Kshattriya ladies, however, succeeded in protecting their children (from Rama's wrath). Having made the Earth destitute of Kshattriyas for thrice seven times, the puissant Bhargava, at the completion of a horse-sacrifice, gave away the Earth as sacrificial present unto Kasyapa. For preserving the remnant of the Kshattriyas, Kasyapa, O king, pointing with his hand that still held the sacrificial ladle, said these words,—O great sage, repair to the shores of the southern ocean! It behoveth thee not, O Rama, to reside within (what is) my dominion!—At these words, Ocean suddenly created for Jamadagni's son, on his other shore, a region called Surparaka. Kasyapa also, O monarch, having accepted the Earth in gift, and made a present of it unto the Brahmanas, entered the great forest. Then Sudras and Vaisyas, acting most wilfully, began to unite themselves, O bull of Bharata's race, with the wives of Brahmanas. When anarchy sets in on Earth, the weak are oppressed by the strong, and no man is master of his own property. Unprotected duly by Kshattriyas observant of virtue, and oppressed by the wicked in consequence of that disorder, the Earth quickly sank to the lowest depths. Beholding the Earth sinking from fear, the high-souled Kasyapa held her on his lap; and since the great *Rishi* held her on his lap (*uru*) therefore is the Earth known by the name of *Urvi*. The goddess Earth, for protection's sake, gratified Kasyapa and begged of him a king.

"The Earth said,—There are, O regenerate one, some foremost of Kshattriyas concealed by me among women. They were born in the race of Haihayas. Let them, O sage, protect me! There is another person of Puru's race, viz, Viduratha's son, O puissant one, who has been brought up among bears in the Rikshavat mountains. Another, viz., the son of Saudasa, has been protected, through compassion, by Parasara of immeasurable energy and ever engaged in sacrifices. Though born in one of the regenerate orders, yet like a Sudra he does everything for that *Rishi* and has, therefore, been named *Sarvakarman* (servant of all work). Sivi's sou of great energy, viz., Gopati by name, has been brought up in the forest among kine. Let him, O sage, protect me! Pratarddana's son, named Vatsa of great might, has been brought up among calves in a cowpen. Let that one of the royal order protect me. Dadhivahana's grandson and Diviratha's son was concealed and protec-

ted on the banks of Ganga by the sage Gautama. His name is Vrihadratha. Possessed of great energy and adorned with numerous blessed qualities, that blessed prince has been protected by wolves and the mountains of Griddhrakuta. Many Kshattriyas belongiug to the race of Marutta have been protected. Equal unto the lord of Maruts in energy, they have been brought up by Ocean. These children of the Kshattriya order have been heard of as existing in different places. They are living among artizans and goldsmiths. If they protect me I shall then stay unmoved. Their sires and grandsires have been slain for my sake by Rama of great prowess. It is my duty, O great sage, to see that their funeral rites are duly performed. I do not desire that I should be protected by my present rulers. Do thou, O sage, speedily make such arrangements that I may exist (as before).—

"Vasudeva continued,—'The sage Kasyapa then, seeking out those Kshattriyas of great energy whom the goddess had indicated, installed him duly as kings (for protecting her). Those Kshattriya races that are now extant are the progeny of those princes. That which thou hast questioned me, O son of Pandu, happened in days of yore even thus."

Vaisampayana contiuued,—"Conversing thus with Yudishthira that foremost of righteous persons, the high-souled Yadava hero proceeded quickly on that car, illumining all the points of the compass like the divine Surya himself.

SECTION LI.

Vaisampyana said,—"King Yudhishthira, hearing of those feats of Rama, became filled with wonder and said unto Janarddana,—'O thou of Vrishni's race, the prowess of the high-souled Rama, who in wrath had freed the Earth of Kshattriyas, was like that of Sakra himself! The scions of Kshattriyas, troubled with the fear of Rama, were concealed (and brought up) by kine, Ocean, pards, bears and apes! Worthy of every praise is this world of men and fortunate are they that reside in it where a feat, that, was again so righteous, was accomplished by a Brahmana!' After this discourse was ended, those two illustrious persns, viz., Krishna of unfading glory and Yudhishthira proceeded thither where the puissant son of Ganga lay on his bed of arrows. They then beheld Bhishma stretched on his arrowy bed and resembling in splendour the evening Sun covered with his own rays. The Kuru hero was surrounded by many ascetics like he of a hundred sacrifices by the deities of heaven. The spot on which he lay was highly sacred, being situate on the banks of the river Oghavati. Beholding him from a distance, Krishna and Dharma's royal son, and the four Pandavas, and the others headed by Swaradwat, alighted from their vehicles and collecting their restless minds and concentrating

all their senses, approached the great *Rishis*. Saluting those foremost of *Rishis* headed by Vyasa, Govinda and Satyaki and the others approached the son of Ganga. Beholding Ganga's son of great ascetic merit, the Yadu and Kuru princes, those foremost of men, took their seats, surrounding him. Seeing Bhishma looking like a fire about to die out, Kesava with a rather cheerless heart addressed him as follows.

"Kesava said,—'Are thy perceptions now as clear as before? I hope thy understanding, O foremost of eloquent men, is not clouded? I hope thy limbs are not tortured by the pain arising from the wounds inflicted by shafts? From mental grief also the body becomes weak. In consequence of the boon granted to thee by thy sire, the righteous Santanu, thy death, O puissant hero, depends on thy own will! I myself have not that merit in consequence of which thou hast obtained this boon! The minutest pin (inserted) within the body produces pain. What need then be said, O king, of hundreds of arrows that have pierced thee? Surely, pain cannot be said to afflict thee! Thou art competent, O Bharata, to instruct the very gods regarding the origin and dissolution of living creatures! Possessed of great knowledge, everything belonging to the Past, the Future, and the Present, is well known to thee! The dissolution of created beings and the reward of righteousness, are well known to thee, O thou of great wisdom, for thou art an ocean of virtue and duty! While living in the enjoyment of swelling sovereignty, I beheld thee forgo female intercourse though sound of limbs and perfectly hale and though surrounded by female companions! Except Santanu's son Bhishma of great energy and firmly devoted to righteousness, possessed of heroism and having virtue for the only object of his pursuit, we have never heard of any other person in the three worlds that could, by his ascetic power, though lying on a bed of arrows and on the point of death, still have such complete mastery over death (as to keep it thus a bay). We have never heard of anybody else that was so devoted to truth, to penances, to gifts, to the performance of sacrifices, to the science of arms, to the Vedas, and to the protection of persons soliciting protection, and that was so harmless to all creatures, so pure in behaviour, so self-restrained, and so bent upon the good of all creatures, and that was also so great a car-warrior as thee! Without doubt, thou art competent to subjugate, on a single car, the gods, *Gandharvas*, *Asuras*, *Yakshas*, and *Rakshasas*! O mighty-armed Bhishma, thou art always spoken of by the Brahmanas as the ninth of the Vasus. By thy virtues, however, thou hast surpassed them all and art equal unto Vasava himself! I know, O best of persons, that thou art celebrated for thy prowess, O foremost of beings, among even the very gods! Among men on Earth, O foremost of men, we have never seen nor heard of any one possessed of such attributes as thee! O thou of the royal order, thou surpassest the gods themselves in respect of every attribute! By thy ascetic power thou canst create a universe of mobile and immobile creatures. What need then be said of thy having acquired many blessed regions by means of thy foremost of virtues? Dispel now the grief of

the eldest son of Pandu who is burning with sorrow on account of the slaughter of his kinsmen. All the duties that have been declared in respect of the four orders about the four modes of life are well knowu to thee! Everything again that is indicated in the four branches of knowledge, in the four *Hotras*, O Bharata, as also those eternal duties that are laid down in *Yoga* and Sankhya philosophy, the duties too of the four orders and those duties that are not inconsistent with their declared practices,—all these, along with their interpretations,—O son of Ganga, are known to thee! The duties that have been laid down for those sprung from an intermixture of the four orders and those laid down for particular countries and tribes and families, and those declared by the Vedas and by men of wisdom, are all well kuown to thee! The subjects of histories and the Puranas are all known to thee. All the scriptures treating of duty and practice dwell in thy mind. Save thee, O bull among men, there is no other person that can remove the doubts that may arise in respect of those subjects of knowledge that are studied in the world. With the aid of thy intelligence, do thou, O prince of men, drive the sorrow felt by the son of Pandu! Persons possessed of so great and such varied knowledge live only for comforting men whose minds have been stupefied.' "

SECTION LI.

Vaisampayana said,—"Hearing those words of Vasudeva of great intelligence, Bhishma, raising his head a little, said these words with joined hands.

"Bhishma said,—'Salutations to thee, O divine Krishna! Thou art the origin and thou art the dissolution of all the worlds. Thou art the Creator and thou art the Destroyer. Thou, O Hrishikesa, art incapable of being vanquished by any one! The universe is thy handiwork. Thou art the soul of the universe and the universe hath sprung from thee! Salutations to thee! Thou art the end of all created things. Thou art above the five elements. Salutations to thee that art the three worlds and that art again above the three worlds. O lord of *Yogins*, salutations to thee that art the refuge of everything. O foremost of beings, those words which thou hast said regarding me have enabled me to behold thy divine attributes as manifest in the three worlds. (In consequence of that kindness,) O Govinda, I also behold thy eternal form. Thou standest shutting up the seven paths of the Wind possessed of immeasurable energy. The firmament is occupied by thy head, and the Earth by thy feet. The points of the compass are thy two arms, and the Sun is thy eye, and Sakra constitutes thy prowess! O thou of unfading glory, thy person, attired in yellow robes that resemble the hue of the *Atasi* flower, seem to us to be like a cloud charged with flashes of lightning. Think of that, O best of gods, which would be good, O thou of lotus eyes, for my humble self, that am devoted to thee, that seek thy protection, and that am desirous of obtaining a blissful end!

"Vasudeva said,—'Since, O bull among men, thy devotion to me is very great, for this, O prince, I have displayed my celestial form to thee! I do not, O foremost of kings, display myself unto one that is not devoted to me, or unto a devotee that is not sincere, or unto one, O Bharata, that is not of restrained soul. Thou art devoted to me and art always observant of righteousness. Of a pure heart, thou art always self-restrained and ever observant of penances and gifts. Through thy own penances, O Bhishma, thou art competent to behold me. Those regions, O king, are ready for thee whence there is no return!* Six and fifty days, O foremost one of Kuru's race, still remain for thee to live! Casting off thy body, thou shalt then, O Bhishma, obtain the blessed reward of thy acts! Behold, those deities and the Vasus, all endued with forms of fiery splendour, riding on their cars, are waiting for thee invisibly till the moment of the sun's entering on his northerly course! Subject to universal time, when the divine Surya turns to his northerly course, thou, O foremost of men, shalt go to those regions whence no man of knowledge ever returns to this Earth! When thou, O Bhishma, wilt leave this world for that, all Knowledge, O hero, will expire with thee! It is for this, that all these persons, assembled together, have approached thee for listening to discourses on duty and morality! Do thou then speak words of truth, fraught with morality and profit and *Yoga*, unto Yudhishthira who is firm in truth but whose learning has been clouded by grief on account of the slaughter of his kinsmen, and do thou, by this, quickly dispel that grief of his!' "

SECTION LII.

Vaisampayana said,—"Hearing these words of Krishna fraught with morality and profit, Santanu's son Bhishma answered him in the following words.

"Bhishma said,—'O master of all the worlds, O mighty-armed one, O Siva, O Narayana, O thou of unfading glory, hearing the words spoken by thee I have been filled with joy! But what words (of instruction), O master of speech, can I say in thy presence, when especially all the subjects of speech have been dealt with in thy speech?† Whatever in either world should be done or is done, proceeds from thy intelligent self, O god! That person who is competent to discourse on the subject of heaven in the presence of the chief of the gods himself is competent to discourse on the interpretation of morality and pleasure and profit and salvation in thy presence! My mind, O slayer of Madhu, is exceedingly agitated by the pain of arrow-wounds. My limbs are

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* *I. e.*, One that goes thither is not subject to rebirth.—T.

† The Vedas constitute the speech of the Supreme Being. Everything about morality occurs in them.—T.

weak. My understanding is not clear. I am so afflicted, O Govinda, by these shafts resembling poison or fire that I have not the power to utter anything! My strength is abandoning me. My life-breaths are hastening to leave me. The very vitals of my body are burning. My understanding is clouded. From weakness my utterance is becoming indistinct. How then can I venture to speak? O enhancer of (the glory of) Dasarha's race, be gratified with me! O mighty-armed one, I will not say anything! Pardon me (for my unwillingness)! The very master of speech (Vrihaspati), in speaking in thy presence, will be overcome by hesitation! I cannot any longer distinguish the points of the compass, nor the sky from the Earth! Through thy energy, O slayer of Madhu, I am only barely alive! Do thou, therefore, thyself speak for the good of king Yudhishthira the Just, for thou art the ordainer of all the ordinances! How, O Krishna, when thou, the eternal creator of the universe, art present, can one like me speak (on such subjects) like a disciple in the presence of the preceptor?'

"Vasudeva said,—'The words spoken by thee are worthy of thee that art the foremost one of Kuru's race, thee that art endued with great energy, thee that art of great soul,, and thee that art possessed of great patience and conversant with every subject! Regarding what hast thou said unto me about the pain of thy arrow wounds, receive, O Bhishma, this boon that I grant thee, O puissant one, from my grace! Discomfort and stupefaction and burning and pain and hunger and thirst shall not, O son of Ganga, overcome thee, O thou of unfading glory! Thy perceptions and memory, O sinless one, shall be unclouded.* Thy understanding shall not fail thee! Thy mind, O Bhishma, freed from the qualities of passion and darkness, will always be subject to the quality of goodness, like the moon emerged from the clouds. Thy understanding will penetarte whatever subject connected with duty, morality, or profit, thou wilt think upon! O tiger among kings, obtaining celestial vision, thou wilt, O thou of immeasurable prowess, succeed in beholding the four orders of created things! Endued with the eye of knowledge, thou wilt, O Bhishma, behold, like fishes in a limpid stream, all created things that thou mayst endeavour to recollect!' "

Vaisampayana continued,—"Then those great *Rishis*, with Vyasa amongst them, adored Krishna with hymns from the *Richs*, the *Yajus*, and the *Samans*. A celestial shower of flowers belonging to every season fell on that spot where he of Vrishni's race, with Ganga's son and the son of Pandu were. Celestial instruments of every kind played in the welkin and the tribes of the *Apsaras* began to sing. Nothing of evil and no portent of any evil kind were seen there. An auspicious, pleasant, and pure breeze, bearing every kind of fragrance, began to blow. All the points of the compass became clear and quiet, and all the animals and birds began to rove in peace. Soon

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* Literally, "Everything thou knowest shall appear to thee by inward light."—T.

after, like a fire at the extremity of a great forest, the divine Surya of a thousand rays was seen to descend to the west. The great *Rishis* then, rising up, saluted Janarddana and Bhishma and king Yudhishthira. Upon this, Kesava, and the sons of Pandu, and Satyaki, and Sanjaya, and Saradwat's son Kripa, bowed in reverence to those sages. Devoted to the practice of righteousness, those sages, thus worshipped by Kesava and others, speedily proceeded to their respective abodes, saying,—'We will return tomorrow.' After this, Kesava and the Pandavas, saluting Bhishma and circumambulating him, ascended their handsome cars. Those heroes then proceeded, accompanied by many other cars decked with golden *Kuvaras*, and infuriate elephants looking like mountains, and steeds fleet as Garudas, and foot-soldiers armed with bows and weapons. That army, moving with great speed, proceeded in two divisions, one in the van and the other in the rear of those princes. The scene resembled the two currents of the great river Narmada at the point where it is divided by the Rikshavat mountains standing across it. Gladdening that great host, the divine Chandramas rose before it in the firmament, once more inspiring with moisture, by his own force, the terrestrial herbs and plants whose juice had been sucked up by the Sun. Then that bull of Yadu's race and the sons of Pandu, entering the (Kuru) city whose splendour resembled that of the city of Indra itself, proceeded to their respective mansions like tired lions seeking their caves."

SECTION LIII.

Vaisampayana said,—"The slayer of Madhu, retiring to his bed, slept happily. Awaking when half a *Yama* was wanting to usher in the day, he addressed himself for contemplation. Fixing all his senses, he meditated on the eternal *Brahma*. Then a batch of well-trained and sweet-voiced persons, conversant with hymns and the *Puranas*, began to utter the praises of Vasudeva, that lord of all creatures and creator of the universe. Others, keeping time by clapping of hands, began to recite sweet hymns, and vocalists began to sing. Conch-shells and drums were blown and beat by thousands. The delightful sound of *Vinas*, *Panavas*, and bamboo flutes, was heard. The spacious mansion of Krishna, in consequence thereof, seemed to laugh with music. In the palace of king Yudhishthira also sweet voices were heard, uttering auspicious wishes, and the sound of songs too and musical instruments. Then he of Dasarha's race performed his ablutions. Joining his hands, the mighty-armed hero of unfading glory silently recited his secret *mantras*, and kindling a fire poured libations of clarified butter upon it. Giving away a thousand kine unto a thousand Brahmanas all of whom were fully conversant with the four Vedas, he caused them to utter benedictions upon him. Touching next diverse kinds of auspicious articles and beholding himself in a clear mirror, Krishna addressed

Satyaki, saying,—'Go, O descendant of Sini, and repairing to Yudhishthira's abode, ascertain whether that king of great energy is dressed for visiting Bhishma.' At these words of Krishna, Satyaki, proceeding quickly to the royal son of Pandu, said unto him,—'The foremost of cars, belonging to Vasudeva of great intelligence, stands ready, O king, for Janarddana will go to see Ganga's son! O righteous king of great splendour, he is waiting for thee! It behoveth thee now to do what should be done next!'—Thus addressed, Dharma's son Yudhishthira answered as follows.

"Yudhishthira said,—'O Phalguna of unrivalled splendour, let my foremost of cars be made ready. We should not be accompanied (today) by the soldiers, but we shall proceed ourselves. That foremost of righteous persons, *viz.*, Bhishma, should not be vexed. Let the guards, therefore, O Dhananjaya, stop to-day. From this day Ganga's son will speak of things that are great mysteries. I do not, therefore, O son of Kunti, wish that there should be a miscellaneous gathering (in Bhishma's presence).' "

Vaisampayana continued,—"Hearing these words of the king, Kunti's son Dhananjaya, that foremost of men (went out and coming back) represented unto him that his best of cars stood harnessed for him. King Yudhishthira, and the twins, and Bhima and Arjuna, the five resembling the five elements, then proceeded towards Krishna's abode. While the high-souled Pandavas were coming, Krishna of great intelligence, accompanied by the grandson of Sini, mounted on his car. Saluting one another from their cars and each enquiring of the other whether the night had been passed happily by him, those bulls among men proceeded, without stopping, on those foremost of cars whose rattle resembled the roar of the clouds. Krishna's steeds, viz., Valahaka and Meghapushpa and Saivya and Sugriva were urged by Daruka. The animals, urged by him, O king, proceeded, indenting the Earth with their hoofs. Endued with great strength and great speed, they flew onwards, devouring the very skies. Traversing the sacred field of Kuru, the princes proceeded to that spot where the puissant Bhishma on his bed of arrows was lying, surrounded by those great *Rishis*, like Brahman himself in the midst of the gods. Then Govinda and Yudhishthira and Bhima and the wielder of Gandiva and the twins and Satyaki, alighting from their vehicles, saluted the *Rishis* by raising their right hands. Surrounded by them, king Yudhishthira, like the moon in the midst of the stars, approached Ganga's son like Vasava proceeding towards Brahman. Overcome with fear, the king timidly cast his eyes on the mighty-armed hero lying on his bed of arrows like the Sun himself dropped from the firmament."

SECTION LIV.

Janamejaya said,—"When that tiger among men, of righteous soul and great energy, firmly adhering to truth and with passions under complete control, *viz.*, the son of Santanu and Ganga, named Devavrata or Bhishma of unfading glory, lay on a hero's bed with the sons of Pandu sitting around him, tell me, O great sage, what converse ensued in that meeting of heroes after the slaughter of all the troops !"

Vaisampayana said,—"When Bhishma that chief of the Kurus, lay on his bed of arrows, many *Rishis* and *Siddhas*, O king, headed by Narada, came to that spot. The unslain remnant of the (assembled) kings with Yudhishthira at their head, and Dhritarashtra and Krishna and Bhima and Arjuna and the twins also came there. Those high-souled persons, approaching the grandsire of the Bharatas who looked like the Sun himself dropped from the firmament, indulged in lamentations for him. Then Narada of godlike features, reflecting for a short while, addressed all the Pandavas and the unslain remnant of the kings, saying,—'The time, I think, has come for you to question Bhishma (on subjects of morality and religion), for Ganga's son is about to expire like the Sun that is on the point of setting ! He is about to cast off his life-breaths. Do you all, therefore, solicit him to discourse to you. He is acquainted with the varied duties of all the four orders. Old in years, after abandoning his body he will obtain high regions of bliss. Solicit him, therefore, without delay, to clear the doubts that exist in your minds !' Thus addressed by Narada, those princes approached Bhishma, but unable to ask him anything, looked at one another. Then Yudhishthira the son of Pandu, addressing Hrishikesa, said,—"There is no one else than Devaki's son that can question the grandsire ! O foremost one of Yadu's race, do thou, therefore, O slayer of Madhu, speak first ! Thou, O sire, art the foremost of us all and thou art conversant with every duty and practice !" Thus addressed by the son of Pandu, the illustrious Kesava of unfading glory, approaching the unconquerable Bhishma, spoke unto him as follows.

"Vasudeva said,—'Hast thou, O best of kings, passed the night happily ? Has thy understanding become unclouded ? Does thy knowledge, O sinless one, shine in thee by inward light ? I hope thy heart no longer feels pain and thy mind is no longer agitated ?'

"Bhishma said,—'Burning, stupefaction, fatigue, exhaustion, illness, and pain, through thy grace, O thou of Vrishni's race, have all left me in a single day ! O thou of incomparable splendour, all that is past, all that is future, and all that is present, I behold as clearly as a fruit placed in my hands ! All the duties declared in the Vedas, all those laid down in the *Vedantas*, I behold clearly, O thou of unfading glory, in consequence of the boon thou hast granted to me ! The duties that have been declared by persons of learning and righteous behaviour, dwell in my remembrance. I am conversant also, O Janarddana, with the duties and practices prevailing in particular countries and among parti-

cular tribes and families. Everything relating again to the four modes of life has come back to my recollection. I am acquainted also, O Kesava, with the duties that relate to king-craft! Whatever should at whatever time be said, I would say, O Janarddana! Through thy grace, I have acquired an auspicious understanding! Strengthened by meditation on thee, I feel as if I have become a young man again. Through thy favor, O Janarddana, I have become competent to discourse on what is beneficial (for the world)! Why, however, O holy one, dost thou not thyself discourse to Pandu's son upon all that is good? What explanation hast thou to give in respect of this? Tell me quickly, O Madhava!'

"Vasudeva said,—"Know, O thou of Kuru's race, that I am the root of fame and of everything that leads to good. All things, good or bad, proceed from me. Who on Earth will wonder if the Moon be said to be of cool rays? Similarly, who will wonder if I were described as one possessed of the full measure of fame?* I have, however, resolved to enhance thy fame, O thou of great splendour! It is for this, O Bhishma, that I have just inspired thee with great intelligence! As long, O lord of Earth, as the Earth will last, so long will thy fame travel with undiminished lustre through all the worlds! Whatever, O Bhishma, thy wilt say unto the inquiring son of Pandu, will be regarded on Earth to be as authoritative as the declarations of the Vedas! That person who will conduct himself here according to the authority of thy declarations, will obtain hereafter the reward of every meritorious act! For this reason, O Bhishma, I have imparted to thee celestial understanding so that thy fame may be enhanced on Earth! As long as a man's fame lasts in the world, so long are his achievements said to live. The unslain remnant of the (assembled) kings are sitting around thee, desirous of listening to thy discourses on mortality and duty. Do thou speak unto them, O Bharata! Thou art old in years and thy behaviour is consistent with the ordinances of the *Srutis.* Thou art well cenversant with the duties of kings and with every other science of duty. No one has ever noticed the slightest transgression in thee from thy every birth. All the kings know thee to be conversant with all the sciences of morality and duty. Like a sire unto his sons do thou, therefore, O king, discourse unto them of high morality. Thou hast always worshipped the *Rishis* and the gods. It is obligatory on thee to discourse on these subjects in detail unto persons disirous of listening to discourses on morality and duty. A learned person, especially when solicited by the righteous, should discourse on the same. The sages have declared this to be a duty. O pussiant one, if thou dost not speak on such subjects, thou wilt incur sin! Therefore, questioned by thy sons and grandsons, O learned one, about the eternal duties (of men), do thou, O bull among the Bharatas, discourse unto them on the subject!' "

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* The sense is, I who have already the full measure of fame can scarcely add to my fame by doing or saying anything.—T.

SECTION LV.

Vaisampayana said,—"Endued with great energy, the delighter of the Kurus (viz., Bhishma), said,—'I shall discourse on the subject of duty! My speech and mind have become steady, through thy grace, O Govinda, since thou art the eternal soul of every being! Let the righteous-souled Yudhishthira question me about morality and duty. I shall then be much gratified and shall speak of all duties. Let the son of Pandu, that royal sage of virtuous and great soul, upon whose birth all the Vrishnis were filled with joy, question me! Let the son of Pandu, who has no equal among all the Kurus, among all persons of righteous behaviour, and among men of great celebrity, put questions to me! Let the son of Pandu, in whom are intelligence, self-restraint, *Brahmacharya*, forgiveness, righteousness, mental vigor and energy, put questions to me. Let the son of Pandu, who always by his good offices honors his relatives and guests and servants and others that are dependent on him, put questions to me. Let the son of Pandu, in whom are truth and charity and penances, heroism, peacefulness, cleverness, and fearlessness, put questions to me. Let the righteous-souled son of Pandu, who would never commit a sin influenced by desire of pleasure or profit or from fear, put questions to me. Let the son of Pandu, who is ever devoted to truth, to forgiveness, to knowledge and to guests, and who always makes gifts unto the righteous, put questions to me. Let the son of Pandu, who is ever engaged in sacrifices and study of the Vedas and the practice of morality and duty, who is ever peaceful and who has heard all mysteries, put questions to me.'

"Vasudeva said,—'King Yudhishthira the just, overcome with great shame and fearful of (thy) curse, does not venture to approach thee. That lord of Earth, O monarch, having caused a great slaughter, ventures not to approach thee from fear of (thy) curse. Having pierced with shafts those that deserved his worship, those that were devoted to him, those that were his preceptors, those that were his relatives and kinsmen and those that were worthy of his highest regard, he ventures not to approach thee!'

"Bhishma said,—'As the duty of the Brahmanas consists of the practice of charity, study, and penances, so the duty of Kshattriyas is to cast away their bodies, O Krishna, in battle! A Kshattriya should slay sires and grandsires and brothers and preceptors and relatives and kinsmen that may engage with him in unjust battle. This is their declared duty. That Kshattriya, O Kesava, is said to be acquainted with his duty who slays in battle his very preceptors if they happen to be sinful and covetous and disregardful of restraints and vows. That Kshattriya is said to be acquainted with his duty who slays in battle the person that from covetousness disregards the eternal barriers of virtue.* That Kshattriya is said to be acquainted with his duty who in battle makes the Earth a lake of blood, having the hair of slain warriors for the grass and straw float-

* Literally,—'the eternal bridge of virtue.'—T.

ing on it, and having elephants for its rocks, and standards for the trees on its banks. A Kshattriya, when challenged, should always fight in battle, since Manu has said that a righteous battle (in the case of a Kshattriya) leads to both heaven and fame on Earth.' "

Vaisampayana continued,—"After Bhishma had spoken thus, Dharma's son Yudhishthira, with great humility, approached the Kuru hero and stood in his sight. He seized the feet of Bhishma who in return gladdened him with affectionate words. Smelling his head, Bhishma asked Yudhishthira to take his seat. Then Ganga's son, that foremost of bowmen, addressed Yudhishthira, saying,—'Do not fear, O best of the Kurus! Ask me, O child, without any anxiety.' "

SECTION LVI.

Vaisampayana said,—"Having bowed unto Hrishikesa, and saluted Bhishma, and taken the permission of all the seniors assembled there, Yudhishthira began to put questions unto Bhishma.

"Yudhishthira said,—"Persons conversant with duty and morality say that kingly duties constitute the highest science of duty. I also think that the burden of those duties is exceedingly onerous. Do thou, therefore, O king, discourse on those duties! O grandsire, do thou speak in detail on the duties of kings! The science of kingly duties is the refuge of the whole world of life. O thou of Kuru's race, Morality, Profit, and Pleasure are dependent on kingly duties. It is also clear that the practices that lead to emancipation are equally dependent on them. As the reins are in respect of the steed or the iron hook in respect of the elephant, even so the science of kingly duties constitutes the reins for checking the world. If one becomes stupefied in respect of the duties observed by royal sages, disorder would set in on Earth and everything will become confused. As the Sun, rising, dispels inauspicious darkness, so this science destroys every kind of evil consequence in respect of the world. Therefore, O grandsire, do thou, for my sake, discourse on kingly duties in the first instance, for thou, O chief of the Bharatas, art the foremost of all persons conversant with duties! O scorcher of foes, Vasudeva regards thee as the first of all intelligent persons! Therefore, all of us expect the highest knowledge from thee!'

"Bhishma said,—'Bowing unto Dharma who is Supreme, unto Krishna who is *Brahma* in full, and unto the Brahmanas, I shall discourse on the eternal duties (of men)! Hear from me, O Yudhishthira, with concentrated attention, the whole range of kingly duties described with accurate details, and other duties that thou mayst desire to know. In the first place, O foremost one of Kuru's race, the king should, from desire of pleasing (his subjects), wait with humility upon the gods and the Brahmanas, always bearing himself agreeably

to the ordinance. By worshipping the deities and the Brahmanas, O perpetuater of Kuru's race, the king pays off his debt to duty and morality, and receives the respect of his subjects. O son, thou shouldst always exert with promptitude, O Yudhishthira, for without promptitude of exertion mere destiny never accomplishes the objects cherished by kings. These two, viz., exertion and destiny, are equal (in their operation). Of them, I regard exertion to be superior, for destiny is ascertained from the results of what is begun with exertion. Do not indulge in grief if what is commenced ends disastrously, for thou shouldst then exert thyself in the same act with redoubled attention. This is the high duty of kings. There is nothing which contributes so much to the success of kings as Truth. The king who is devoted to Truth finds happiness both here and hereafter. As regards *Rishis* also, O king, Truth is their great wealth. Similarly. as regards kings, there is nothing that so much inspires confidence in them as Truth. The king that is possessed of every accomplishment and good behaviour, that is self-restrained, humble, and righteous, that has his passions under control, that is of handsome features and not too enquiring,* never loses prosperity. By administering justice, by attending to these three, viz, concealment of his own weaknesses, ascertainment of the weaknesses of foes, and keeping his own counsels, as also by the observance of conduct that is straightforward, the king, O delighter of the Kurus, obtains prosperity. If the king becomes mild, everybody disregards him. On the other hand, if he becomes fierce, his subjects then become troubled. Therefore, do thou observe both kinds of behaviour. O foremost of liberal men, the Brahmanas should never be punished by thee, for the Brahmana, O son of Pandu, is the foremost of beings on the Earth. The high-souled Manu, O king of kings, hath sung two *Slokas*. In respect of thy duties, O thou of Kuru's race, thou shouldst always bear them in mind.—Fire hath sprung from water, the Kshattriya from the Brahmana, and iron from stone. The three (viz., fire, Kshattriya, and iron,) can exert their force on every other thing, but coming into contact with their respective progenitors, their force becomes neutralised. When iron strikes stone, or fire battles with water, or Kshattriya cherishes enmity towards Brahmana, these three soon become weak.—When this is so, O monarch, (you will see that) the Brahmanas are worthy of worship. They that are foremost among the Brahmanas are gods on Earth. Duly worshipped, they uphold the Vedas and the Sacrifices. But they, O tiger among kings, that desire to have such honor however much they may be impediments to the three worlds, should ever be repressed by the might of thy arms. The great *Rishi* Usanas, O son, sang two *Slokas* in days of old. Listen to them, O king, with concentrated attention. —The righteous Kshattriya, mindful of his duties, should chastise a Brahmana that may be a very master of the Vedas if he rushes to battle with an uplifted

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* In the sense of being liberal. A king should not too minutely enquire into what is done with the things belonging to him.—T.

weapon. The Kshattriya, conversant with duties, that upholds righteousness when it is trespassed against, does not, by that act, become a sinner, for the wrath of the assailant justifies the wrath of the chastiser.—Subject to these restrictions, O tiger among kings, the Brahmanas should be protected. If they become offenders, they should then be exiled beyond thy dominions. Even when deserving of punishment, thou shouldst, O king, show them compassion. If a Brahmana becomes guilty of Brahmanicide, or of violating the bed of his preceptor or other revered senior, or of causing miscarriage, or of treason against the king, his punishment should be banishment from thy dominions. No corporal chastisement is laid down for them. Those persons that show respect towards the Brahmanas should be favored by thee (with offices in the state). There is no treasure more valuable to kings than that which consists in the selection and assemblage of servants. Among the six kinds of citadels indicated in the scriptures, indeed among every kind of citadel, that which consists of (the ready service and the love of the) subjects is the most impregnable. Therefore, the king who is possessed of wisdom should always show compassion towards the four orders of his subjects. The king who is of righteous soul and truthful speech succeeds in gratifying his subjects. Thou must not, however, O son, always behave with forgiveness towards everybody, for the king that is mild is regarded as the worst of his kind like an elephant that is reft of fierceness. In the scriptures composed by Vrihaspati, a *Sloka* was in days of old applicable to the present matter. Hear it, O king, as I recite it!—If the king happens to be always forgiving, the lowest of persons prevails over him, even as the driver who sits on the head of the elephant he guides.—The king, therefore, should not always be mild. Nor should he always be fierce. He should be like the vernal sun, niether cold nor so hot as to produce perspiration. By the direct evidence of the senses, by conjecture, by comparisons, and by the canons of the scriptures, O monarch, the king should study friends and foes. O thou of great liberality, thou shouldst avoid all those evil practices that are called *Vyasanas*. It is not necessary that thou shouldst never indulge in them. What, however, is needed is that thou shouldst not be attached to them. He that is attached to those practices is prevailed over by every one. The king who cherishes no love for his people inspires the latter with anxiety. The king should always bear himself towards his subjects as a mother towards the child of her womb. Hear, O monarch, the reason why this becomes desirable. As the mother, disregarding those objects that are most cherished by her, seeks the good of her child alone, even so, without doubt, should kings conduct themselves (towards their subjects). The king that is righteous, O foremost one of Kuru's race, should always behave in such a manner as to avoid what is dear to him, for the sake of doing that which would benefit his people. Thou shouldst not ever, O son of Pandu, abandon fortitude. The king that is possessed of fortitude and who is known to inflict chastisement on wrong-doers, has no cause of fear. O foremost of speakers, thou shouldst not in-

dulge in jests with thy servants ! O tiger among kings, listen to the faults of such conduct. If the master mingles too freely with them, dependents begin to disregard him. They forget their own position and most truly transcend that of the master. Ordered to do a thing, they hesitate, and divulge the master's secrets. They ask for things that should not be asked for, and take the food that is intended for the master. They go to the length of displaying their wrath and seek to outshine the master. They even seek to predominate over the king, and accepting bribes and practising deceit, obstruct the business of the state. They cause the state to rot with abuses by falsifications and forgeries. They make love with the female guards of the palace and dress in the same style as their master. They become so shameless as to indulge in eructations and the like, and expectorate in the very presence of their master, O tiger among kings, and they do not fear to even speak of him with levity before others. If the king becomes mild and disposed to jest, his servants, disregarding him, ride on steens and elephants and cars as good as the king's.* His counsellers, assembled in court, openly indulge in such speeches as—This is beyond thy power ! This is a wicked attempt.—If the king becomes angry, they laugh ; nor are they gladdened if favors be bestowed upon them, though they may express joy for other reasons. They disclose the secret counsels of their master and bruit his evil acts. Without the least anxiety they set at naught the king's commands. If the king's jewels, or food, or the necessaries of his bath, or unguents, be not forthcoming, the servants, in his very presence, do not show the least anxiety. They do not take what rightfully belongs to them. On the other hand, without being content with what has been assigned to them, they appropriate what belongs to the king. They wish to sport with the king as with a bird tied in a string, and always give the people to understand that the king is very intimate with them and loves them dearly. If the king becomes mild and disposed to jest, O Yudhishthira, these and many other evils spring from it.' "

SECTION LVII.

"Bhishma said,—'The king, O Yudhishthira, should always be ready for action. That king is not worthy of praise who, like a woman, is destitute of exertion. In this connection, the holy Usanas has sung a *Sloka*, O monarch. Listen to it with attention, O king, as I recite it to thee !—Like a snake swallowing up mice, the Earth swallows up these two, viz., the king that is averse to battle and the Brahmana that is exceedingly attached to wives and children.†—It behoveth thee, O tiger among kings, to bear this always in thy

* Literally, 'worthy of being used by the king'—T.

† Literally, 'the Brahmana that would not leave his home.' This verse has been quoted in this very *Parvan* previously.—T.

heart! Make peace with those foes whom (according to the ordinance) peace shonld be made, and wage war with them with whom war should be waged. Be he thy preceptor or be he thy friend, he that acts inimically towards thy kingdom consisting of seven limbs, should be slain.* There is an ancient *Sloka* sung by king Marutta, agreeably to Vrihaspati's opinion, O monarch, about the duty of kings. According to the eternal provision, there is punishment for even the preceptor if he becomes haughty and disregardful of what should be done and what should not, and if he transgresses all restraints.—Vahu's son, kfng Sagara, of great intelligence, from desire of doing good to the citizens, exiled his own eldest son Asamanjas. Asamanjas, O king, used to drown the children of the citizens in the Sarayu. His sire, therefore, rebuked him and sent him to exile. The *Rishi* Uddalaka cast off his favorite son Swetaketu (afterwards) of rigid penances, because the latter used to invite Brahmanas wi.h deceptive promises of entertainment. The happiness of their subjects, observance of truth, and sincerity of behaviour are the eternal duty of kings. The king should not covet the wealth of others. He should in time give what should be given. If the king becomes possessed of prowess, truthful in speech, and forgiving in temper, he would never fall away from prosperity. With soul cleansed of vices, the king should be able to govern his wrath, and all his conclusions should be conformable to the scriptures. He should also always pursue morality and profit and pleasure and salvation (judiciously). The king should always conceal his counsels in respect of these three, (viz., morality, profit, and pleasure). No greater evil can befall the king than the disclosure of his counsels. Kings should protect the four orders in the discharge of their duties. It is the eternal duty of kings to prevent a confusion of duties in respect of the different orders. The king should not repose confidence (on others than his own servants), nor should he repose full confidence (on even his servants). He should, by his own intelligence, look after the merits and defects of the six essential requisites of sovereignty.† The king who is observant of the *laches* of his foes, and judicious in the pursuit of morality, profit, and pleasure, who sets clever spies for ascertaining secrets and seeks to wean away the officers of his enemies by presents of wealth, deserves applause. The king should administer justice like Yama and amass wealth like Kuvera. He should also be observant of the merits and defects of his own acquisitions and losses and of his own dominions. He should feed those that have not been fed, and enquire after those that have been fed. Possessed of sweet speech, he should speak with a smiling (and not with a sour) countenance,

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* The seven limbs are the king, counsellers, friends, treasury, territory, and forts.—T.

† These six are peace (with a foe that is stronger), war (with one of equal strength), (marching to invade the dominions of one who is weaker), halting, seeking protection (if weak, in one's own fort), and sowing dissensions (among the chief officers of the enemy).—T,

He should always wait upon those that are old in years, and repress procraatination. He should never covet what belongs to others. He should firmly follow the behaviour of the righteous and, therefore, observe that behaviour carefully. He should never take wealth from those that are righteous. Taking the wealth of those that are not righteous he should give it unto them that are righteous. The king should himself be skilful in smiting. He should practise liberality. He should have his soul under control. He should dress himself with splendour. He should make gifts in season and be regular in his meals. He should also be of good behaviour. The king desirous of obtaining prosperity should atways bind to his service men that are brave, devoted, incapable of being deceived by foes,* well-born, healthy, wll-behaved, and connected with families that are well-behaved, respectable, never inclined to insult others,conversant with all the sciences, possessing a knowledge of the world and its affairs, never unmindful of the future state of existence, always observant of their duties, honest, and stead-fast like mountains. There should be no difference between him and them as regards objects of enjoyment. The only distinction should consist in his umbrella and his power of passing orders. His conduct towards them, before or behind, should be the same. The king who behaves in this way never comes to grief. That crooked and covetous king who suspects every body and who taxes his subjects heavily, is soon deprived of life by his own servants and relatives. That king, however, who is of righteous behaviour and who is ever engaged in attracting the hearts of his people, never sinks when attacked by foes If overcome, he soon regains his position. If the king is not wrathful, if he is not addicted to evil practices and not severe in his punishments, if he succeeds in keeping his passions under control, he then becomes an object of confidence unto all like the Himavat mountains (unto all creatures). He is the best of kings who hath wisdom, who is possessed of liberality, who is ready to take advantage of the *laches* of foes, who has agreeable features, who is conversant with what is good and what is bad for each of the four orders of his subjects, who is prompt in action, who has his wrath under control, who is not vindictive, who is high-minded, who is not wrathful by disposition, who is engaged in sacrifices and other religious acts, who is not given to boasting, and who vigoursly prosecutes to completion all works commenced by him. He is the best of kings in whose dommions men live fearlessly like sons in the house of their sire. He is the best of kings whose subjects have not to hide their wealth and are conversant with what is good and what is bad for them. He, indeed, is a king whose subjects are engaged in their respective duties and do not fear to cast off their bodies when duty calls for it ; whose people, protected duly, are all of peaceful behaviour, obedient, docile tractable, unwilling to engage in disputes, and inclined to liberality. That king earns eternal merit in whose dominions

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* *Asambhayan* is explained by Nilkantha as 'incapable of being overreached by foes."—T.

there is no wickedness and dissimulation and deception and envy. That king truly deserves to rule who honors knowledge, who is devoted to the scriptures and the good of his people, who treads in the path of the righteous, and who is liberal. That king deserves to rule whose spies, and counsels, and acts accomplished and unaccomplished, remain unknown to his enemies. The following verse was sung in days of old by Usanas of Bhrigu's race, in the narrative called Ramacharita, on the subject, O Bharata, of kingly duties.—One should first select a king (in whose domimions to live). Then should he select a wife, and then earn wealth. If there be no king, what would become of his wife and acquisitions ?—Regarding those that are desirous of kingdom, there is no other eternal duty more obligatory than the protection (of subjects), The protection the king grants to his subjects upholds the world.* Manu the son of Prachetas sang theso two verses respecting the duties of kings. Listen to them with attention.—These six persons should be avoided like a leaky boat on the sea, viz., a preceptor that does not speak, a priest, that has not studied the scriptures, a king that does not grant protection, a wife that utters what is disagreeable, a cowherd that likes to rove within the village, and a barber that is desirous of going to the woods.†—' "

SECTION LVIII.

"Bhishma said,—'Protection of the subject, O Yudhishthira, is the very cheese of kingly duties. The divine Vrihaspati does not applaud any other duty (so much as this one). The divine Kavi (Usanas) of large eyes and austere penances, the thousand-eyed Indra, and Manu the son of Prachetas, the divine Bharadwaja, and the sage Gaurasiras, all devoted to *Brahma* and utterers of *Brahma*, have composed treatises on the duties of kings. All of them praise the duty of protection. O foremost of virtuons persons, in respect of kings. O thou of eyes like lotus leaves and of the hue of copper, listen to the means by which protection may be secured ! Those means consist of the employment of spies and servants. giving them their just dues without haughtiness, the realisation of taxes with considerateness, never taking anything (from the subject) capriciously and without cause, O Yudhishthira, the selection of honest men

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* In the sense that without royal protection, the world soon come to grief.—T.

† The duties of the cowherd should lead him to the fields. If without manifesting any inclination for going to the fields he likes to loiter within the village, he should not be employed. Similarly the barber's duties require his presence within the village. If without being present there he likes to wander in the woods, he should never be employed, for it may then be presumed that he is wanting in that skill which experience and habit bring. These two verses are often quoted in conversation by both learned and unlearned equally.—T.

(for the discharge of administrative functions), heroism, skill, and cleverness (in the transaction of business), truth, seeking the good of the people, producing discord and disunion among the enemy by fair or unfair means, the repair of buildings that are old or on the point of falling away, the infliction of corporal punishments and fines regulated by observance of the occasion, never abandoning the honest, granting employment and protection to persons of respectable birth, the storing of what should be stored, companionship with persons of intelligence, always gratifying the soldiery, supervision over the subjects, steadiness in the transaction of business, filling the treasury, absence of blind confidence on the guards of the city, producing disloyalty among the citizens of a hostile town, carefully looking after the friends and allies living in the midst of the enemy's country, strictly watching the servants and officers of the state, personal observation of the city, distrust of servants, comforting the enemy with assurances, steadily observing the dictates of policy, readiness for action, never disregarding an enemy, and casting off those that are wicked. A readiness for exertion in kings is the root of kingly duties. This has been said by Vrihaspati. Listen to the verses sung by him.—By exertion the *amrita* was obtained ; by exertion the *Asuras* were slain ; by exertion Indra himself obtained sovereignty in heaven and on Earth. The hero of exertion is superior to the heroes of speech. The heroes of speech gratify and worship the heroes of exertion. * The king that is destitute of exertion, even if possessed of intelligence, is always overcome by foes like a snake that is bereft of poison. The king, even if possessed of strength, should not disregard a foe however weak. A spark of fire can produce a conflagration and a particle of poison can kill. With only one kind of force, an enemy from within a fort, can afflict the whole country of even a powerful and prosperous king. The secret speeches of a king, the amassing of troops for obtaining victory, the crooked purposes in his heart, similar intents for accomplishing particular objects, and the wrong acts he does or intends to do, should be concealed by putting on an appearance of candour. He should act righteously for keeping his people under subjection. Persons of crooked minds cannot bear the burden of extensive empire. A king who is mild cannot obtain superior rank the acquisition of which depends upon labor. A kingdom, coveted by all like meat, can never be protected by candour and simplicity. A king, O Yudhishthira, should, therefore, always conduct himself with both candour and crookedness. If in protecting his subjects a king falls into danger, he earns great merit. Even such should be the conduct of kings. I have now told thee a portion only of the duties of kings. Tell me, O best of the Kurus, what more you wish to know !"

Vaisampayana continued,—"The illustrious Vyasa and Devasthana and Aswa, and Vasudeva and Kripa and Satyaki and Sanjaya, filled with joy, and with faces resembling full-blown flowers, said,—'Excellent ! Excellent !' and hymned the

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* Eloquent Brahmanas learned in the scriptures are heroes of speech. Great Kshattriya kings are heroes of exertion.—T.

praises of that tiger among men, *viz.*, Bhishma, that foremost of virtuous persons. Then Yudhishthira, that chief of Kuru's race, with a cheerless heart and eyes bathed in tears, gently touched Bhishma's feet and said,—'O grandsire, I shall to-morrow enqulre after those points about which I have my doubts, for today, the sun, having sucked the moisture of all terrestrial objects. is about to set!' Then Kesava and Kripa and Yudhishthira and others, saluting the Brahmanas (assembled there) and circumambulating the son of the great river, cheerfully ascended their cars. All of them observant of excellent vows then bathed in the current of the Drishadwati. Having offered oblations of water unto their ancestors and silently recited the sacred *mantras* and done other auspicious acts, and having adored the evening twilight with due rites, those scorchers of foes entered the city called after the elephant."

SECTION LIX.

Vaisampayana said,—"Rising from their beds the next day and performing the morning rites laid down in the sctiptures, the Pandavas and the Yadavas set out (for the spot where Bhishma lay) on their cars reembling fortified towns. Proceeding to the field of Kuru and approaching the sinless Bhishma, they enquired of that foremoet of car-warriors if he had passed the night happily. Salutiug all the *Rishis*, and blessed by them in return, the princes took their seats around Bhishma. Then king Yudhishthira the just possessed of great energy, having worshipped Bhishma duly, said these words with joined hands.

"Yudhishthira said,—'Whence arose the word *Rajan*, O king, that is used, O Bharata, on Earth? Tell me this, O scorcher of foes! Possessed of hands and arms and neck like others, having an understanding and senses like those of others, subject like others to the same kinds of joy and grief, endued with back, mouth, and stomach similar to those of the rest of the world, having vital fluids and bones and marrow and flesh and blood similar to those of the rest of the world, inhaling and exhaling breaths like others, possessed of life-breaths and bodies like other men, resembling others in birth and death, in fact, similar to others in respact of all the attributes of humanity, for what reason does one man, *viz.*, the king, govern the rest of the world numbering many men possessed of great intelligence and bravery? Whence is it that one man rules the wide world teeming with brave and energetic and high-born men of good behaviour? Why do all men seek to obtain his favour? Why is it that if one man becomes delighted, the whole world becomes delighted, and if that one man is troubled the whole world becomes troubled? I desire to hear this in detail, O bull of Bharata's race! O foremost of speakers, discourse to me on this fully! O king, there cannot but be a grave reason for all this since it is seen that the whole world bows down to one man as to a god!

"Bhishma said,—'With concentrated attention, O tiger among kings, listen to it in detail as to how in the Krita age sovereignty first began. At first there

was no sovereignty, no king, no chastisement, and no chastiser. All men used to protect one another righteously. As they thus lived, O Bharata, righteously protecting one another, they found the task (after sometime), to be painful. Error then began to assail their hearts. Having become subject to error, the perceptions of men, O prince, came to be clouded, and thence their virtue began to decline. When their perceptions were dimmed and when men became subject to error, all of them became covetous, O chief of the Bharatas! And because men sought to obtain objects which they did not possess, another passion called lust (of acquisition) got hold of them. When they became subject to lust, another passion, named wrath, soon soiled them. Once subject to wrath, they lost all consideration of what should be done and what should not. Unrestrained sexual indulgence set in. Men began to utter what they chose. All distinctions between food that is clean and unclean and between virtue and vice disappeared. When this confusion set in amongst men, the Vedas disappeared. Upon the disappearance of the Vedas, righteousness was lost. When both the Vedas and righteousness were lost, the gods were possessed by fear. Overcome with fear, O tiger among men, they sought the protection of Brahmana. Having gratified the divine Grandsire of the universe, the gods, afflicted with grief, said unto him, with joined hands,—O god, the eternal Vedas have been afflicted in the world of men by covetousness and error! For this, we have been struck with fear. Through loss of the Vedas, O Supreme Lord, righteousness also has been lost! For this, O Lord of the three worlds, we are about to descend to the level of human beings! Men used to pour upwards while we used to pour downwards. In consequence, however, of the cessation of all pious rites among men, great distress will be our lot.* Do thou then, O Grandsire, think of that which would benefit us, so that the universe, created by thy power, may not meet with destruction!—Thus addressed, the Self-born and divine Lord said unto them,—I shall think of what will do good to all! Ye foremost of gods, let your fears be dispelled!—The Grandsire then composed by his own intelligence a treatise consisting of a hundred thousand lessons. In it were treated the subjects of Virtue, Profit, and Pleasure. The Self-born designated them as the triple aggregate. He treated of a fourth subject called emancipation whose meaning and attributes are different. The triple aggregate in respect of emancipation also, according to the attributes of Goodness, Passion, and Darkness, and another, (a fourth viz., the practice of duty without hope of bliss or reward in this or the other world), were treated in it.† Another triple aggregate connected with Chastise-

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* Men, by pouring libations of clarified butter on sacrificial fires, feed the gods. The latter, fed by those libations, pour rain on the Earth whence men derive their sustenance. Men, therefore, are said to pour upwards and the gods pour downwards.—T.

† I adopt the Bombay reading and Nilkantha's explanation.—T.

ment, viz., Conservation, Growth, and Destruction, was treated in it.* Another aggregate of six consisting of the hearts of men, place, time, means, overtacts, and alliances, and causes, were treated in it. The religious rites laid down in the three Vedas, knowledge, and the acts necessary for the support of life, (viz., agriculture, trade, &c.), O bull of Bharata's race, and the very extensive branch of learning called punitive legislation, were laid down in it. The subjects also of behaviour towards counsellors, of spies, the indications of princes, of secret agents possessed of diverse means, of envoys and agents of other kinds, conciliation, fomenting discord, gifts, and chastisemeut, O king, with teleration as the fifth, were fully treated of there. Deliberations of all kinds, counsels for producing disunion, the errors of deliberation, the results of the success or failure of counsels, treaties of three kinds, viz., bad, middling, and good, made through fear, good offices, and gifts of wealth, were described in detail. The four kinds of time for making journeys, the details of the aggregate of three, the three kinds of victory, viz., that secured righteously, that won by wealth, and that obtained by deceitful ways, were described in detail. The three kinds of attributes, viz , bad, middling, and good, of the aggregate of five (viz., counsellors, kingdom, fort, army, and treasury,) were also treated in it. Chastisements of two kinds viz., open and secret, were indicated. The eight kinds of open chastisement, as also the eight kinds of secret chastisement, were dealt with in detail. Cars, elephants, horse, and foot-soldiers, O son of Pandu, impressed labourers, crew, and paid attendants (of armies), and guides taken from the country which is the seat of war, these are the eight instruments, O Kauravya, of open chastisement or forces acting openly. The use and administration of movable and immovable poison were also mentioned in respect of the three kinds of things, viz., wearing apparel, food, and incantations. Enemies, allies, and neutrals,—these also were described. The diverse characteristics of roads (to be taken, as dependent on stars and planets, &c.), the attributes of the soil (on which to encamp), protection of self, superintendence of the construction of cars and other utensils of war and use, the diverse means for protecting and improving men, elephants, cars, and steeds, the diverse kinds of battle array, strategies, and manœuvres in war, planetary conjunctions foreboding evil, calamitous visitations (such as earthquakes), skilful methods of warfare and retreat, knowledge of weapons and their proper keep, the disorders of troops and how to get rid of them, the means of inspiring the army with joy and confidence, diseases, times of distress and danger, knowledge of guiding foot-soldiers in battle, the methods of sounding alarms and notifying orders, inspiring the enemy with fear by display of standards, the diverse methods of afflicting the enemy's kingdom by means of robbers and fierce wild-tribes, and fire-raisers and poisoners and forgers, by producing

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* Conservation in respect of the wealth of traders and merchants ; Growth in respect of the penances of ascetics; and Destruction in respect of thieves and wicked men. All these depend upon Chastisement.—T.

disunion among the chief officers of hostile armies, by cutting down crops and plants, by destroying the efficiency of the enemy's elephants, by producing alarms, by honoring those among the enemy's subjects that are well disposed towards the invader, and by inspiring the enemy with confidence, the waste, growth, and harmony of the seven essential requisites of sovereignty, capacity for (projected) works, the means for accomplishing them, the methods of extending the kingdom, the means of winning over persons residing in the enemy's territory, the chastisement and destruction of those that are strong, the exact administration of justice, the extermination of the wicked, wrestling, shooting and throwing and hurling of weapons, the methods of making presents and of storing requisite things, feeding the unfed and supervision over those that have been fed, gifts of wealth in season, freedom from the voices called *Vyasanas*, the attributes of kings, the qualifications of military officers, the sources of the aggregate of three and its merits and faults, the diverse kinds of evil intents, the behaviour of dependents, suspicion against every one, the avoidance of heedlessness, the acquisition of objects unattained, the improving of objects already acquired, gifts to deserving persons of what has thus been improved, expenditure of wealth for pious purposes, for acquiring objects of desire, and for dispelling danger and distress, were all treated in that work. The fierce vices, O chief of the Kurus, born of wrath, and those born of lust, in all of ten kinds, were mentioned in that treatise. The four kinds of vices which the learned say are born of lust, viz., hunting, gambling, drinking, and sexual indulgence, were mentioned by the Self-born in that work. Rudeness of speech, fierceness, severity of chastisement, infliction of pain on the body, suicide, and frustrating one's own objects, these are the six kinds of faults born of wrath, that have also been mentioned. Diverse kinds of machines and their actions have been described there. Devastation of the enemy's territories, attacks upon foes, the destruction and removal of landmarks and other indications, the cutting down of large trees (for depriving the enemy and the enemy's subjects of their refreshing shade), siege of forts, supervision of agriculture and other useful operations, the storage of necessaries, robes and attire (of troops), and the best means of manufacturing them, were all described. The characteristics and uses of *Panavas Anakas*, conchs, and drums. O Yudhishthira, the six kinds of articles (viz., gems, animals, lands, robes, female slaves, and gold) and the means of acquiring them (for one's own self) and of destroying them (for injuring the foe), pacification of newly acquired territories, honoring the good, cultivating friendship with the learned, knowledge of the rules in respect of gifts and religious rites such as *homa*, the touch of auspicious articles, attention to and adornment of the body, the manner of preparing and using food, piety of behaviour, the attainment of prosperity by following in one path, truthfulness of speech, sweetness of speech, observance of acts done on occasions of festivity and social gatherings and those done within the household, the open and secret acts of persons in all places

of meeting, the constant supervision of the behaviour of men, the immunity of Brahmanas from punishment, the reasonable infliction of punishment, honors paid to dependents in consideration of kinship and merit, the protection of subjects and the means of extending the kingdom, the counsels that a king, who lives in the midst of a dozen of kings, should pursue in respect of the four kinds of foes, the four kinds of allies, and the four kinds of neutrals, the two and seventy acts laid down in medical works about the protection, exercise, and improvement of the body, and the practices of particular countries, tribes, and families, were all duly treated in that work. Virtue, Profit, and Pleasure, and Emancipation, were also described in it. The diverse means of acquisition, the desire for diverse kinds of wealth, O giver of profuse presents, the methods of agriculture and other operations that form the chief source of the revenue, and the various means for producing and applying illusions, the methods by which stagnant water is rendered foul, were laid down in it. All those means, O tiger among kings, by which men might be prevented from deviating from the path of righteousness and honesty, were all described in it. Having composed that highly beneficial treatise, the divine Lord cheerfully said unto the deities having Indra for their head, these words :—For the good of the world and for establishing the triple aggregate (viz., Virtue, Profit, and Pleasure), I have composed this science representing the very cheese of speech ! Assisted by chastisement, this science will protect the world. Dealing rewards and punishments, this science will operate among men. And because men are led (to the acquisition of the objects of their existence) by chastisement, or, in other words, chastisement leads or governs everything, therefore will this science be known in the three worlds as *Dandaniti* (science of chastisement).* Containing the essence of all the attributes of the aggregate of six, this science will always be much regarded by all high-souled persons. Virtue, Profit, Pleasure, and Salvation have all been treated in it.—After this, the lord of Uma,—the divine and multiform Siva of large eyes, the source of all blessings,—first studied and mastered it. In view, however, of the gradual decrease of the period of life of human beings, the divine Siva abridged that science of grave import compiled by Brahman. The abridgment, called *Vaisalakasha*, consisting of ten thousand lessons, was then received by Indra devoted to Brahman and endued with great ascetic merit. The divine Indra also abridged it into a treatise consisting of five thousand lessons and called it *Vahudantaka*. Afterwards the puissant Vrihas-

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* The Burdwan Pundits have generally been very careless in translating the *Santi Parvam*. Their version is replete with errors in almost every page. They have rendered verse 78 in a most ridiculous way. The first line of the verse merely explains the etymology of the word *Dandaniti*, the verb *ni* being used first in the passive and then in the active voice. The *idam* refers to the world, *i. e.*, men in general. K. P. Singh's version of the *Santi* is better, and, of course, gives the correct sense of this verse.—T.

pati, by his intelligence, further abridged the work into a treatise consisting of three thousand lessons and called it *Varhaspatya*. Next, that preceptor of *Yoga*, of great celebrity, viz., Kavi of immeasurable wisdom, reduced it further into a work of a thousand lessons. In view of the period of men's lives and the general decrease (of every thing), great *Rishis* did thus, for benefiting the world, abridge that science. The gods then, approaching that lord of creatures, viz., Vishnu, said unto him,—Indicate, O god, that one among mortals who deserves to have superiority over the rest !—The divine and puissant Narayana, reflecting a little, created by a fiat of his will a son born of his energy, named Virajas. The highly blessed Virajas, however, did not desire sovereignty on Earth. His mind, O son of Pandu, inclined to a life of renunciation. Virajas had a son named Krittimat. He too renounced pleasure and enjoyment.* Krittimat had a son named Karddama, Karddama also practised severe austerties. The lord of creatures, Karddama, begot a son named Ananga. Ananga became a protector of creatures, pious in behaviour, and fully conversant with the science of chastisement. Ananga begot a son named Ativala, well-versed in policy. Obtaining extensive empire after the demise of his sire, he became a slave of his passions. Mrityu, O king, had a daughter born of her mind. Named Sunita and celebrated over the three worlds, she (was married to Ativala and) gave birth to a son named Vena. Vena, a slave of wrath and malice, became unrighteous in his conduct towards all creatures. The *Rishis*, those utterers of *Brahma*, slew him with *Kusa* blades (as their weapon) inspired with *mantras*. Uttering *mantras* the while, those *Rishis* pierced the right thigh of Vena. Thereupon, from that thigh, came out a short-limbed person on Earth, resembling a charred brand, with blood-red eyes and black hair. Those utterers of *Brahma* said unto him,—*Nishida* (sit) here !—From him have sprung the *Nishida*, viz., those wicked tribes that have the hills and the forests for their abode, as also those hundreds and thousands of others, called Mlecchas, residing on the Vindhya mountains. The rgeat Rishis then pierced the right arm of Vena. Thence sprang a person who was a second Indra in form. Clad in mail, armed with scimitars, bows, and arrows, and well-versed in the science of weapons, he was fully acquainted with the Vedas and their branches. All the ordinances of the science of chastisment, O king, (in their embodied forms) came to that best of men. The son of Vena then, with joined hands, said unto those great *Rishis*,—I have attained an understanding that is very keen and that is observant of righteousness. Tell me in detail what I shall do with it ! That useful task which you will be pleased to indicate, I shall accomplish without hesitation !—Thus addressed, the gods that were present there, as also the *Rishis*, said unto him,—Do thou fearlessly accomplish all those tasks in which righteousness ever resides ! Disregarding what is dear and what not so look upon all creatures with an equal eye. Cast off at a distance lust and

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* Literally, 'rose above the five' in the sense of having renounced the world. The Burdwan Pundits erroneously render it "died."—T.

wrath and covetousness and honor, and, always observing the dictates of righteousness, do thou punish with thy own hands the man, whoever he may be, that deviates from the path of duty! Do thou also swear that thou wouldst, in thought, word, and deed, always maintain the religion inculcated on Earth by the Vedas! Do thou further swear that thou wouldst fearlessly maintain the duties laid down in the Vedas with the aid of the science of chastisement, and that thou wouldst never act with caprice! O puissant one, know that Brahmanas are exempt from chastisement, and pledge further that thou wouldst protect the world from an intermixture of castes!—Thus addressed, Vena's son replied unto the deities headed by the *Rishis*, saying,—Those bulls among men, viz., the highly blessed Brahmanas, shall ever be worshipped by me.—Those utterers of *Brahma* then said unto him,—Let it be so!—Then Sukra, that vast receptacle of *Brahma*, became his priest. The Valakhillyas became his counsellers, and the Saraswats his companions. The great and illustrious *Rishi* Garga became his astrologer. This high declaration of the Srutis is current among men that Prithu is the eighth from Vishnu. A little before, two persons named Suta and Magadha had come into existence. They became his bards and panegyrists. Gratified, Prithu, the royal son of Vena, possessed of great prowess, gave unto Suta the land lying on the sea-coast, and unto Magadha the country since known as Magadha. We have heard that the surface of the Earth had before been very uneven. It was Prithu who made the terrestrial surface level. In every *Manwantara*, the Earth becomes uneven.* Vena's son removed the rocks and rocky masses lying all around, O monarch, with the horn of his bow. By this means the hills and mountains became enlarged. Then Vishnu, and the deities with Indra, and the *Rishis*, and the Regents of the world, and the Brahmanas, assembled together for crowning Prithu (as the king of the world). The Earth herself, O son of Pandu, in her embodied form, came to him, with a tribute of gems and jewels. Ocean, that lord of rivers, and Himavat, the king of mountains, and Sakra, O Yudhishthira, bestowed upon him inexhaustible wealth. The great Meru, that mountain of gold, gave unto him heaps of that precious metal. The divine Kuvera, borne on the shoulders of human beings, that lord of *Yakshas* and *Rakshasas*, gave him wealth enough for gratifying the needs of religion, profit, and pleasure. Steeds, cars, elephants, and men, by millions, O son of Pandu, started into life as soon as Vena's son thought of them. At that time there was neither decrepitude, nor famine, nor calamity, nor disease (on Earth). In consequence of the protection afforded by that king, nobody had any fear from reptiles and thieves or from any other source. When he proceeded to the sea, the waters used to be solidified. The mountains gave him way, and his standard was never obstructed anywhere. He drew from the Earth, as a milcher from a cow, seven and ten kinds of crops for the food

* A *Manwantara* is a very long period of time, not unequal to a geological age.—T.

of *Yakshas*, and *Rakshasas*, and *Nagas*, and other creatures. That high-souled king caused all creatures to regard righteousness as the foremost of all things; and because he gratified all the people, therefore, was he called *Rajan* (king). And because he also healed the wounds of Brahmanas, therefore, he earned the name of *Kshattriya*. And because the Earth (during his reign) became celebrated for the practice of virtue, therefore, she came to be called by many as *Prithivi*.* The eternal Vishnu himself, O Bharata, confirmed his power, telling him,—No one, O king, shall transcend thee!—The divine Vishnu entered the body of that monarch in consequence of his penances. For this reason, the entire universe effered divine worship unto Prithu numbered among human gods.† O king, thy kingdom should always be protected by the aid of the science of chastisement! Thou shouldst also, by careful observation made through the movements of thy spies, protect it in such a way that no one may be able to injure it.‡ All good acts, O king, lead to the good (of the monarch). The conduct of a king should be regulated by his own intelligence as also by the opportunities and means that may offer themselves.§ What other cause is there in consequence of which the multitude live in obedience to one, save the divinity of the monarch? At that time a golden lotus was born from Vishnu's brow. The goddess Sree was born of that lotus. She became the spouse of Dharma of great intelligence. Upon Sree, O son of Pandu, Dharma begot *Artha*. All the three, *viz.*, *Dharma* and *Artha* and *Sree*, were established in sovereignty. A person, upon the exhaustion of his merit, comes down from heaven to Earth, and takes birth as a king conversant with the science of chastisement. Such a person becomes endued with greatness and is really a portion of Vishnu on Earth. He becomes possessed of great intelligence and obtains superiority over others. Established by the gods, no one transcends him. It is for this reason that everybody acts in obedience to one, and it is for this that the world cannot command him. Good acts, O king, lead to good. It is for this that the multitude obey his words of command, though he belongs to the same world and is possessed of similar limbs. He who once beheld Prithu's amiable face became obedient to him. Thenceforth he began to regard him as handsome, wealthy, and highly blessed.$ In consequence of

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* Verse 126 has been wrongly rendered in K. P. Singha's version.—T.

† "Numbered among human gods," *i. e.*, among kings.—T.

‡ The correct reading is *charanishpanda* as given in the Bombay edition.—T.

§ In both the vernacular versions the second line of 130 has been rendered wrongly. The two lines are quite unconnected with each other. Nilakantha rightly supposes that *Karyyam* is understood after *Mahikshitah*. *Karana*, however, is not *kriya* as explained by Nilkantha but opportunities and means.—T.

$ Nilkantha explains this verse erroneously. He thinks that the meaning is—"The king becomes obedient to that person who beholds his face to be

the might of his sceptre, the practice of morality and just behaviour became so visible on Earth. It is through that reason that the Earth became overspread with virtue.

"Thus, O Yudhishthira, the histories of all past events, the origin of the great *Rishis*, the holy waters, the planets and stars and asterisms, the duties in respect of the four modes of life, the four kinds of *Homa*, the characteristics of the four orders of men, and the four branches of learning, were all treated of in that work (of the Grandsire), Whatever objects or things, O son of Pandu, there are on Earth, were all inclined in that treatise of the Grandsire. Histories and the Vedas and the science of *Nyaya* were all treated in it, as also penances, Knowledge, abstention from injury in respect of all creatures, truth, falsehood, and high morality. Worship of persons old in years, gifts, purity of behaviour, readiness for exertion, and compassion towards all creatures, were very fully described in it. There is no doubt in this ! Since that time, O monarch, the learned have begun to say that there is no difference between a god and a king. I have now told thee everything about the greatness of kings. What other subject is there, O chief of the Bharatas, upon which I shall next have to discourse ?

SECTION LX.

Vaisampayana said,—"After this, Yudhishthira, saluted his grandsire, viz., the son of Ganga, and with joined hands and concentrated attention, once more asked him, saying,—'What are the general duties of the four orders of men, and what the special duties of each order ? What mode of life should be adopted by which order ? What duties are especially called the duties of kings ? By what means does a kingdom grow, and what are those means by which the king himself grows ? How also, O bull of Bharata's race, do the citizens and the servants of the king grow ? What sorts of treasuries, punishments, forts, allies, counsellors, priests, and preceptors, should a king avoid ?* Whom should the king trust in what kinds of distress and danger ? From what evils should the king guard himself firmly ? Tell me all this, O grandsire !

"Bhishma said,—'I bow down to Dharma who is great, and to Krishna who is *Brahma* ! Hoving bowed down also unto the Brahmanas (assembled

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amiable, &c., &c." It should be borne in mind that Bhishma is answering Yudhishthira's query as to why the whole world adores one man. One of the reasons is a mysterious influence which induces every man who beholds the amiable face of the king to render him homage.—T.

* The difference between a *Ritwija* and a *Purohita* is that the former is engaged on especial occasions, while the services of the latter are permanent and constant.—T.

here), I shall discourse on duties that are eternal. The suppression of wrath, truthfulness of speech, justice, forgiveness, begetting children upon one's own wedded wives, purity of conduct, avoidance of quarrel, simplicity, and maintenance of dependents,—these nine duties belong to all the four orders (equally). Those duties, however, which belong exclusively to Brahmanas, I shall now tell thee! Self-restraint, O king, has been declared to be the first duty of Brahmanas. Study of the Vedas, and patience in undergoing austerities, (are also their other duties). By practising these two, all their acts are accomplished. If while engaged in the observance of his own duties, without doing any improper act, wealth comes to a peaceful Brahmana possessed of knowledge, he should then marry and seek to beget children and should also practise charity and perform sacrifices. It has been declared by the wise that wealth thus obtained should be enjoyed by distributing it (among deserving persons and relatives). By his study of the Vedas all the pious acts (laid down for the Brahmana) are accomplished. Whether he does or does not achieve anything else, if he devotes himself to the study of the Vedas he becomes (by that) known as a Brahmana or the friend of all creatures. I shall also tell thee, O Bharata, what the duties are of a Kshattriya. A Kshattriya, O king, should give but not beg, should himself perform sacrifices but not officiate as a priest in the sacrifices of other's. He should never teach (the Vedas) but study (them with a Brahmana preceptor). He should protect the people. Always exerting himself for the destruction of robbers and wicked people, he should put forth his prowess in battle. Those among Kshattriya rulers who perform great sacrifices, who are possessed of a knowledge of the Vedas, and who gain victories in battle, become foremost of those that acquire many blessed regions hereafter by their merit. Persons conversant with the old scriptures do not applaud that Kshattriya who returns unwounded from battle. This has been declared to be the conduct of a wretched Kshatriya.* There is no higher duty for him than the suppression of robbers. Gifts, study, and sacrifices, bring prosperity to kings. Therefore, a king who desires to acquire religous merit should engage in battle.† Establishing all his subjects in the observance of their respective duties, a king should cause all of them to do everything according to the dictates of righteousness. Whether he does or does not do any other act, if only he protects his subjects, he is regarded to accomplish all religious acts and is called a Kshattriya and the foremost of men. I shall now tell thee, O Yudhishthira, what the eternal duties of the Vaisya are. A Vaisya should make gifts, study the Vedas, perform sacrifices, and acquire wealth by fair means. With proper attention he should also protect and rear all (domestic) animals as a sire protecting his sons. Anything else that he willl do will be regarded as improper for him. By protecting the (domestic) animals he would

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* Viz, returning unwounded from battle.—T.

† For, without battle, he cannot extend his kingdom and acquire wealth to give away and meet the expenses of sacrifices.—T.

obtain great happiness. The Creator, having created the (domestic) animals, bestowed their care upon the Vaisya. Upon the Brahmana and the Kshattriya he conferred (the care of) all creatures. I shall tell thee what the Vaisya's profession is and how he is to earn the means of his sustenance. If he keeps (for others) six kine, he may take the milk of one cow as his remuneration; and if he keeps (for others) a hundred kine, he may take a single pair as such fee. If he trades with other's wealth, he may take a seventh part of the profits (as his share). A seventh also is his share in the profits arising from the trade in horns, but he should take a sixteenth if the trade be in hoofs. If he engages in cultivation with seeds supplied by others, he may take a seventh part of the yield. This should be his annual remuneration. A Vaisya should never desire that he should not tend cattle. If a Vaisya desires to tend cattle, no one else should be employed in that task. I should tell thee, O Bharata, what the duties of a Sudra are. The Creator intended the Sudra to become the servant of the other three orders. For this, the service of the three other classes is the duty of the Sudra. By such service of the other three, a Sudra may obtain great happiness. He should wait upon the three other classes according to their order of seniority. A Sudra should never amass wealth, last, by his wealth, he makes the numbers of the three superior classes obedient to him. By this he would incur sin. With the king's permission, however, a Sudra, for performing religious acts, may earn wealth. I shall now tell thee the profession he should follow and the means by which he may earn his livelihood. It is said that Sudras should certainly be maintained by the (three) other orders. Worn out umbrellas, turbans, beds and seats, shoes, and fans, should be given to the Sudra servants.* Torn clothes which are no longer fit for wear, should be given away by the regenerate classes unto the Sudra. These are the latter's lawful acquisitions. Men conversant with morality say that if the Sudra approaches any one belonging to the three regenerate orders from desire of doing menial service, the latter should assign him proper work. Unto the sonless Sudra his master should offer the funeral cake. The weak and the old amongst them should be maintained.† The Sudra should never abandon his master whatever the nature or degree of the distress into which the latter may fall. If the master loses his wealth, he should with excessive zeal be supported by the Sudra servant. A Sudra cannot have any wealth that is his own. Whatever he possesses belongs lawfully to his master.‡ Sacrifice has been

* A *Beshtana* is literally a cloth tied round (the head); hence, a turban or *pagree.* The word *Ousira* is applied to both beds and seats. The Hindu *Upanaha* had wooden soles.—T.

† The Burdwan Pundits understand this verse to mean that the Sudra should offer the funeral cake unto his sonless master and support masters if old and weak. There can be little doubt that they are wrong.—T.

‡ *Atirekena* evidently means 'with excessive zeal.' Nilakantha explains it as 'with greater zeal than that which is shown in supporting his own relations.' It cannot mean, as K. P. Sinha puts it, 'with the surplus left after supporting his own relations.'—T.

laid down as a duty of the three other orders. It has been ordained for the Sudra also, O Bharata ! A Sudra, however, is not competent to utter *swaha* and *sadha* or any other Vedic *mantra*. For this reason, the Sudra, without observing the vows laid down in the Vedas, should worship the gods in minor sacrifices called *Paka-yajnas*. The gift called *Purna-patra* is declared to be the *Dakshina* of such sacrifices.* It has been heard by us that in days of old a Sudra of the name of Paijavana gave a *Dakshina* (in one of his sacrifices) consisting of a hundred thousand *Purnapatras*, according to the ordinance called *Aindragni*.† Sacrifice (as has been already said), O Bharatas, is as much laid down for the Sudra as for the three other classes. Of all sacrifices, devotion has been laid down to be the foremost.‡ Devotion is a high deity. It cleanses all sacrificers. Then again Brahmanas are foremost of gods unto their respective Sudra attendants. They worship the gods in sacrifices, for obtaining the fruition of various wishes.The members of the three other classes have all sprung from the Brahmanas.§ The Brahmanas are the gods of the very gods. Whatever they would say would be for thy great good. Therefore, all kinds of secrifices naturally appertain to all the four orders. The obligation is not one whose discharge is optional. The Brahmana, who is conversant with *Richs*, *Yajus*, and *Samans*, should always be worshipped as a god. The Sudra, who is without *Richs* and *Yajus* and *Samans*, has *Prajapati* for his god.‖ Mental sacrifice, O sire, is laid down for all the orders, O Bharata ! It is not true that the gods and other (superior) persons do not manifest a desire to share the offerings in such sacrifices of even the Sudra.¶ For, this reason, the sacrifice

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* A *Paka-yajna* is a minor sacrifice, such as the propitiation of a planet foreboding evil, or worship offered to the inferior deities called Viswedevas. A *Purnapatra* is literally a large dish or basket full of rice. It should consist of 256 handfuls. Beyond a *Purnapatra*, the Sudra should not give any other *Dakshina* in any sacrifice of his.—T.

† This ordinance lays down that the *Dakshina* should be a hundred thousand animals such as kine or horses. In the case of this particular Sudra, that ordinance (without its *mantras*) was followed, and a hundred thousand *Purnapatras* were substituted for kine or horses of that number.—T.

‡ Hence the Sudra, by devotion to the members of the three other classes, may earn the merit of sacrifices though he is not competent to utter *mantras*.—T.

§ For this reason Sudra earn the merit of the sacrifices performed by their Brahmana masters and progenitors.—T,

‖ The Brahmana conversant with the Vedas is himself a god. The Sudra, though incompetent to read the Vedas and utter Vedic *mantras*, has *Prajapati* for his god whom he can worship with rites other than those laid down in the Vedas. The Brahmanas have *Agni* for their god, and the Kshattriyas, *Indra*. *Upadravah* means a servant or attendant, hence, a Sudra.—T.

¶ Sacrifices are performed by the body, by words, and by the mind. The Brahmana can perform sacrifices by all the three. The Kshattriya and the Vaisya cannot perform sacrifices by means of their bodies. They must employ Brahmanas in their sacrifices. These two orders, however, can utter *mantras* and perform mental sacrifices. The Sudra alone cannot employ his

that consists in devotion is laid down for all the classes.* The Brahmana is the foremost of gods. It is not true that they that belong to that order do not perform the sacrifices of the other orders. The fire called *Vitana*, though procured from Vaisyas and inspired with *mantras*, is still inferior.† The Brahmana is the performer of the sacrifices of the three other orders. For this reason all the four orders are holy. All the orders bear towards one another the relation of consanguinity, through the intermediate classes. They have all sprung from Brahmanas. In ascertaining (the priority or subsequence of men in respect of their creation) it will appear that amongst all the orders the Brahmana was created first. Originally Saman was one ; Yajus was one, and Rich was one.‡ In this connection, persons conversant with ancient histories cite a verse, O king, sung in praise of sacrifice by the Vaikhanasa *Munis* on the occasion of performing a sacrifice of theirs.—Before or after sunrise, a person of subdued senses, with heart filled with devotion, poureth libations on the (sacrificial) fire according to the ordinance. Devotion is a mighty agent. With regard to *homas* again, that variety which is called *skanna* is the initial one, while that which is called *askanna* is the last (but foremost in point of merit). Sacrifices are multifarious. Their rites and fruits again are multifarious. That Brahmana possessed of devotion who, endued with scriptural learning, is acquainted with them all, is competent to perform sacrifices. That person who desires to perform a sacrifice is regarded as righteous even if he happens to be a thief, a sinner, or the worst of sinners. The *Rishis* applaud such a man. Without doubt they are right. This then is the conclusion that all the orders should always and by every means in their power perform sacrifices. There is nothing in the three worlds equal to sacrifice. Therefore, it has been said that every one, with heart free from malice, should perform sacrifices, aided by devotion which is sarcred, to the best of his power and according as he pleases.' "

SECTION LXI.

"Bhishma said,—'O mighty-armed one, listen now to me, O thou of prowess incapable of being baffled, as I mention the names of the four modes oi of life and the duties in respect of each ! The four modes are Vanprastha,

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body or utter *mantras* in sacrifices. The only sacrifice in his case is the mental sacrifice. A mental sacrifice is a resolve to give away in honor of the gods or unto the gods without the aid of the Vedic ritual. The resolve must be followed by actual gifts.—T.

* *I. e.*, for the Sudras also.—T.

† All sacrificial fires, as a rule, are procured from the houses of Vaisyas. The sacrificial fire of the Sudra is called *Vitana.*—T.

‡ Though originally one, the Vedas have become diverse. Similarly from the Brahmana, who was created first, all the rest have sprung,—T.

Bhaikshya, Garhastya of great merit, and Brahmacharyya which is adopted by Brahmanas. Undergoing the purificatory rite in respect of bearing matted locks, after having gone through the rite of regeneration and performed for sometime the rites in respect of the sacred fire and studied the Vedas, one should, with cleansed soul and senses under restraint, having first carefully performed all the duties of the mode called Garhastya, proceed, with or without his wife, to the woods for adoption of the mode called Vanaprastha. Having studied the scriptures called Aranyakas, having drawn up his vital fluid and having retired from all worldly affairs, the virtuous recluse may then attain to an absorbtion with the eternal Soul knowing no decay. These are the indications of *Munis* that have drawn up their vital fluid. A learned Brahmana, O king, should first practise and perform them. The Brahmana, O king, that is desirous of emancipation, it is well known, is competent to adopt the Bhaikshya mode after having gone through the mode called Brahmacharyya. Sleeping at that place (in the course of his wanderings) where evening overtakes him, without desire of bettering his situation, without a home, subsisting on whatever food is obtained (in charity), given to contemplation, practising self-restraint, with the senses under control, without desire, regarding all creatures equally, without enjoymenets, without dislike to anything, the Brahmana possessed of learning, by adopting this mode of life, attains to absorbtion with the eternal Soul that knows no decay. The person leading the Garhastya mode of life should, after studying the Vedas, accomplish all the religious acts laid down for him. He should beget children and enjoy pleasures and comforts. With careful attention he should accomplish all the duties of this mode of life that is applauded by ascetics and that is extremely difficult to go through (without transgressions). He should be satisfied with his own wedded wife and should never approach her except in her season. He should observe the ordinances of the scriptures, should not be cunning and deceitful. He should be abstemious in diet, devoted to the gods, grateful, mild, destitute of cruelty, and forgiving. He should be of a tranquil heart, tractable and attentive in making offerings to the gods and the *Pitris*. He should always be hospitable to the Brahmanas. He should be without pride, and his charity should not be confined to any one sect. He should also be always devoted to the performance of the Vedic rites. In this connection, the illustrious and great *Rishis* cite a verse sung by Narayana himself, of grave import and endued with high ascetic merit. Listen to me as I repeat it.—By truth, simplicity, worship of guests, acquisition of morality and profit, and enjoyment of one's own wedded wives, one should enjoy diverse kinds of happiness both here and hereafter.—The great *Rishis* have said that support of sons and wives, and study of the Vedas, form the duties of those that lead this high mode of life. That Brahmana who, always engaged in the performance of sacrifices, duly goes through this mode of life and properly discharges all its duties, obtains blessed rewards in heaven. Upon his death, the rewards desired by him

become deathless. Indeed, these wait upon him for eternity like menials ever on the alert to execute the commands of their master.* Always attending to the Vedas, silently reciting the *mantras* obtained from his preceptor, worshipping all the deities, O Yudhishthira, dutifully waiting upon and serving his preceptor with his own body smeared with clay and filth, the person leading the *Brahmacharyya* mode of life should always observe rigid vows and, with senses under control, should always pay attention to the instructions he has received. Reflecting on the Vedas and discharging all the duties (in respect of contemplation and overt acts), he should live, dutifully waiting upon his preceptor and always bowing unto him. Unengaged in the six kinds of work (such as officiating in the sacrifices of others,) and never engaged with attachment to any kind of acts, never showing favor or disfavour to any one, and doing good even unto his enemies,—these, O sire, are the duties laid down for a *Brahmacharin* !' "

SECTION LXII.

"Yudhishthira said,—'Tell us those duties in respect of persons like ourselves which are auspicious, productive of happiness in the future, benevolent, approved by all, pleasant, and agreeable !'

"Bhishma said,—'The four modes of life, O puissant one, have been laid down for the Brahmana. The other three orders do not adopt them, O best of the Bharatas ! Many acts, O king, leading to heaven and especially fit for the kingly order, have already been declared. Those, however, cannot be referred to in reply to thy present query, for all of them have been duly laid down for such Kshattriyas as are not disinclined to pitilessness. That Brahmana who is addicted to the practices of Kshattriyas and Vaisyas and Sudras, incurs censure in this world as a person of wicked soul and goes to hell in the next world. Those names which are applied among men to slaves and dogs and wolves and (other) beasts, are applied, O son of Pandu, to the Brahmana who is engaged in pursuits that are improper for him. That Brahmana who, in all the four modes of life, is duly engaged in the sixfold acts (of regulating the breath, contemplation, &c.), who performs all his duties, who is not restless, who has his passions under control, whose heart is pure and who is ever engaged in penances, who has no desire of bettering his prospects, and who is charitable, has inexhaustible regions of bliss in the other world. Every one derives his own nature from the nature of his acts in respect of their circumstances, place, and means and motives. Thou shouldst, therefore, O king, regard the study of the Vedas, which is fraught with such high merit, to be equal with the exertion of kingly power, or the pursuits of

* Literally, 'with eyes, head, and face on all sides.'—T.

agriculture, trade, and hunting. The world is set agoing by Time. Its operations are settled by the course of Time. Man does all his acts, good, bad, and indifferent, entirely influenced by Time.* Those amongst the good acts of a man's past iife that exert the greatest influence on the next, are liable to be exhausted. Men, however, are always engaged in those acts to which their propensities lead. Those propensities again, lead a leaving being to every direction.†' "

SECTION LXIII.

"Bhishma said,—'Drawing the bowstring, destruction of foes, agriculture, trade, tending cattle, and serving others for wealth, these are improper for a Brahmana. An intelligent Brahmana, leading a domestic mode of life, should duly perform the six Vedic acts. The retirement of a Brahmana into the woods, after having duly discharged all the duties of the domestic mode of life, is applauded. A Brahmana should avoid service of the king, wealth obtained by agriculture, sustenance derived from trade, all kinds of crooked behaviour, companionship with any but his wedded wives, and usury. That wretched Brahmana who falls away from his duties and whose behaviour becomes wicked, becomes, O king, a Sudra. The Brahmana who weds a Sudra woman, who becomes vile in conduct or a dancer or a village servant or does other improper acts, becomes a Sudra. Whether he recites the Vedas or not, O king, if he does such improper acts, he becomes equal to a Sudra and on occasions of feeding he should be assigned a place amongst Sudras. Such Brahmanas become equal to Sudras, O king, and should be discarded on occasions of worshipping the Gods.‡ Whatever presents of food dedicated to the gods and the *Pitris* are made unto Brahmanas that have transgressed all restraints or become impure in behaviour or addicted to wicked pursuits and cruel acts or fallen away from their legitimated duties, confer no merit (on the giver). For this reason, O king, self-restraint and purity and simplicity have been laid down as the duties of a Brahmana. Besides these, O monarch, all the four modes of life were laid down by Brahman for him. He that is self-restrained, has drunk the *Soma* in sacrifices, is of good behaviour, has compassion for all creatures and patience to bear everything, has no desire of bettering his position by acquisition of wealth, is

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* The sense seems to be that influenced by past acts every one acts in subsequent lives. If he is a hunter in this life, it is because the influence of many cruel acts of a past life pursues him even in this.—T.

† Men, therefore, have not always balances of good acts to their credit. They are, however, free agents ; the new acts they do determine the character of their next lives.—T.

‡ I. e., their services as priests should not be taken.—T.

frank and simple, mild, free from cruelty, and forgiving, is truly a Brahmana and not he that is sinful in acts. Men desirous of acquiring virtue, seek the assistance, O king, of Sudras and Vaisyas and Kshattriyas. If, therefore, the members of these (three) orders do not adopt peaceful duties (so as to be able to assist others in the acquisition of virtue), Vishnu, O son of Pandu, never extends his grace to them. If Vishnu be not pleased, the happiness of all men in heaven, the merit arising from the duties laid down for the four orders, the declarations of the Vedas, all kinds of sacrifices, and all other religious acts of men, and all the duties in respect of the several modes of life, become lost.

" 'Listen now, O son of Pandu, to those duties that should be observed in the four modes of life. These should be known by the Kshattriya who desires the members of the three (other) orders (in his kingdom) to strictly adhere to the respective duties of those modes. For a Sudra who is desirous of hearing (such scriptures as are not forbidden in his case),* who has accomplished his duties, who has begotten a son, between whom and the superior orders there is not much difference in consequence of the purity of his conduct, all the modes of life have been laid down excepting the observance of universal peacefulness and self-restraint (which are not necessary for him). For a Sudra practising all these duties as also for a Vaisya, O king, and a Kshattriya, the Bhikshu mode of life has been laid down. Having discharged the duties of his order, and having also served the king, a Vaisya of venerable years, with the king's permission, may betake himself to another mode of life. Having studied the Vedas duly and the treatises on the duties of kings, O sinless one, having begotten children and performed other acts of a like nature, having quaffed the *Soma* and ruled over and protected all his subjects righteously, O foremost of speakers, having performed the Rajasuya, the horse sacrifice, and other great sacrifices, having invited learned Brahmanas for reciting the scriptures and made presents unto them according to their deserts, having obtained victories small or great in battle, having placed on his throne the son of his loins or some Kshattriya of good birth for the protection of his subjects, having worshipped the *Pitris* by performing with due rites the sacrifices laid down for honouring them, having attentively worshipped the gods by performing sacrifices and the *Rishis* by studying the Vedas, the Kshattriya, who in old age desires another mode of life, may, O king, adopt it by leaving that one which immediately precedes it, and by that means he is sure to obtain (ascetic) success. A Kshattriya, for leading the life of a *Rishi*, O king, may adopt the Bhikshu mode of life ; but he should never do so for the sake of enjoying the pleasures of the world. Having left the domestic mode of life, he may adopt the life of mendicancy by begging what would barely support his life. A life

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* Although I adopt Nilakantha's explanation of *susrushu* here, yet I think that word may be taken here, as elsewhere, to have been used in the sense of one doing (menial) service.—T.

of mendicancy is not obligatory upon the three orders (viz., Kshattriyas, Vaisyas, and Sudras), O giver of profuse presents ! Inasmuch, however, as they can adopt it if they choose, this mode of life, therefore, is open to all the four orders. Amongst men, the highest duties are those which are practised by Kshattryas. The whole world is subject to the might of their arms. All the duties, principal and subordinate, of the three other orders, are dependent (for their observance) upon the duties of the Kshattriya. The Vedas have declared this. Know that as the foot-prints of all other animals are engulfed in those of the elephant, even so all the duties of the other orders, under every circumstance, are engulfed, in those of the Kshattriya. Men conversant with the scriptures say that the duties of the other three orders afford small relief or protection, and produce small rewards. The learned have said that the duties of the Kshattriya afford great relief and produce great rewards. All duties have kingly duties for their foremost. All the orders are protected by them. Every kind of Renunciation occurs in kingly duties, O monarch, and Renunciation has been said to be an eternal virtue and the foremost of all.* If the science of chastisement disappears, the Vedas will disappear. All those scriptures also that inculcate the duties of men become lost. Indeed, if these ancient duties belonging to the Kshattriyas be abandoned, all the duties in respect of all the modes of life, become lost. All kinds of renunciation are seen in kingly duties ; all kinds of initiation occur in them ; all kinds of learning are connected with them ; and all kinds of worldly behaviour enter into them. As animals, if slaughtered by the vulgar, become the means of destroying the virtue and the religious acts of the slaughterers, even so all other duties, if deprived of the protection given by kingly duties, become liable to attack and destruction, and men, full of anxiety, disregard the practices laid down for them.' "

SECTION LXIV.

"Bhishma said,—'The duties in respect of all the four modes of life, those of *yatis*, O son of Pandu, and the customs relating to the conduct of men in general, are all included in kingly duties. All these acts, O chief of the Bharatas, occur in Kshattriya duties. If the functions of royalty are disturbed, all creatures are overtaken by evil. The duties of men are not obvious. They have, again, many outlets.† Led by many (false) systems, their eternal nature

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* The king is entitled to a sixth of the merits acquired by his subjects. The total merit, therefore, of the king, arising from Renunciation, is very great. Besides, the merit of every kind of renunciation belongs to him in that way.—T.

† Probably, in the sense of there being exceptions and limitations in respect to them.—T.

is sometimes offended against. Others who pin their faith to the conclusions arrived at by men, without really knowing anything about the truths of duties (as declared in the scriptures), find themselves at last landed and confounded on faiths whose ultimate ends are unknown. The duties imposed upon Kshattriyas are plain, productive of great happiness, evident in respect of their results, free from deceit, and beneficial to the whole world. As the duties of the three orders, as also of Brahmanas and of those that have retired from the world, O Yudbishthira, have before this been said to be all included within those of that sacred mode of life (called Garhastya), even so, the whole world, with all good actions, are subject to kingly duties. I have told thee, O monarch, how many brave kings had, in days of old, repaired to that lord of all creatures, *viz.*, the divine and puissant Vishnu of great prowess, for resolv· their doubts about the science of chastisement.* Those kings, mindful of the declarations of the scriptures enforced by examples, waited in days of old upon Narayana, after having weighed each of their acts against the duties of each of the modes of life.† Those deities, *viz*, the Saddhyas, the Vasus, the Aswins, the Rudras, the Viswas, the Maruts, and the Siddhas, created in days of old by the first of gods, are all observant of Kshattriya duties. I shall now recite to thee a history fraught with the conclusions of both morality and profit. In days of old when the *Danavas* had multiplied and swept away all barriers and distinctions,‡ the powerful Mandhatri, O monarch, became king. That ruler of the Earth, viz., king Mandhatri, performed a great sacrifice from desire of beholding the puissant Narayana, that god of gods, without beginning, middle, and end. In that sacrifice he worshipped with humility the great Vishnu. The supreme Lord, assuming the form of Indra, showed himself unto him. Accompanied by many good kings he offered his adorations to that puissant deity. This high discourse took place between that lion among kings and that illustrious god in the form of Indra, touching Vishnu of great effulgence.

"Indra said,—What is your object, O foremost of virtuous persons, in thus seeking to behold that Ancient and First of gods, *viz.*, Narayana, of inconceivable energy, and infinite illusions? Neither myself, nor Brahman himself, can obtain a sight of that god of universal form! I shall grant thee what other objects may be in thy heart, for thou art the foremost of mortals! Thy soul abides on peace; thou art devoted to righteousness; thou hast thy senses under control; and thou art possessed of heroism! Thou seekest unflinchingly to do what is agreeable to the gods. For the sake also of thy intelligence, devotion, and high faith, I shall grant thee whatsoever boons may be desired by thee!—

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* *I. e.*, for ascertaining whether kingly duties are superior to those laid down for the several modes of life.—T.

† The sense seems to be that having failed, after such comparison, to resolve their doubts, they waited upon Vishnu.—T.

‡ *I. e.*, 'spread confusion on Earth.'—T.

"Mandhatri said,—I bend my head for gratifying thee. Without doubt, however, I desire to see the first of gods. O divine lord! Casting off all (earthly) desires, I wish to earn religious merit, and to lead the foremost mode of life, that path of the good, highly regarded by all! By exercising the high duties of a Kshattriya, I have earned many regions of inexhaustible merit in the other world, and I have also, through those duties, spread my fame. I do not, however, know how to discharge those duties, the foremost in the world, that have flowed from the first of gods!—

"Indra said,—They that are not kings, however observant they may be of their duties, cannot easily attain the highest rewards of duty. Kingly duties first flowed from the original god. Other duties flowed afterwards from his body. Infinite were the other duties, with those of the Vanaprastha mode of life, that were created afterwards. The fruits of all those are exhaustible. Kingly duties, however, are distinguished above them. In them are included all other duties. For this reason Kshattriya duties are said to be the foremost of all. In days of old, Vishnu, by acting according to Kshattriya duties, forcibly suppressed and destroyed his foes and thereby afforded relief to the gods and the *Rishis* of immeasurable energy. If the divine Vishnu of inconceivable energy had not slain all his foes among the *Asuras*, then the Brahmanas, and (Brahman) the Creator of the worlds, and Kshattriya duties, and the duties that first flowed from the Supreme deity, would all have been destroyed. If that first and foremost of gods had not, by putting forth his prowess, subjugated the Earth with all her *Asuras*, then all the duties of the four orders and all the duties in respect of the four modes of life would all have been destroyed in consequence of the destruction of Brahmanas. The eternal duties (of men) had all suffered destruction. It was by the exercise of Kshattriya duties that they were revived.* In every *Yuga*, the duties of Brahmanas in respect of attaining to *Brahma* first set in. These, however, are all protected by kingly duties. The latter, on this account, are regarded as the foremost. Casting away life in battle, compassion for all creatures, knowledge of the affairs of the world, protection of men, rescuing them from danger, relieving the distressed and the oppressed,—all these occur among Kshattriya duties practised by kings. Persons that do not regard wholesome restraints and that are governed by lust and wrath, do not commit overt acts of sin from fear of kings. Others that are docile and of righteous behaviour succeed, in consequence of the same influence, in performing all their duties. For this reason Kshattriya duties are regarded to be righteous. Without doubt, all creatures live happily in the world, protected by kings exercising Kshattriya duties like children protected by their parents. Kshattriya duties are the foremost of all duties. Those eternal duties, regarded as the first in the world, embrace the protection of every creature. Themselves eternal, they had to eternal emancipation.

* The Bengal reading *satwatah* seems to be an error. The Bombay text has *saswatah*.—T,

SECTION LXV.

"'Indra said,—Kshattriya duties, O king, which are, possessed of such energy, which include in their exercise all other duties, and which are the foremost of all duties, should be observed by persons that are, like thee, so high-souled and so employed in seeking the good of the world. If those duties are not properly discharged, all creatures would be overtaken by ruin. The king, possessed of compassion for all creatures, should regard these to be the foremost of his duties, *viz.*, reclaiming the land for cultivation and fertilizing it, performance of great sacrifices for cleansing himself, a disregard for begging, and protection of subjects. Abandonment (gift) is said by the sages to be the foremost of virtues. Of all kinds of abandonment, again, that of the body in battle, is the foremost. Thou hast seen with thy own eyes how the rulers of the Earth, ever observant of Kshattriya duties, having duly waited upon their preceptors and acquired great learning, at last cast off their bodies, engaged in battle with one another. The Kshattriya, desirous of acquiring religious merit, should, after having gone through the Brahmacharyya mode, should lead a life of domesticity which is always meritorious. In adjucating upon ordinary questions of right (between his subjects), he should be thoroughly impartial. For causing all the orders to be observant of their respective duties, for the protection they afford to all, for the diverse contrivances and means and the prowess and exertion (with which they seek the accomplishment of their objects), Kshattriya duties, which include all other duties within their scope, are said to be the foremost. The other orders are able to observe their respective duties in consequence of kingly duties. For this reason the former are said to be dependent upon the latter in respect of the merit they produce.* Those men who disregard all wholesome restraints and who are too much attached to the pursuit of worldly objects are said to be of the nature of brutes. They are compelled to act with justice by the exercise of kingly duties. Those duties, therefore,are said to be the foremost of all. That course of conduct which has been prescribed for Brahmanas who follow the three Vedas, and those modes of life that have been laid down for Brahmanas, should, before everything else be observed by every Brahmana. If a Brahmana acts otherwise, he should be punished like a Sudra. The duties of the four modes of life and the ritual prescribed in the Vedas, O king, should ever be followed by a Brahmana. Know that he has no other duties. For a Brahmana acting otherwise, a Kshattriya should not make any arrangement for sustenance. His religious merit grows in consequence of his acts. A Brahmana, indeed, is like *Dharma's* self. That Brahmana who is employed in acts that are not laid down for him, deserves no respect. If not engaged in his proper acts, he should not be trusted. These are the duties that appertain to the several orders.

* *Yama* is explained by Nilakanta to mean *Kshattriya dharmena.*—T.

Kshattriyas should take care of them so that their observance may be improved. Even these are the duties of Kshattriyas. For these reasons also, kingly duties and no others, are the foremost of all. They are, as I believe, the duties of heroes, and they that are heroes are foremost in practising them !—

"Mandhatri said,—What duties should be performed by the Yavanas, the Kiratas, the Gandharas, the Chinas, the Savaras, the Barbaras, the Sakas, the Tusharas, the Kankas, the Palhavas, the Andhras, the Madrakas, the Paundras, the Pulindas, the Ramathas, the Kamvojas, the several castes that have sprung up from Brahmanas and Kshattriyas, the Vaisyas, and the Sudras, that reside in the dominions of (Arya) kings ? What are those duties again to the observance of which kings like ourselves should force those tribes that subsist by robbery ? I desire to hear all this ! O illustrious god, instruct me ! O chief of all the deities, thou art the friend of us Kshattriyas !—

"Indra said,—All the robber tribes should serve their mothers and fathers, their preceptors and other seniors, and recluses living in the woods. All the robber tribes should also serve their kings. The duties and rites inculcated in the Vedas should also be followed by them. They should perform sacrifices in honor of the *Pitris*, dig wells, (and dedicate them to universal service), give water to thirsty travellers, give away beds and make other seasonable presents unto Brahmanas. Abstention from injury, truth, suppression of wrath, supporting Brahmanas and kinsmen by giving them their dues, maintenance of wives and children, purity, peacefulness, making presents to Brahmanas at sacrifices of every kind, are duties that should be practised by every person of this class who desires his own prosperity. Such a person should also perform all kinds of *Paka-yajnas* with costly presents of food and wealth. These and similar duties. O sinless one, were laid down in olden days for persons of this class. All these acts which have been laid down for all others should be done by persons of also the robber class, O king !—

"Mandhatri said,—In the world of men, such wicked men may be seen living in disguise among all the four orders and in all the four modes of life.—

"Indra said,—Upon the disappearance of kingly duties and of the science of chastisemeut, all creatures became exceedingly afflicted, O sinless one, in consequence of the tyranny of kings. After the expiry of this the *Krita* age, a confusion will set in, regarding the different modes of life, and innumerable Bhikshus will appear with sectarial marks of different kinds. Disregarding the *Puranas* and the high truths of religion, men, urged by lust and wrath, will deviate into wrong paths. When sinful men are restrained (from wicked acts) by high-souled persons with the aid of the science of chastisement, then religion, which is superior to everything and eternal, and which is the source of everything good, becomes firmly established. The gifts, and libations, and offerings to the *Pitris*, of the man that disregards the king who is superior to every one, become fruitless. The very gods do not disregard a virtuous king who is truly an eternal god. The divine Lord of all creatures,

having created the universe, intended the Kshattriya to rule men regarding their inclinations and disinclinations in respect of duties. I respect and worship that person who, aided by his understanding, watches the course of the duties performed by men. Upon such supervision rest Kshattriya duties !—

"Bhishma continued,—'Having said these words, the divine and puissant Narayana in the form of Indra, accompauied by the Maruts, repaired to his eternal abode of inexhaustible felicity. When, O sinless one, duties as practised by the good had such a course way in days of old, what man of cleansed soul and learning is there that would disregard the Kshattriya ? Like blind men lost on the way, creatures acting and abstaining unrighteously meet with destruction. O tiger among men, do thou adhere to that circle (of duties) that was first set agoing and to which the ancients had recourse ! I know, O sinless one, that thou art quite competent to do this !'"

SECTION LXVI.

"Yudhishthira said,—'Thou hast spoken to me about the four modes of human life. I desire to know more of them. Do thou discourse on them in detail !'

"Bhishma said,—O Yudhishthira of mighty-arms, all the duties that are practised in this world by the righteous are known to thee as they are known to me. O foremost of virtuous persons, listen now to me about what thou askest, *viz.*, the merit (that a king acquires) in consequence of the duties practised by others leading other modes of life.* All the merits, O son of Kunti, that belong to persons practising the duties of the four modes of life, attach, O foremost of men, to righteous kings. A king who is not governed by lust and hate, who rules with the aid of the science of chastisement, and who looks equally on all creatures, O Yudhishthira, attains to the object of the Bhaikshya mode of life.† That king who is possessed of knowledge, who makes gifts to deserving persons on proper occasions, who knows how to favour and punish, who conducts himself in all things according to the injunctions of the scriptures, and who has tranquillity of soul, attains to the object of the Garhastya mode of life. That king who always worships those that are deserving of worship by giving them their due, completely attains, O son of Kunti, to the object of the Bhaikshya mode of life.

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* Nilakantha thinks that *Lingantargatam* means ominiscient. He is for taking this verse to mean—'Listen now to those duties about which thou askest my omniscient self.' Bhishma having acquired omniscience through Krishna's boon, refers to it here. The interpretation seems to be very far-fetched.—T.

† That object is *Brahma*.—T.

That king, O Yudhishthira, who rescues from distress, to the best of his power, his kinsmen and relatives and friends, attains to the object of the Vanaprastha mode of life. That king who on every occasion honors those that are foremost among men and those that are foremost among *Yatis*, attains, O son of Kunti, to the object of the Vanaprastha mode of life. That king, O Partha, who daily makes offerings unto the *Pitris*, and large offerings unto all living creatures including men, attains to the object of the same mode of life. That king, O tiger among men, who grinds the kingdoms of others for protecting the righteous, attains to the object of the same mode of life. In consequence of the protection of all creatures, as also of the proper protection of his own kingdom, a king earns the merit of as many sacrifices as the number of creatures protected, and accordingly attains to the object of the Sannyasa mode of life. Study of the Vedas every day, forgiveness, and worship of preceptors, and services rendered to one's own teacher, lead to the attainment of the object of Brahmachrryya. That king who silently recites his *mantras* every day and who always worships the gods according to the ordinance, attains, O tiger among men, to the object of the Garhastya mode of life. That king who engages in battle with the resolve of protecting his kingdom or meeting with death, attains to the object of the Vanaprastha mode of life. That king, O Bharata, who always behaves towards all creatures with righteousness and sincerity, attains to the object of the Vanaprastha mode of life. That king who gives unto persons leading a Vanaprastha mode of life and unto Brahmanas versed in the three Vedas, attains to the object of the Vanaprastha mode of life. That king who displays compassion towards all creatures and abstains entirely from cruelty, O Bharata, attains to the objects of all the modes of life. That king, O Yudhishthira, who shows compassion to the young and the old, O son of Kunti, under every circumstance, attains to the objects of every mode of life. That king, O perpetuater of Kuru's race, who affords relief to all oppressed people that seek his protection, attains to the object of the Garhastya mode of life. That king who protects all creatures mobile and immobile, and honors them as they deserve, attains to the object of the Garhastya mode of life. Bestowing favors and inflicting punishments upon the wives of brothers elder and younger and upon their sons and grandsons, are the domestic duties of a king and these constitute his best penances. By honoring those that are righteous and deserving of worship and protecting those that have (by their penances) acquired a knowledge of self, a king, O tiger among men, attains to the object of the Garhastya mode of life. Inviting to his home, O Bharata, persons that have betaken themselves to that Vanaprastha and other modes of life, and treating them with food, constitute the domestic duties of a king. That king who duly adheres to the duties laid down by the Creator, obtains the blessed merits of all the modes of life. That king, O son of Kunti, in whom no virtue is wanting, that foremost of men, O Yudhishthira, is said by the learned to be a person in the observance of the Vanaprastha and all the other modes of life. That king who

duly honors the office or rank which deserves honor, the race or family which deserves honor, and those old men that deserve honor, is said, O Yudhishthira, to live in all the modes of life.* A king, O son of Kunti, by observing the duties of his country and those of his family, acquires, O tiger among men, the merits of all the modes of life. That king who at proper seasons bestows upon righteous persons affluence or gifts of value, earns the merits, O king, of all the modes of life. That king, O son of Kunti, who while overcome with danger and fear still keeps his eye on the duties of all men,† earns the merits of all the modes of life. The king obtains a share of the merits earned under his protection by righteous people in his dominions. On the other hand, if kings, O tiger among men, do not protect the righteous people within their dominions, they then take the sins of the latter (of omission and commission). Those men also, O Yudhishthira, who assist kings (in protecting their subjects), become equally entitled, O sinless one, to a share of the merits earned by others (in consequence of that protection). The learned say that the Garhastya, which we have adopted, is superior to all the other modes of life. The conclusions in respect of it are very clear. It is certainly sacred, O tiger among men. That man who regards all creatures to be like his own self, who never does any harm and has his wrath under control, obtains great happiness both here and hereafter.‡ A king can easily cross the ocean of the world, with kingly duties as his boat possessed of great speed, urged on by the breeze of gifts, having the scriptures for its tackle and intelligence for the strength of its helmsman, and kept afloat by the power of righteousness. When the principle of desire in his heart is withdrawn from every earthly object, he is then regarded as one resting on his understanding alone. In this state he soon attains to *Brahma*.§ Becoming cheerful by meditation and by restraining desire and other passions of the heart, O tiger among men, a king, engaged in discharging the duty of protection, succeeds in obtaining great merit. Do thou, therefore, O Yudhishthira, exert thyself carefully in protecting Brahmanas of pious deeds and devoted to the study of the Vedas, as also all other men. By exercising the duty of protection only, O Bharata, the king earns merit that is a hundred times greater than what is earned by recluses in their asylums within the wood.

**I. e.*, such a man acquires the merits of all the modes of life.—T.

† *Dasadharmagatam* is explained by Nilakantha as 'overcome with fear &c.' 'Keeps his eye on the duties of all men,' *i. e.*, protects all men in the discharge of their duties.—T.

‡ If this verse has a reference to kings, *nyastadandah* would mean one who punishes without wrath.—T.

§ In this and the preceding verse, *Satwa*, without being taken as used for intelligence, may be taken to mean 'the quality of goodness' as well.—T.

" 'I have now described, O eldest son of Pandu, the diverse duties of men. Do thou adhere to kingly duties that are eternal and that have been practised by great men since days of old. If thou employest thyself with concentrated attention to the duty of protecting (thy subjects), O tiger among men, thou mayst then, O son of Pandu, obtain the merits of all the four modes of life and of all the four orders of men !' "

SECTION LXVII.

"Yudhishthira said,—'Thou hast said what the duties are of the four modes of life and of the four orders. Tell me now, O grandsire, what are the principal duties of a kingdom.'

"Bhishma said,—'The (election and) coronation of a king is the first duty of a kingdom. A kingdom in which anarchy prevails becomes weak and is soon afflicted by robbers * In kingdoms torn by anarchy, righteousness cannot dwell. The inhabitants devour one another. An anarchy is the worst possible of states. The *Srutis* declare that in crowning a king, it is Indra that is crowned (in the person of the king). A person who is desirous of prosperity should worship the king as he should worship Indra himself. No one should dwell in kingdoms torn by anarchy. Agni does not convey (to the gods) the libations that are poured upon him in kingdoms where anarchy prevails. If a powerful king approaches kingdoms weakened by anarchy, from desire of annexing them to his dominions, the people should go forward and receive the invader with respect. Such conduct would be consistent with wise counsels. There is no evil greater than anarchy. If the powerful invader be inclined to equity, everything will be right. If, on the other hand, he be enraged, he may exterminate all. That cow which cannot be easily milked has to suffer much torture. On the other hand, that cow which is capable of being easily milked, has not to suffer any torture whatever. The wood that bends easily does nor require to be heated. The tree that bends easily, has not to suffer any torture (at the hands of the gardener). Guided by these instances, O hero, men should bend before those that are powerful. The man that bends his head to a powerful person really bends his head to Indra. For these reasons, men desirous of prosperity should (elect and) crown some person (as their king. They who live in countries where anarchy prevails cannot enjoy their wealth and wives. During times of anarchy, the sinful man derives great pleasure by robbing the wealth of other people. When, however, his (ill-got) wealth fs snatched by others, he wishes for a king. It is evident, therefore, that in times of anarchy the very wicked even cannot be happy. The wealth of one is

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* *Anidram* is explained by Nilkantha as a kingdom where anarchy prevails, sleeplessness being its certain indication.—T.

snatched away by two. That of those two is snatched away by many acting together. He who is not a slave is made a slave. Women, again, are forcibly abducted. For these reasons the gods created kings for protecting the people. If there were no king on Earth for wielding the rod of chastisement, the strong would then have preyed on the weak after the manner of fishes in the water. It hath been heard by us that men, in days of old, in consequence of anarchy, met with destruction, devouring one another like stronger fishes devouring the weaker ones in the water. It hath been heard by us that a few amongst them then, assembling together, made certain compacts, saying,—He who becomes harsh in speech, or violent in temper, he who seduces or abducts other people's wives or robs the wealth that belongs to others, should be cast off by us. For inspiring confidence among all classes of the people, they made such a compact and lived for some time. Assembling after some time they proceeded in affliction to the Grandsire, saying,—Without a king, O divine lord, we are going to destruction. Appoint some one as our king! All of us shall worship him and he shall protect us!—Thus solicited, the Grandsire asked Manu. Manu, however, did not assent to the proposal.

"Manu said,—I fear all sinful acts. To govern a kingdom is exceedingly difficult, especially among men who are always false and deceitful in their behaviour.'—

"Bhishma continued,—"The inhabitants of the Earth then said unto him,—Do not fear! The sins that men commit will touch those only that commit them (without staining thee in the least)! For the increase of thy treasury, we will give thee a fiftieth part of our animals and precious metals and a tenth part of our grain! When our maidens also will become desirous of weldding, we shall, when the question of down comes up, give thee the most beautiful ones among them. Those amongst men who will become the foremost of all in the use of weapons and in riding animals and other vehicles, shall proceed behind thee like the deities behind Indra! With thy strength enhanced in this way, and becoming invincible and possessed of great prowess, thou wilt be our king and protect us happily like Kuvera protecting the *Yakshas* and the *Rakshasas*! A fourth part of the merit which men will earn under thy protection will be thine! Strengthened by that merit so easily obtained by thee, do thou protect us, O king, like He of a hundred sacrifices protecting the deities! Like the Sun scorching everything with his rays, go out for winning victories. Crush the pride of foes and let righteousness always triumph (in the world)!—Thus addressed by those inhabitants of the Earth, Manu, possessed of great energy, proceeded, accompanied by a large force. Of high descent, he seemed then to blaze with prowess. Beholding the might of Manu, like the gods eyeing the might of Indra, the inhabitants of the Earth became inspired with fear and set their hearts upon their respective duties. Manu then made his round through the world, checking everywhere all acts of wickedness and setting all men to their respective duties, like a rain-charged cloud (in its mission of beneficence).

"Thus, O Yudhishthira, those men on Earth who desire prosperity should first elect and crown a king for the protection of all ! Like disciples humbling themselves in the presence of preceptors or the gods in the presence of Indra, all men should humble themselves before the king. One that is honored by his own people becomes an object of regard with his foes also, while one that is disregarded by his own is overridden by foes. If the king be overridden by his foes, all his subjects become unhappy. Therefore, umbrellas and vehicles and outward ornaments, and viands, and drinks, and mansions, and seats, and beds, and all utensils for use and show, should be assigned to the king. By such means the king will succeed in discharging his duties of protection (the better) and become irresistible. He should speak with smiles. Addressed sweetly by others, he should address others sweetly. Grateful (to those that serve him), firmly devoted (to those that deserve his respect), and with passions under control, he should give unto others their due. Looked upon by others, he should look at them mildly, sweetly, and handsomely.' "

SECTION LXVIII.

"Yudhishthira said,—'Why, O bull of Bharata's race, have the Brahmanas said that the king, that ruler of men, is a god ?'

"Bhishma said, —'In this connection is cited the old story, O Bharata, of the discourse of Vrihaspati unto Vasumanas. There was a king of Kosala, possessed of great intelligence. named Vasumanas. On a certain occasion he questioned the great sage Vrihaspati of much wisdom. Conversant with the requirements of humility, king Vasumanas, ever devoted to the welfare of all, having observed the proper humilities and having circumambulated the great sage and bowed unto him duly, enquired of the virtuous Vrihaspati about the ordinances in respect of a kingdom, moved by the desire of securing the happiness of men.

" 'Vasumanas said,—By what means do creatures grow and by what are they destroyed ? O thou of great wisdom, by adoring whom do they succeed in obtaining eternal happiness ?—Thus questioned by the Kosala king of immeasurable energy, Vrihaspati of great wisdom discoursed unto him coolly about the respect that should be paid to kings.

" 'Vrihaspati said,—The duties of all men, O thou of great wisdom, may be seen to have their root in the king. It is through fear of the king only that men do not devour one another. It is the king that brings peace on Earth, through due observance of duties, by checking all disregard for wholesome restraints and all kinds of lust. Achieving this, he shines in glory. As, O king, all creatures become unable to see one another and sink in utter darkness if the sun and the moon do not rise, as fishes in shallow water

and birds in a spot safe from danger dart and rove as they please (for a time) and repeatedly attack and grind one another with force and then meet with certain destruction, even so men sink in utter darkness and meet with destruction if they have no king to protect them, like a herd of cattle without the herdsman to look after them. If the king did not exercise the duty of protection, the strong would forcibly appropriate the possessions of the weak, and if the latter refuse to surrender them with ease, their very lives would be taken. Nobody then, with reference to any article in his possession, would be able to say—*This is mine.*—Wives, sons, food, and other kinds of property, would not then exist. Ruin would overtake everything if the king did not exercise the duty of protection. Wicked men would forcibly appropriate the vehicles and robes and ornaments and precious stones and other kinds of property belonging to others, if the king did not protect. In the absence of protection by the king, diverse kinds of weapons would fall upon those that are righteous in their practices, and unrighteousness would be adopted by all. In the absence of royal protection men would disregard or even injure their very mothers and fathers if aged, their very preceptors and guests and seniors! If the king did not protect, all persons possessed of wealth would have to encounter death, confinement, and persecution, and the very idea of property would disappear. If the king did not protect, everything would be exterminated prematurely, and every part of the country would be overrun by robbers, and everybody would fall into terrible hell. If the king did not protect, all restrictions about marriage and intercourse (due to consanguinity and other kinds of relationship) would cease; all affairs relating to agriculture and trade would fall into confusion; morality would sink and be lost; and the three Vedas would disappear. Sacrifices, duly completed with presents according to the ordinance, would no longer be performed; no marriage would take place; society itself would cease to exist, if the king did not exercise the duty of protection. The very bulls would not cover cows and milk-jars would not be churned, and men living by rearing kine would meet with desrtuction, if the king did not exercise the duty of protection. In the absence of royal protection, all things, inspired with fear and anxiety and becoming senseless and uttering cries of woe, would meet with destruction in no time. No sacrifices extending for a year and completed with presents according to the ordinances would occur if the king did not exercise the duty of protection. In the absence of royal protection Brahmanas would never study the four Vedas or undergo austerities or be cleansed by knowledge and rigid vows. In the absence of royal protection, the slayer of a person guilty of the slaughter of a Brahmana would not obtain any reward; on the other hand, the person guilty of Brahmanicide would enjoy perfect immunity. In the absence of royal protection, men would snatch other people's wealth from their very hands, and all wholesome barriers would be swept away, and everybody, inspired with fear, would seek safety in flight. In the absence of royal protection, all kinds of injustice would set in; an intermixture of castes would take

place ; and famine would ravage the kingdom. In consequence again of royal protection, men can everywhere sleep fearlessly and at their ease without shutting their houses and doors with bolts and bars. Nobody would bear the evil speeches of others, far less actual assaults, if the king did not righteously protect the Earth.* If the king exercises the duty of protection, women decked with every ornament may fearlessly wander everywhere without male relatives to attend upon them. Men become righteous and without injuring serve one another because the king exercises the duty of protection. In consequence of royal protection the members of the three orders are enabled to perform high sacrifices and devote themselves to the acquisition of learning with attention. The world depends upon agriculture and trade and is protected by the Vedas. All these again are duly protected by the king exercising his principal duty. Since the king, taking a heavy load upon himself, protects his subjects with the aid of a mighty force, it is for this that the people are able to live in happiness. Who is there that will not worship him in whose existence the people exist and in whose destruction the people are destroyed ? That person who does what is agreeable and beneficial to the king and who bears (a share of) the burthen of kingly duties that strike evey caste with fear, conquers both this and the other world.† That man who even thinks of doing an injury to the king, without doubt meets with grief here and goes to hell hereafter. No one should disregard the king by taking him for a man, for he is really a high divinity in human form. The king assumes five different forms according to five different occasions. He becomes Agni, Aditya, Mrityu, Vaisravana, and Yama. When the king, deceived by falsehood, burns with his fierce energy the sinful offenders before him, he is then said to assume the form of Agni. When he observes through his spies the acts of all persons and does what is for the general good, he is then said to assume the form of Aditya. When he destroys in wrath hundreds of wicked men with their sons, grandsons, and relatives, he is then said to assume the form of the Destroyer. When he restrains the wicked by inflicting upon them severe punishments and favours the righteous by bestowing rewards upon them, he is then said to assume the form of Yama. When he gratifies with profuse gifts of wealth those that have rendered him valuable services, and snatches away the wealth and precious stones of those that have offended him, indeed, when he bestows prosperity upon some and takes it away from others, he is then, O king, said to assume the form of Kuvera on Earth. No person who is possessed of cleverness, who is capable of work, who desires the acquisition of virtue, and who is free from malice, should ever spread evil reports about the king. No man, by acting

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* The sense seems to be that men patiently bear the injuries inflicted upon them by others, without seeking to right themselves by force, because they can invoke the king to punish the offenders. If there were no kings, immediate vengeance for even the slightest injuries would be the universal practice.—T.

† *I. e*, becoming foremost and happy here, attains to blessedness hereafter.—T.

against the king, can ever make himself happy, even if he happens to be the king's son or brother or companion or one whom the king regards as his second self. Fire, having the wind for his urger, blazing forth (among articles that are inflammable), may leave a remnant.* The wrath of the king, however, leaves not anything to the person that incurs it. Whatever belongs to the king should be avoided from a distance.† One should turn away from what belongs to the king as he would from death itself. A person by appropriating what belongs to the king speedily meets with destruction like a deer upon touching poison The man of intelligence should protect as his own what belongs to the king. They that appropriate wealth belonging to the king sink senseless into a deep hell of eternal gloom and infamy. Who is there that will not worship the king who is adored by such terms as delighter of the people, giver of happiness, possessor of prosperity, the foremost of all, healer of injuries, lord of Earth, and protector of men? That man, therefore, who desires his own prosperity, who observes all wholesome restraints, who has his soul under control, who is the master of his passions, who is possessed of intelligence and memory, and who is clever (in the transaction of business), should always be attached to the king. The king should duly honor the minister who is grateful, endued with wisdom, large-hearted, loyal, possessed of mastery over his senses, virtuous, and observant of the dictates of policy. The king should entertain the man who is loyal, grateful, virtuous, possessed of self-control, brave, magnanimous in his acts, and competent to accomplish tasks without the assistance of others. Knowledge makes men proud. The king makes men humb'e. The man who is afflicted by the king can never obtain happiness. On the other hand, the man who is favoured by the king becomes happy. The king is the heart of his people; he is their great refuge; he is their glory: and he is their highest happiness. Those men, O monarch, who are attached to the king, succeed in conquering both this and the other world. Having governed the Earth wirh the aid of the qualities of self-restraint, truth, and friendship, and having adored the gods by great sacrifices, the king, earning great glory, obtains an eternal abode in heaven.—That best of monarchs, *viz.*, the heroic Vasumanas, ruler of Kosala, thus instructed by Vrihaspati the son of Angiras, began thenceforth to protect his subjects.' "

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* The Wind is said to be the charioteer of Fire, because whenever there is a conflagration, the Wind, appearing, aids in extending it.—T.

† *I. e.*, no one should covet the possessions of the king.—T.

SECTION LXIX.

"Yudhishthira said,—'What other special duties remain for the king to discharge? How should he protect his kingdom and how subdue his foes? How should he employ his spies? How should he inspire confidence in the four orders of his subjects, his own servants, wives, and sons, O Bharata?'

"Bhishma said,—'Listen, O monarch, with attention to the diverse duties of kings,—to those acts which the king or one that is in the position of a king should first do. The king should first subdue himself and then seek to subdue his foes. How should a king who has not been able to conquer his own self be able to conquer his foes? The conquest of these, *viz.*, the aggregate of five, is regarded as the conquest of self. The king that has succeeded in subduing his senses is competent to resist his foes. He should place bodies of foot-soldiers in his forts, frontiers, towns, parks, and pleasure gardens, O delighter of the Kurus, as also in all places where he himself goes, and within his own palace, O tiger among men! He should employ as spies men looking like idiots or like those that are blind and deaf. These should all be persons who have been thoroughly examined (in respect of their ability), who are possessed of wisdom, and who are able to endure hunger and thirst. With proper attention, the king should set his spies upon all his counsellers and friends and sons, in his city and the provinces, and in the dominions of the chiefs under him. His spies should be so employed that they may not know one another. He should also, O bull of Bharata's race, know the spies of his foes by himself setting spies in shops and places of amusement, amid concourses of people, among beggars, in his pleasure gardens and parks, in meetings and conclaves of the learned, in the country, in public places, in places where he holds his own court, and in the houses of the citizens. The king possessed of intelligence may thus ascertain the spies despatched by his foes. If these be known, the king may derive much benefit, O son of Pandu! When the king, by a survey of his own, finds himself weak, he should then, consulting with his counsellers make peace with a foe that is stronger! The king that is wise should speedily make peace with a foe, even when he knows that he is not weak, if any advantage is to be derived from it. Engaged in protecting his kingdom with righteousness, the king should make peace with those that are possessed of every accomplishment, capable of great exertion, virtuous, and honest. When the king finds himself threatened with danger and about to be overtaken by ruin, he should slay all offenders whom he had overlooked before and all such persons as are pointed at by the people. A king should have nothing to do with that person who can neither benefit nor injure him, or with one who cannot rescue himself from distress. As regards military operations a king who is confident of his own strength, should, at the head of a large force, cheerfully and with courage give the order to march, without proclaiming his destination against one destitute of allies and friends or already at war with another and (therefore) heedless (of danger from other

quarters), or one weaker than himself, having first made arrangements for the protection of his own capital.* A king should not for ever live in subjection to another possessed of greater prowess. Though weak, he should seek to afflict the stronger, and resolved upon this, continue to rule his own.† He should afflict the kingdom of the stronger one by means of weapons, fire and application of poison. He should also cause dissensions amongt his counsellers and servants. Vrihaspati has said that a king possessed of intelligence should always avoid war for acquisition of territory. The acquisition of dominion should be made by the three well-known means (of conciliation, gift, and disunion). The king that is possessed of wisdom should be gratified with those acquisitions that are made by means of conciliation, gift, and disunion. The king, O delighter of the Kurus, should take a sixth of the incomes of his subjects as tribute for meeting the expenses of protecting them. He should also forcibly take away wealth, much or little (as the case may require), from the ten kinds of offenders mentioned in the scriptures, for the protection of his subjects. A king should, without doubt, look upon his subjects as his own children. In determining their disputes, however, he should not show compassion. For hearing the complaints and answers of disputants in judicial suits, the king should always appoint persons possessed of wisdom and a knowledge of the affairs of the world, for the state really rests upon a proper administration of justice. The king should set honest and trustworthy men over his mines, salt, grain, ferries, and elephant corps. The king who always wields with propriety the rod of chastisement earns great merit. The proper regulation of chastisement is the high duty of kings and deserves great applause. The king should be conversant with the Vedas and their branches, possessed of wisdom, engaged in penances, charitable, and devoted to the performance of sacrifices. All these qualities should permanently reside in a king. If the king fails to administer justice, he can neither have heaven nor fame. If a king be afflicted by a stronger one, the former, if possessed of intelligence, should seek refuge in a fort. Assembling his friends for consultation, he should devise proper means. Adopting the policy of conciliation and of producing dissensions, he should devise means for waging on war with the assailant. He should set the inhabitants of the woods on the high roads, and, if necessary, cause whole villages to be removed, transplanting all the inhabitants to minor towns or the outskirts of great cities. Repeatedly assuring his wealthy subjects and the principal officers of the army, he should cause the inhabitants of the open country to take refuge in such forts as are well-protected. He should himself withdraw all stores of grain (from the open country into his forts). If that becomes

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* *Kalya* means able or strong ; *anakrandam* is 'without allies' ; *anantaram* means, 'without friends' ; and *Vyasaktam* is 'engaged at war with another.'—T.

† *Tatparah* is explained by Nilakantha as *Karshanaparah.*—T.

impossible, he should destroy them completely by fire. He should set men for destroying the crops on the fields of the enemy (by producing disunion among the enemy's subjects). Failing to do this, he should destroy those crops by means of his own troops. He should destroy all the bridges over the rivers in his kingdom. He should bale out the waters of all the tanks in his dominions, or; if incapable of baling them out, cause them to be poisoned. Disregarding the duty of protecting his friends, he should, in view of both present and future circumstances, seek the protection of the ruler of another kingdom who many happen to be the foe of his foe and who may be competent to deal with his foe on the field of battle.* He should destroy all the smaller forts in his kingdom. He should also cut down all the smaller trees expecting those called *Chaitya*.† He should cause the branches of all the larger trees to be lopped off, but he should not touch the very leaves of those called *Chiatya*. He should raise outer ramparts round his forts, with embrasures in them, and fill his trenches with water, driving pointed stakes at their bottom and filling them with crocodiles and sharks. He should keep small openings in his walls for making sallies from his fort, and carefully make arrangements for their defence like that of the greater gates.‡ In all his gates he should plant destructive engines. He should plant on the ramparts (of his forts) *Sataghnis* and other weapons. He should store wood for fuel and dig and repair wells for supply of water to the garrison. He should cause all houses made of grass and straw to be plastered over with mud, and if it is the summer month, he should, from fear of fire, withdraw (into a place of safety) all the stores of grass and straw. He should order all food to be cooked at night. No fire should be ignited during the day, except for the daily *homa*. Particular care should be taken of the fires in smitheries and lying-in rooms. Fires kept within the houses of the inhabitants should be well covered. For the effectual protection of the city, it should be proclaimed that condign punishment will overtake the person who ignites fires by the day time. During such times, all beggars, eunuchs, lunatics, and mimes, should, O foremost of men, be driven out of the town, for if they are permitted to remain, evil will follow. In places of public resort, in *tirthas*, in assemblies, and in the houses of the citizens, the king should set competent spies.§ The king should cause wide roads to be constructed and order shops, and places for the distribution of water, to be opened at proper stations. Depots (of diverse necessaries), arsenals, camps and quarters for soldiers, stations for

* I follow Nilakantha in reading this verse.—T.

† *Chaitya* trees are those that are regarded holy and unto which worship is offered by the people.—T.

‡ Nilakantha thinks that *ucchasa* means breath or air. The small doors, he thinks, are directed to be kept for the admission of air.—T.

§ The *tirthas* are eighteen in number, such as the council-room, &c.—T.

the keep of horses and elephants, encampments of soldiers, trenches, streets and bypaths, houses and gardens for retirement and pleasure, should be so ordered that their sites may not be known to others, O Yudhishthira. A king who is afflicted by a hostile army should gather wealth, and store oil and fat and honey, and clarified butter, and medicines of all kinds, and charcoal and *munja* grass, leaves, arrows, scribes and draftsmen, grass, fuel, poisoned arrows, weapons of every kind such as darts, swords, lances, and others. The king should store such articles. He should especially keep ready drugs of every kind, roots and fruits, the four inds of physicians, actors and dancers, athletes, and persons capable of assuming diverse disguises. He should decorate his capital and gladden all his subjects. The king should lose no time in bringing under his control such persons as may happen to inspire him with fear, be they his servants or counsellers or citizens or neigbbouring monarchs. After any task of the king has been accomplished, he should reward those that have aided in its accomplishment with wealth and other proportionate gifts and thankful speeches. It has been laid down in the scriptures, O delighter of the Kurus, that a king pays off his debt when he discomfits his foe or slays him outright.* A king should take care of seven things. Listen to me as I recite them. They are his own self, his counsellers, his treasury, his machinery for awarding punishments, his friends, his provinces, and his capital. He should with care protect his kingdom which consists of these seven limbs. That king, O tiger among men, who is conversant with the aggregate of six, the triple aggregate, and the high aggregate of three, succeeds in winning the sovereignty of the whole Earth. Listen, O Yudhishthira, to what has been called the aggreegate of six. These are ruling in peace after concluding a treaty (with the foe), marching to battle, producing disunion among the foe, concentration of forces for inspiring the foe with fear, preparedness for war with readiness for peace, and alliances with others. Listen now with attention to what has been called the triple aggregate. They are decrease, maintenance of what is, and growth. The high aggregate of three consists of Virtue, Profit, and Pleasure. These should be pursued judiciously. By the aid of virtue, a king succeeds in ruling the Earth for ever. Touching this matter, Angirasa's son Vrihaspati himself has sung two verses. Blessed be thou, O son of Devaki, it behoveth thee to hear them.—Having discharged all his duties and having protected the Earth, and having also protected his cities, a king attains to great happiness in heaven. What are penances to that king, and what need has he of sacrifices who protects his people properly? Such a king should be regarded as one conversant with every virtue!'—

"Yudhishthira said,—'There is the science of chastisement, there is the king, and there are the subjects. Tell me, O grandsire, what advantage is derived by one of these from the others.'

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* *Pays off his debt, i. e.*, discharges his obligations to the subjects.—T.

"Bhishma said,—Listen to me, O king, as I describe, O Bharata, the great blessedness of the science of chastisement, in sacred words of grave import. The science of chastisement forces all men to the observance of the duties of their respective orders. Duly administered, it forces people to virtuous acts.* When the four orders attend to their respective duties, when all wholesome barriers are maintained, when peace and happiness are made to flow from the science of chastisement, when the people become freed from all fear, and the three higher orders endeavour, according to their respective duties, to maintain harmony, know that men become truly happy such times! Whether it is the king that makes the age, or, it is the age that makes the king, is a question about which thou shouldst not entertain any doubt. The truth is that the king makes the age. When the king rules with a complete and strict reliance on the science of chastisement, the foremost of ages called *Krita* is then said to set in.† Righteousness sets in the *Krita* age. Nothing of unrighteousness exists then. The hearts of men belonging to all the four orders do not take any pleasure in unrighteousness. Without doubt, all men succeed in acquiring the objects they desire and preserving those that have been acquired. All the Vedic rites become productive of merit. All the seasous become delightful and free from evil. The voice, pronunciation, and minds of all men become clear and cheerful. Diseases disappear and all men become long-lived. Wives do not become widows, and no person becomes a miser. The Earth yields crops without being tilled, and herbs and plants grow in luxuriance. Barks, leaves, fruits, and roots, become vigorous and abundant. No unrighteousness is seen. Nothing but righteousness exists. Know these to be the characteristics, O Yudhishthira, of the Krita age! When the king relies upon only three of the four parts of the science of chastisement leaving out a fourth, the age called *Treta* sets in. A fourth part of unrighteousness follows in the train of such observance (of the great science) by three-fourths. The Earth yields crops but waits for tillage. The herbs and plants grow (depending upon tillage). When the king observes the great science by only a half, leaving out the other half, then the age that sets in is called *Dwapara*. A moiety of unrighteousness follows in the train of such observance of the great science by half. The Earth requires tillage and yields crops by half, When the king, abandoning the great science totally, oppresses his subjects by evil means of diverse kinds, the age that sets in is called *Kali*. During the age called Kali, unrighteousness becomes full and nothing of righteousness is seen. The hearts of men, of all the orders, fall away from their respective duties. Sudras live by adopting lives of mendicancy, and Brahamanas live by serving others. Men fail to acquire the objects they desire and preserve those

* The ablative has here the sense of "towards."—T.

† The correct reading seems to be *sreshtham* and not *srishtam*. If the latter reading be perferred, it would mean "the age called *Krita* that comes in Time's course."—T.

already acquired. Intermixture of the four orders takes place. Vedic rites fail to produce fruits. All the seasons cease to be delightful and become fraught with evil. The voice, pronunciation, and minds of men lose vigor. Diseases appear, and men die prematurely. Wives become widows, and many cruel men are seen. The clouds do not pour seasonably, and crops fail. All kinds of moisture also fail, when the king does not, with proper attention to the great science protect the subjects. The king is the creator of the *Krita* age, of the *Treta*, and of the *Dwapara*. The king is the cause of the fourth age (called *Kali*). If the causes the Krita age, he attains to everlasting heaven. If he causes the Treta age, he acquires heaven for a period that is limited. If he causes the Dwapara, he attains to blessedness in heaven according to the measure of his merits. By causing the Kali age, the king incurs a heavy load of sin. Stained by wickedness, he rots in hell for innumerable years, for sinking in the sins of his subjects, he incurs great sin and infamy himself. Keeping the great science in his view, the Kshattriya possessed of learning should strive to acquire those objects which he desires and protect those that have been already acquired. The science of chastisement, which establishes all men in the observance of their respective duties, which is the groundwork of all wholesome distinctions, and which truly upholds the world and sets it agoing, if properly administered, protects all men like the mother and the father protecting their children. Know, O bull among men, that the very lives of creatures depend upon it. The highest merit a king can acquire is acquaintance with the science of chastisement and administering it properly. Therefore, O thou of Kuru's race, protect thy subjects righteously, with the aid of that great science! By protecting thy subjects and adopting such a conduct, thou wilt surely attain to such blessedness in heaven as is difficult of acquisition."

SECTION LXX.

"Yudhishthira said,—'By adopting that conduct, O thou that art conversant with every kind of behaviour, can a king succeed in easily acquiring, both here and hereafter, objects productive of happiness in the end?

"Bhishma said,—"There are these thirty-six virtues (which a king should observe). They are connected with thirty-six others. A virtuous person, by attending to those qualities, can certainly acquire great merit. The king should observe his duties without wrath and malice. He should not abandon kindness. He should have faith. He should acquire wealth without persecution and cruelty. He should pursue pleasure without attachments. He should, with cheerfulness, utter what is agreeable, and be brave without brag. He should be liberal but should not make gifts to persons that are unobserving. He should have prowess without cruelty. He should make

alliances, avoiding those that are wicked. He should not act with hostility towards friends. He should never employ persons not devoted to him as his spies and secret agents. He should never accomplish his objects by persecution. He should, never, disclose his purposes before persons that are wicked. He should speak of the merits of others but never his own. He should take wealth from his subjects but never from those that are good. He should never employ or take the assistance of persons that are wicked. He should never inflict punishment without careful enquiry. He should never disclose his counsels. He should give away, but not to persons that are covetous. He should repose confidence on others but never on those that have injured him. He should not cherish malice. He should protect his wedded wives. He should be pure and should not always be melted by compassion. He should not indulge much in female companionship. He should take food that is wholesome and never that which is otherwise. He should withont pride pay regards to those that deserve them, and serve his preceptors and seniors with sincerity. He should worship the gods without pride. He should seek prosperity, but never do anything that brings infamy. He should wait (upon his seniors) with humility. He should be clever in business but should always wait for the proper time. He should comfort men and never send them away with empty speeches, Having favoured a person, he should not abandon him. He should never strike in ignorance. Having slain his foe he should never indulge in sorrow. He should display wrath, but should never do so when there is no occasion. He should be mild, but never to those that have offended. Conduct thyself thus while ruling thy kingdom if thou wishest to have prosperity! The king that behaves otherwise incurs great danger. That king who observss all these virtues that I have mentioned, reaps many blessings on Earth and great rewards in heaven.' "

Vaisampayana continued,—"Hearing these words of Santanu's son, king Yudhishthira, docile in receiving instruction, possessed of great intelligence, and protected by Bhima and others, then worshipped his grandsire and from that time began to rule according to that teaching."

SECTION LXXI.

"Yudhishthira said,—"Tell me, O grandsire, in what way should the king protect his subjects so as to be able to avoid grief and so as not to offend against righteousness?'

"Bhishma said,—'I shall recite, O king, those eternal duties in brief, for if I were to mention them in detail, I would never attain to their end. Thou shouldst worship those Brahmanas that are devoted to their duties, possessed of learning, regular in worshipping the gods, observaut

of high vows, and endued with other accomplishments, when they come to thy abode, and employ them in officiating in thy sacrifices. With thy priest accompanying thee, thou shouldst rise up when they approach, and touch and worship their feet, and do every other act that is necessary. Doing these acts of piety and discharging other acts that are for thy own good, thou shouldst (by presents) cause those Brahmanas to utter benedictions on thee for the success of thy purposes. Endued with sincerity, and wisdom and intelligence, O Bharata, thou shouldst adopt truth and avoid lust and wrath; That foolish king who pursues Profit without driving away lust and wrath, fails to acquire virtue and ultimately sacrifices Profit as well. Never employ those that are covetous and foolish in matters connected with Pleasure and Profit. Thou shouldst always employ in all thy acts those that are free from covetousness aud possessed of intelligence. Stained with lust and wrath and unskilled in the transaction of business foolish persons, if vested with authority in matters of Profit, always oppress the people by diverse contrivances productive of mischief. With a sixth part upon fair calculation, of the yield of the soil, as his tribute, with fines and forfeitures levied upon offenders, with the imposts, according to the scriptures, upon merchants aud traders in return for the protection granted to them, a king should fill his treasury,* Realising this just tribute and governing the kingdom properly the king should, with heedfulness, act in such a way that his subjects may not feel the pressure of want. Men become deeply devoted to that king who discharges the duty of protection properly, who is endued with liberality, who is steady in the observance of righteousness, who is vigilant, and who is free from lust and hate. Never desire to fill thy treasury by acting unrighteously or from covetousness. That king who does not act in accordance with the scriptures fails to earn wealth and religious merit. That king who is mindful only of the means of acquiring wealth, never succeeds in acquiring both religious merit and wealth. The wealth again that he acquires (by such means) is seem to be lavished on unworthy objects.† That avaricious king who through folly oppresses his subjects by levying taxes not sanctioned by the scriptures, is said to wrong his own self. As a person desirous of milk never obtains any by cutting off the udders of a cow, similarly a kingdom afflicted by improper means, never yields any profit to the king.‡ He who treats a milch cow with tenderness always obtains milk from it. Similarly, the king who rules his kingdom by the aid of proper means, reaps much fruit from it. By protecting a kingdom properly and ruling it by the aid of judicious means, a king, O Yudhisthira, may succeed in always obtaining much wealth. The Earth, well

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* *I. e.*, these are the true sources of the royal revenue.—T.

† The meaning is that if a king attends only to the acguisition of wealth, he may succeed in acquiring wealth, but he will never succeed in earning religious merit.—T.

‡ Literally, 'never flourishes,'—T.

protected by the king, yields crops and gold (to the ruler and the ruled) even like a gratified mother yielding milk to her child. Imitate the example, O king, of the flowerman and not of the charcoal-maker. Becoming such and discharging the duty of protection, thou mayst be able to enjoy the Earth for ever.* If in attacking an enemy's kingdom thy treasury becomes exhausted, thou mayst refill it by taking wealth from all except Brahmanas. Let not thy heart be moved, even when thou art in great distress, upon seeing Brahmanas possessed of wealth. I need not speak then of what thou shouldst do when thou art in affluence. Thou shouldst give them wealth to the best of thy power and as they deserve, and protect them, comforting them on all occasions. By conducting thyself in this way, thou mayst acquire such regions hereafter as are most difficult of acquisition. Adopting such virtuous behaviour, do thou protect thy subjects. Thou mayst then obtain, O delighter of the Kurus, fame that is everlasting, high, and pure. Protect thy subjects righteously, O son of Pandu, for no regret or pain will then be thine. Protection of the subject is the highest duty of the king, since compassion to all creatures and protecting them from injury has been said to be the highest merit. Persons conversant with duties regard that to be highest merit of the king, when, engaged in protecting all creatures, the king displays compassion towards them. The sin a king incurs by neglecting for a single day to protect his subjects from fear is such that he does not attain to the end of his sufferings (for it) in hell till after a thousand years. The merit a king earns by protecting his subjects righteously for a single day is such that he enjoys its reward in heaven for ten thousand years. All those regions that are acquired by persons leading duly the Garhastya, the Brahmacharyya, and the Vanaprastha modes of life, are soon acquired by a king by only protecting his subjects righteously. Do thou, O son of Kunti, observe with great care this duty (of protection). Thou shalt then obtain the reward of righteousness and no grief and pain will be thine. Thou shalt, O son of Pandu, obtain great prosperity in heaven. Merit like this is impossible to be acquired by persons that are not kings. A person, therefore, who is a king, and no other, can succeed in earning such reward of virtue. Possessed of intelligence, thou hast obtained a kingdom. Do thou protect thy subjects righteously. Gratify Indra with offerings of *Soma* and thy friends and well-wishers with the objects of their wishes!

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* The charcoal-maker uproots trees and plants, and burns them for producing his stock-in-trade. The flowerman, on the other hand, waters his trees and plants, and gathers only their produce.

SECTION LXXII.

"Bhishma said,—'That person, O king, would protect the good and punish the wicked, should be appointed as his priest by the king. In this connection is cited the old story about the discourse between Pururavas the son of Aila and Matariswan.

"Pururavas said,—Whence has the Brahmana sprung and whence the three other orders? For what reason also has the Brahmana become the foremost? It behoveth thee to tell me all this!—

" 'Matariswan answered,—The Brahmana, O best of kings, has sprung from the mouth of Brahman. The Kshattriya has sprung from his two arms, and the Vaisya from his two thighs. For waiting upon these three orders, O ruler of men, a fourth order, *viz.*, the Sudra, sprung into life, being created from the feet (of Brahman). Originally created thus, the Brahmana takes birth on Earth as the lord of all creatures, his duty being the keep of the Vedas and the other scriptures.* Then, for ruling the Earth and wielding the rod of chastisement and protecting all creatures, the second order, *viz.*, the Kshattriya was created. The Vaisya was created for supporting the two other orders and himself by cultivation and trade, and finally, it was ordained by Brahman that the Sudra should serve the three orders as a menial.—

" 'Pururavas said,—Tell me truly, O god of Winds to whom does this Earth righteously belong! Does it belong to the Brahmana or to the Kshattriya?—

" 'The god of Wind said,—Everything that exists in the universe belongs to the Brahmana in consequence of his birth and precedence. Persons conversant with morality say this. What the Brahmana eats is his own. The place he inhabits is his own. What he gives away is his own. He deserves the veneration of all the (other) orders He is the first-born and the foremost. As a woman, in the absence of her husband, accepts his younger brother for him, even so the Earth, in consequence of the refusal of the Brahmana, has accepted his next-born, *viz.*, the Kshattriya, for her lord. This is the first rule. In times, however, of distress, there is an exception to this. If thou seekest to discharge the duties of thy order and wishest to obtain the highest place in heaven, then give unto the Brahmana all the land thou mayst suceeed in conquering, unto him that is possessed of learning and virtuous conduct, that is conversant with duties and observant of penances, that is satisfied with the duties of his order and not covetous of wealth. The well-born Brahmana, possessed of wisdom and humility guides the king in every matter by his own great intolligence. By means of sound counsels her causes the king to earn prosperity. The Brahmana points out to the king the duties the latter is to observe. As long as a wise king, observant of the duties of his order, and bereft of pride, is desirous of listening to the instructions of the Brahmana, so long is he honored and so long does he enjoy

* *Dharmakosha* literally means the 'repositary of all duties.'—T.

fame. The priest of the king, therefore, has a share in the merit that the king acquires. When the king behaves himself thus, all his subjects, relying upon him, become virtuous in their behaviour, attentive to their duties, and freed from every fear. The king obtains a fourth part of those righteous acts which his subjects, properly protected by him, perform in his kingdom. The gods, men, *Pitris*, *Gandharvas*, *Uragas*, and *Rakshasas*, all depend upon sacrifices for their support. In a country destitute of a king, there can be no sacrifice. The gods and the *Pitris* subsist on the offerings made in sacrifices. Sacrifice, however, depends upon the king. In the season of summer, men desire comfort from the shade of trees, cool water, and cool breezes. In the season of winter they derive comfort from fire, warm clothes, and the sun. The heart of man may find pleasure in sound, touch, taste, vision, and scent. The man, however, who is inspired with fear, finds no pleasure in all these things. That person who dispells the fears of men obtains great merit. There is no gift so valuable in the three worlds as the gift of life. The king is Indra. The king is Yama. The king is Dharma. The king assumes different forms. The king sustains and supports everything.—

SECTION LXXIII.

"Bhishma said,—'The king, with an eye to both religious merit and profit whose considerations are often very intricate, should, without delay, appoint a priest possessed of learning and intimate acquaintance with the Vedas and the (other) scriptures. Those kings that have priests possessed of virtuous souls and conversant with policy, and that are themselves possessed of such attributes, enjoy prosperity in every direction. Both the priest and the king should have such qualities as are worthy of regard and should be observant of vows and penances. They would then succeed in supporting and agrandising the subjects and the deities, the *Pitris* and the children.* It is laid down that they should be possessed of similar hearts and should be each other's friends. In consequence of such friendship between Brahmana and Kshattriya, the subjects become happy. If they do not regard each other, destruction would overtake the people. The Brahmana and the Kshattriya are said to be the progenitors of all men. In this connection is cited the old story about the discourse between Aila's son and Kasyapa. Listen to it, O Yudhishthira

"'Aila's son said,—When the Brahmana forsakes the Kshattriya or the Kshattriya forsakes the Brahmana, who amongst them should be regarded superior and upon whom do the other orders rely and maintain themselves?—

"Kasyapa said,—Ruin overtakes the kingdom of the Kshattriya when the

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**Children* is a pleonasm for *subjects*, suggested by the word *Pitris* to which it is antithetical.—T.

Brahmana and Kshattriya contend with each other. Robbers infest that kingdom in which confusion prevails, and all good men regard the ruler to be a *Mleccha*. Their oxen do not thrive, nor their children. Their pots (of milk) are not churned, and no sacrifices are performed there. The children do not study the Vedas in kingdoms where Brahmanas abandon Kshattriyas. In their houses wealth does not increase. Their children do not become good and do not study the scriptures and perform sacrifices. Those Kshattriyas that abandon Brahmanas become impure in blood and assume the nature of robbers. The Brahmana and the Kshattriya are connected with each other naturally, and each protects the other. The Kshattriya is the cause of the Brahmana's growth and the Brahmana is the cause of the Kshattriya's growth. When each helps the other, both attain to great prosperity. If their friendship, existing from days of old, breaks, a confusion sets over everything. No person desirous of crossing the ocean of life succeeds in his task even as a small boat floating on the bosom of the sea. The four orders of men become confounded and destruction overtakes all. If the Brahmana who is like a tree is protected, it then showers gold and honey. If, on the other hand, it is not protected, it then showers tears and sin. When Brahmanas fall away from the Vedas and (in the absence of a Kshattriya ruler) seek protection from the scriptures, then Indra does not pour rain seasonably and diverse kinds of calamities ceaselessly afflict the kingdom. When a sinful wretch having slain a woman or a Brahmana does not incur obloquy in assemblies of fellowmen and has not to srand in fear of the king, then danger threatens the Kshattriya ruler. In consequence of the sins perpetrated by sinful men, the god Rudra appears in the kingdom. Indeed, the sinful by their sins bring upon them that god of vengeance. He then destroys all, the honest and the wicked alike (without making any distinction.)—

" 'Aila said,—Whence does Rudra spring? What also is his form? Creatures are seen to be destroyed by creatures. Tell me all this, O Kasyapa! Whence does the god Rudra spring?—

" 'Kasyapa said,—Rudra exists in the hearts of men. He destroys the bodies themselves in which he dwells as also the bodies of others. Rudra has been said to be like atmospheric visitations and his form is like that of the wind-gods.—

" 'Aila said,—The Wind does not, by blowing, visibly destroy men on *all* occasions, nor does the deity of the clouds do so by pouring rain. On the other hand, it is seen among men that they lose their senses and are slain through lust and malice.—

" 'Kasyapa said,—Fire, blazing forth in one house, burneth a whole quarter or an entire village. Similarly, this deity stupifies the senses of some one and then that stupefaction touches all, the honest and the wicked alike, without any distinction.—

" 'Aila said,—If chastisement touches all, *viz.*, the honest and the wicked alike, in consequence of the sins perpetrated by the sinful, why should men, in

that case, do acts that are good ? Indeed, why should they obtain from wicked acts ?—

" 'Kasyapa said,—By avoiding all connection with the sinful, one becomes pure and stainless. In consequence, however, of their being mixed with the sinful, the sinless are overtaken by chastisement. Wood that is wet, if mixed with wood that is dry, is consumed by fire in consequence of such co-existence. The sinless, therefore, should never mingle with the sinful.—

" 'Aila said,—The Earth holds the honest and the wicked. The sun warms the honest and the wicked. The wind blows equally for them. Water cleanses them equally !—

" 'Kasyapa said,—Such, indeed, is the course of this world, O prince ! It is not so, however, hereafter. In the other world, there is great difference of condition between the person that acts righteously and him that acts sinfully. The regions that meritorious men acquire are full of honey and possessed of the splendour of gold or of a fire upon which clarified butter has been poured. Those regions also are likened to the navel of ambrosia. The meritorius person enjoys great felicity there. Death, decrepitude, and sorrow, are not there. The region for the sinful is hell. Darkness and ceaseless pain are there, and it is full of sorrow. Sinking in infamy, the man of sinful deeds indulges in regret there for many years. In consequence of a disunion between Brahmanas and Kshattriyas, unbearable griefs afflict the people. Knowing this, a king should appoint a (Brahmana) priest possessed of experience and wide knowledge. A king should first install the priest in his office, and then cause his own coronation. This has been laid dowu in the ordinance. The ordinances declare that the Brahmana is the foremost of all creatures. Men acquainted with the Vedas say that the Brshmana was created first. In consequence of the precedence of his birth, all things that are good in this world are vested in him. The rightful owner of all the best things that have flowed from the Creator, the Brahmana is also, for such precedence, worthy of the respect and the worship of all creatures. A king, however, powerful, should, according to the dictates of the scriptures, bestow upon the Brahamana whatever is best and distinguished above others. The Brahmana contributes to the aggrandisement of the Kshattriya, and the Kshattriya to the aggrandisement of the Brahmana. Brahamanas should, therefore, be especially and always worshipped by kings.—' "

SECTION LXXIV.

"Bhishma said,—'It is said that the preservation and growth of the kingdom rest upon the king. The preservation and growth of the king rests upon the king's priest. That kingdom enjoys true felicity where the invisible fears of the subjects are dispelled by the Brahamana and all visible fears are dis-

pelled by the king with the might of his arms. In this connection is cited the old narrative of the discourse between king Muchukunda and Vaisravana. King Muchukunda, having subjugated the whole Earth, repaired to the lord of Alaka for testing his strength. King Vaisravana created (by ascetic power) a large force of *Rakshasas*. These grinded the forces led by Muchukunda. Beholding the slaughter of his army, king Muchukunda, O chastiser of foes, began to rebuke his own learned priest (Vasishtha). Thereupon thaf foremost of righteous persons, *viz.*, Vasishtha, underwent very severe penances and, causing those *Rakshasas* to be slain, ascertained the true course upon which Muchukunda was bent. When king Vaicravana's troops were being slaughtered, he showed himself unto Muchukunda and said these words,

"The Lord of treasures said,—Many kings of old, more powerful than thou art, aided by their priests, had never approached me thus. All of them were skilled in weapons and all of them were possessed of might. Regarding me as the grantor of weal and woe, they approached me for offering worship In truth, if thou hast might of arms, it behoves thee to display it. Why dost thou act so proudly, aided by Brahmana might?—Enraged at these words, Muchukunda, without pride and fear, said unto the Lord of treasures these words fraught with reason and justice—The Self-born Brahman created the Brahmana and the Kshattriya. They have a common origin. If they apply their forces separately, they would never be able to uphold the world. The power of penances and *mantras* was bestowed upon Brahmanas; the might of arm and of weapons was bestowed upon Kshattriyas. Aggrandised by both kinds of might, kings shoul protect their subjects. I am acting in that way. Why dost thou, O lord of Alaka, rebuke me then?—Thus addressed, Vaisravana said unto Muchukunda and his priest,—I never, without being ordered by the (Self-create) bestow sovereignty upon any one. Nor do I ever, without being ordered, take it away from any one. Know this, O king! Do thou rule then the whole Earth without bounds!—Thus addressed, king Muchukunda replied, saying,—I do not, O king, desire to enjoy sovereignty obtained in gift from thee! I desire to enjoy sovereignty obtained by the might of my own arms!'—

"Bhishma continued,—'At these words of Muchgkunda, Vaisravans, seeing the king fearless in the observance of Kshattriya duties. became filled with surprise. King Muchukunda, devoted to Kshattriya duties, continued to rule the entire Earth obtained by the might of his own arms. That virtuous king who rules his kingdom, aided by and yielding precedence to the Brahmana, succeeds in subjugating the whole Earth and achieving great fame. The Brahmana should every day perform his religious rites and the Kshattriya should always be armed with weapons. Between them they are the rightful owners of every thing in the universe."

SECTION LXXV.

"Yudhishthira aid,—'Tell me, O grandsire, that conduct by which a king succeeds in aggrandising his subjects and earning regions of felicity in the other world.'

"Bhishma said,—'The king should be liberal and should perform sacrifices, O Bharata! He should be observant of vows and penances, and should be devoted to the duty of protecting his subjects. Righteously protecting all his subjects, he should honor all righteous persons by standing up when they come and by making gifts unto them. If the king regards it, righteousness becomes regarded everywhere. Whatever acts and things are liked by the king are liked by his subjects. Unto his foes the king should always be like Death, with the rod of chastisement uplifted in his hands. He should exterminate robbers everywhere in his kingdom and never pardon any one from caprice. The king, O Bharata, earns a fourth part of the merit that his subjects earn under his protection. By only protecting his subjects the king acquires a fourth part of the merit that his subjects acquire by study, by gifts, by pouring libations, and by worshipping the gods. The king acquires a fourth part of also the sin that his subjects commit in consequence of any distress in the kingdom arising from the king's neglect in discharging the duty of protection. Some say that the king earns a moiety, and some say the full measure, of whatever sin is caused by his becoming cruel and untruthful in speech. Listen now to the means by which the king may be cleansed of such sins. If the king fails to restore to a subject the wealth that has been stolen away by thieves, he should then compensate the injured man from his own treasury, or, in case of inability, with wealth obtained from his dependents, All the orders should protect the wealth of a Brahmana even as they should the Brahmana's boy or life. The person that offends against Brahmanas should be exiled from the kingdom. Everything is protected by protecting the Brahmana's wealth. Through the grace of the Brahmana, which may thus be secured, the king becomes crowned with success. Men seek the protection of a competent king like creatures seeking relief from the clouds or birds seeking refuge in a large tree. A cruel and covetous king, with lustful soul and ever seeking the gratification of his desires never succeeds in protecting his subjects.'

"Yudhishthira said,—'I do not, for a moment, desire the happiness that sovereignty bestows or sovereignty itself for its own seek. I desire it, however, for the sake of the merit one may acquire from it. It seems to me that no merit is attached to it. No need for sovereignty then by which no merit can be acquired! I shall, therefore, retire into the woods from desire of earning merit. Laying aside the rod of chastisement, and subduing my senses, I shall go to the woods which are sacred and seek to acquire the merit of righteousness by becoming an ascetic subsisting upon fruits and roots.'

"Bhishma said,—'I know, O Yudhishthira, what the nature of thy heart is, and how inoffensive is thy disposition. Thou wilt not, however, by inoffensiveness alone, succeed in ruling thy kingdom. Thy heart is inclined to mildness, thou art compassionate, and thou art exceedingly righteous. Thou art without energy, and thou art virtuous and full of mercy. People, therefore, do not regard thee much. Follow the conduct of thy sire and grandsire. Kings should never adopt that conduct which thou desirest to adopt. Never be touched by such anxiety (after doing thy duty), and never adopt such inoffensiveness of conduct. By becoming so, thou wouldst not succeed in earning that merit of righteousness which arises from protecting subjects. The behaviour thou wishest to adopt, impelled by thy own intelligence and wisdom, is not consistent with those blessings which thy sire Pandu or thy mother Kunti used to solicit for thee. Thy sire always solicited for thee courage, might, and truth. Kunti always solicited for thee high-mindedness and liberality. The offerings with *Swaha* and *Swadha* in *Sraddhas* and sacrifices are always asked from children by the *Pitris* and the deities. Whether gifts and study and sacrifices and the protection of subjects be meritorious or sinful, thou hast been born to practise and perform them. The fame, O son of Kunti, is never tarnished of men that even fail in bearing the burthens which are placed on them and unto which they are yoked in life. Even a horse, if properly trained, succeeds in bearing, without falling down, a burthen. (What need then be said of thee that art a human being?) One incurs no censure if only his acts and words be proper, for success is said to depend upon acts (and words). No person, be he a man virtuously following the domestic mode of life, or be he a king, or be he a *Brahmacharin*, has ever succeeded in conducting himself without tripping. It is better to do an act which is good and in which there is small merit than to totally abstain from all acts, for total abstention from acts is very sinful. When a high-born and righteous person succeeds iu obtaining affluence, the king then succeeds in obtaining prosperity in all his affairs. A virtuous king, having obtained a kingdom, should seek to subdue some by gifts, some by force, and some by sweet words. There is no one more virtuous than he upon whom high-born and learned persons rely from fear of losing their means of sustenance and depending upon whom they live in contentment'

"Yudhishthira said,—'What acts, O sire, are conducive to heaven? What is the nature of the great felicity that is derived from them? What also is the high prosperity that may be obtained thence? Tell me all this, if thou knowest!'

"Bhishma said,—'That man from whom a person afflicted with fear obtains relief even for a moment, is the most worthy of heaven amongst us. This that I tell thee is very true. Be thou cheerfully the king of the Kurus, O foremost one of Kuru's race, acquire heaven, protect the good and slay the wicked! Let thy friends, together with all honest men, derive their support from thee, like all creatures from the deity of the clouds and like birds from a large tree

with delicious fruits. Men seek the protection of that person who is dignified, courageous, capable of smiting, compassionate, with senses under control, affectionate towards all, and equitable, and just.'"

SECTION LXXVI.

"Yudhishthira said,—'O grandsire, amongst Brahmans some are engaged in the duties proper to their order, while others are engaged in other duties. Tell me the difference between these two classes!'

"Bhishma said,—'Those Brahmanas, O king, that are possessed of learning and beneficent features, and that look upon all creatures with an equal eye, are said to be equal to *Brahma*. They that are conversant with the *Richs*, the *Yajus*, and the *Samans*, and who are devoted to the practices of their order, are, O king, equal to the very gods. Those, however, amongst them that are not well-born and not devoted to the duties of their order, and are, besides, wedded to evil practices, are like Sudras. A virtuous king should realise tribute from and impress without pay into the public service those Brahmanas that are not possessed of Vedic lore and that have not their own fires to worship. They that are employed in courts of justice for summoning people, they that perform worship for others for a fee, they that perform the sacrifices of Vaisyas and Sudras, they that officiate in sacrifices on behalf of a whole village, and they that make voyages on the ocean,—these five are regarded as *Chandalas* among Brahmanas.* They amongst them that become *Ritwijas*, *Purohitas*, counsellers, envoys, and messengers, become, O king, equal to Kshattriyas.† They amongst them that ride horses or elephants or cars or become foot-soldiers, become, O king, equal to Vaisyas. If the king's treasury is not full, he may realise tribute from these. In realising tribute, the king, however, should except those Brahmanas that are (for their conduct) equal to the gods or *Brahma*. The Vedas say that the king is the lord of the wealth belonging to all the orders except Brahmanas. He can take the wealth of those Brahmanas also that have fallen away from their legitimate duties. The king should never be indifferent towards those Brahmanas that are not observant of their duties. For the sake of making his people virtuous, he should punish and separate them from their betters. That king, O monarch, in whose territories a Brahmana becomes a thief, is regarded by the learned to be the author of that misdeed. Persons conversant with the Vedas declare that if

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* *Mahapathika* is believed to mean a person making a voyage by the sea or the ocean. The literal meaning seems to be 'a person making a long or distant voyage.'—T.

† A *Ritwij* is a priest employed on a special occasion. A *Purohita* is one who always acts as a priest —T.

a Brahmana versed in theVedas and observant of vows becomes, through want of sustenance, a thief, it is the duty of the king to provide for his support. If, after provision has been made for his support, he does not abstain from thefts, he should then, O scorcher of foes, be banished from the kingdom with all his kinsmen.' "

SECTION LXXVII.

"Yudhishthira said,—'Of whose wealth, O bull of Bharata' race, is the king regarded to be the lord? And what conduct also should the king adopt? Discourse to me on this, O grandsire!'

"Bhishma said,—'The Vedas declare that the king is the lord of the wealth that belongs to all persons except Brahmanas, as also of those Brahmanas that are not observant of their proper duties. The king should not spare those Brahmanas that are not observant of their duties. The righteous say that this is the ancient custom of kings. That king, O monarch, in whose dominion a Brahmana becomes a thief, is regarded to be the author of that misdeed. The king it is that becomes sinful on that account. In consequence of such a circumstance, kings regard themselves to be worthy of reproach. All righteous kings, therefore, provide Brahmanas with the means of support. In this connection is cited the old narrative of the speech made by the king of the Kaikeyas unto a *Rakshasa* while the latter was about to abduct him away. Of rigid vows and possessed of Vedic lore, the king of the Kaikeyas, O monarch, while living in the woods, was forcibly seized on a certain occasion by a *Rakshasa*.

"The king said,—There is no thief in my territories, nor any person of wicked behaviour, nor any one that drinks alcohol. There is no one in my dominions who has not his sacred fire or who does not perform sacrifices. How then hast thou been able to possess my heart? There is no Brahmana in my dominions who is not possessed of learning or who is not observant of vows or who has not drunk *Soma*. There is no one who has not his sacred fire or who does not perform sacrifices. How then hast thou been able to possess my soul? In my dominions no sacrifice has been performed without completing it by *Dakshina*. No one in my dominions studies the Vedas who is not observant of vows. How then hast thou been able to possess my soul? The Brahmanas in my kingdom teach, study, sacrifice, officiate at others' sacrifices, give, and receive gifts. All of them are observant of those six acts. The Brahmanas in my kingdom are all devoted to the performance of the duties of their order. Worshipped and provided for, they are mild, and

truthful in speech. How then hast thou been able to possess my soul? The Kshattriyas in my kingdom are all devoted to the duties of their order. They never beg but give, and are conversant with truth and virtue. They never teach but study, and perform sacrifices but never officiate at the sacrifices of others. They protect the Brahmanas and never fly from battle. How then hast thou been able to possess my soul? The Vaisyas in my dominion are all observant of the duties of their order. With simplicity and without deceit they derive their sustenance from agriculture, cattle-keeping, and trade. They are all heedful, observant of religious rites and excellent vows, and truthful in speech. They give to guests what is their due, are self-restrained, and pure, and attached to their relatives and kinsmen. How then hast thou been able to possess my heart? The Sudras in my kingdom, observant of the duties of their order, humbly and duly serve and wait upon the other three orders without entertaining any malice towards them. How then hast thou been able to possess my heart? I support the helpless and the old, the weak, the ill, and women (without guardians), by supplying them with all their necessaries. How then hast thou been able to possess my heart? I am never an exterminater of the special customs of families and of countries existing duly from days of old. How then hast thou been able to possess my heart? The ascetics in my kingdom are protected and worshipped. They are always honored and entertained with food. How then hast thou been able to possess my heart? I never eat without feeding others from my dishes. I never go to other people's wives. I never sport or recreate alone. How then hast thou been able to possess my heart? No one in my kingdom who is not a *Brahmacharin* begs his food, and no one who leads the Bhikshu mode of life desires to be a *Brahmacharin.* No one who is not a *Ritwij* pours libations (of clarified butter) upon the sacrificial fire. How then hast thou been ably to possess my soul? I never disregard the learned or the old or those that are engaged in penances. When the whole population sleeps, I keep myself awake (for watching and protecting). How then hast thou been able to possess my heart? My priest possesses knowledge of self. He is given to penances, and is conversant with all duties. Possessed of great intelligence, he has the fullest power over my kingdom. By gifts I desire to acquire knowledge, and by truth and the protection of Brahmanas, I desire to attain regions of blessedness in heaven. By service I attach myself to my preceptors. I have no fear of *Rakshasas*! In my kingdom there are no widows, no wicked Brahmanas, no Brahmana that has fallen away from his duties, no decietful person, no thief, no Brahmana that officiates in the sacrifices of people for whom he should never officiate, and no perpetrator of sinful deeds. I have no fear of *Rakshasas.* There is no space in my body, of even two fiingers' breadth, that does not bear the scar of a weapon-wound. I always fight for the sake of righteousness. How hast thou been able to possess my heart? The people of my kingdom always invoke blessings upon me in order that I may always be

able to protect kine and Brahmanas and perform sacrifices. How then hast thou been able to possess me?

"The *Rakshasa* said,—Since thou art observant of thy duties under all circumstances, therefore, O king of the Kaikeyas, go back to thy abode! Blessed be thou, I leave thee! They, O king of the Kaikeyas, who protect kine and Brahmanas and all their subjects, have nothing to fear from *Rakshasas*, and much less from sinful persons. Those kings that give the lead to Brahmanas and whose might depends upon that of the Brahmanas, and whose subjects discharge the duties of hospitality, always succeed in acquiring heaven!—'

"Bhishma continued,—'Thou shouldst, therefore, protect the Brahmanas. Protected by thee, they will protect thee in return. Their blessings, O king, would surely descend upon kings of righteous behavior. For the sake of righteousness, those Brahmanas that are not observant of the duties of their order should be chastised and separated (into a distinct class) from their betters. A king who conducts himself in this way towards the people of his city and the provinces, obtains prosperity here and residence in heaven with Indra.'"

SECTION LXXVIII.

"Yudhishthira said,—'It has been said that in seasons of distress a Brahmana may support himself by the practice of Kshattriya duties. Can he, however, at any time, suqport himself by the practice of the duties laid down for the Vaisyas?'

"Bhishma said,—'When a Brahmana loses his means of support and falls into distress, he may certainly betake himself to the practices of a Vaisya and derive his support by agriculture and keeping cattle, if, of course, he is incompetent for Kshattriya duties.'

"Yudhishathira said,—'If a Brahmana, O bull of Bharata's race, betakes himself to the duties of a Vaisya, what articles may he sell without losing his prospect of heaven?'

"Bhishma said,—'Wines, salt, sessamum seeds, animals having manes, bulls, honey, meat, and cooked food, O Yudhishthira, under all circumstances, a Brahmana should avoid. A Brahmana, by selling these, would sink into hell. A Brahmana, by selling a goat, incurs the sin of selling the god of fire; by selling a sheep, the sin of selling the god of water; by selling a horse, the sin of selling the god of the sun; by selling cooked food, the sin of selling land; and by selling a cow, the sin of selling Sacrifice and the *Soma* juice. These, therefore, should not be sold (by a Brahmana). They that are good do not applaud the purchase of uncooked food by giving cooked food in exchange. Uncooked food, however, may be given for procuring cooked food, O Bha-

rata !*—We will eat this cooked food of thine. Thou mayst cook these raw things (that we give in exchange).—In a compact of this kind there is no sin. Listen, O Yudhishthira, I shall speak to thee of the eternal practice, existing from days of old, of persons conducting themselves according to approved usages !—I give thee this. Give me this other thing in return !—Exchange by such agreement is righteous. To take things by force, however, is sinful.—Even such is the course of the old usage followed by the *Rishis* and others. Without doubt, this is righteous.'

"Yudhishthira said,—'When, O sire, all the orders, giving up their respective duties, take up arms against the king, then, of course, the power of the king decreases.—By what means should the king then become the protector and refuge of the people? Resolve this doubt of mine, O king, by speaking to me in detail !'

"Bhishma said,—'By gifts, by penances, by sacrifices, by peacefulness, and by self-restraint, all the orders headed by the Brahmanas should, on such occasions, seek their own good. Those amongst them that are endued with Vedic strength, should rise up on every side and like the gods strengthening Indra contribute (by Vedic rites) to enhance the strength of the king. Brahmanas are said to be the refuge of the king while his power suffers decay. A wise king seeks the enhancement of his power by means of the power of the Brahmanas. When the king, crowned with victory, seeks the re-establishment of peace, all the orders then betake themselves to their respective duties. When robbers, breaking through all restraints, spread devastation around, all the orders may take up arms. By so doing they incur no sin, O Yudhishthira !'

"Yudhishthira said,—'If all the Kshattriyas become hostile towards the Brahmanas, who then will protect the Brahmanas and their Vedas? What then should be the duty of the Brahmanas and who will be their refuge?'

"Bhishma said,—'By penances, by *Brahmacharyya*, by weapons, and by (physical) might, applied with or without the aid of deceit, the Kshattriyas should be subjugated. If the Kshattriya misconducts himself, especially towards Brahmanas, the Vedas themselves will subjugate them. The Kshattriyas have sprung from the Brahmanas. Fire has sprung from water; the Kshattriya from the Brahmana; and iron from stone. The energy of fire, the Kshattriya, and iron, are irresistible. But when these come into contact with the sources of their origin, their force becomes neutralised. When iron strikes stone, or fire battles with water, or the Kshattriya becomes hostile to the Brahmana, then the strength of each of those three becomes destroyed. Thus, O Yudhishthira, the energy and might, howsoever great and irresistible, of Kshattriyas become quelled as soon as they are directed against the Brahmanas. When the energy of the Brahmanas becomes mild, when Kshattriya energy becomes weak, when all men misbehave themselves towards the Brahmanas,

* *Ama* is raw food, such as paddy or uncooked rice, or fruits, &c.—T.

they that engage in battle then, casting off all fear of death, for protecting the Brahmanas, morality, and their own selves,—those persons, moved by righteous indignation and possessed of great strength of mind, succeed in winning high regions of bliss hereafter. All persons should take up arms for the sake of Brahmanas. Those brave persons that fight for Brahmanas attain to those felicitous regions in heaven that are reserved for persons that have always studied the Vedas with attention, that have performed the austerest of penances, and that have, after fasting, cast off their bodies into blazing fires. The Brahmana, by taking up arms for the three other orders,does not incur sin. People say that there is no higher duty than casting off life under such circumstances. I bow to them and blessed be they that thus lay down their lives in seeking to chastise the enemies of Brahmanas. Let us attain to that rigion which is intended for them. Manu himself has said that those heroes repair to the region of Brahman. As persons become cleansed of all their sins by undergoing the final bath a horse-sacrifice even so they that die at the edge of weapons while fighting wicked people, become cleansed of all their sins. Righteousness becomes unrighteousness, and unrighteousness becomes righteousness, according to place and time. Such is the power of place and time (in determining the character of human acts). The friends of humanity, by doing even acts of cruelty, have attained to high heaven. Righteous Kshattriyas, by doing even sinful acts, have attained to blessed ends.* The Brahmana, by taking up arms on these three occasions, does not incur sin, *viz.*, for protecting himself, for compelling the other orders to betake themseves to their duties, and for chastising robbers !'

"Yudhishthira said,—'If when robbers raise their heads and an intermixture of the orders begins to take place in consequence of confusion, and Kshattriyas become incompetent, some powerful person other than a Kshattriya seeks to subdue those robbers for the sake of protecting the people,† indeed, O best of kings, if that powerful person happens to be a Brahmana or a Vaisya or a Sudra, and if he succeeds in protecting the people by righteouly wielding the rod of chastisement, is he justified in doing what he does or is he restrained by the ordinances from accomplishing that duty? It seems that others, when the Kshattriyas prove so wretched, should take up weapons.'

"Bhishma said,—'Be he a Sudra or be he the member of any other order, he that becomes a raft on a raftless current, or a means of crossing where means there are none, certainly deserves respect in every way. That person, O king, relying upon whom helpless men, oppressed and made miserable by

* The allusion is to such men as Utanka and Parasara, who although they performed such cruel acts as the snake-sacrifice and the *Rakshasa*-sacrifice, were none-the-less entitled to heaven. So Kshattriya kings, by invading the kingdoms of their foes and slaying thousands of men and animals, are nevertheless regarded to be righteous and ultimately go to heaven.—T.

† *Kshatrarthe*, i. e., for protecting the subjects. *Anya* means some one who is not a Kshattriya. *Abhibhavet* means 'subdues.'—T.

robbers, live happily, deserves to be lovingly worshipped by all as if he were a near kinsman. The person, O thou of Kuru's race, that dispels the fears of others, always deserves respect. What use is there of bulls that would not bear burthens, or of kine that would not yield milk, or of a wife that is barren? Similarly, what need is there for a king that is not competent to grant protection? As an elephant made of wood, or a deer made of leather, as a person without wealth, or one that is a eunuch, or a field that is sterile, even so is a Brahamana that is void of Vedic lore and a king incapable of granting protection. Both of them are like a cloud that does not pour rain. That person who alway protects the good and restrains the wicked. deserves to become a king and to govern the world.' "

SECTION LXXIX.

"Yudhishthira said,—'What, O grandsire, should be the acts and what the behaviour of persons employed as priests in our sacrifices? What sort of persons should they be, O king? Tell me all this, O foremost of speakers!'

"Bhishma said,—'It is laid down for those Brahmanas that are elligible as priests that they should be conversant with the *Chhandas* including the *Samans*, and all the rites inculcated in the *Srutis*, and that they should be able to perform all such religious acts as lead to the prosperity of the king. They should be devotedly loyal and utter agreeable speeches in addressing kings. They should also be friendly towards one another, and cast equal eyes on all. They should be devoid of cruelty, and truthful in speech. They should never be usurers, and should always be simple and sincere. One that is peaceful in temper, destitute of vanity, modest, charitable, self-restrained, and contented, possessed of intelligence, truthful, observant of vows, and harmless to all creatures, without lust and malice, and endued with the three excellent qualities, devoid of envy and possessed of knowledge, deserves the seat of Brahman himself. Persons with such qualities, O sire, are the best of priests and deserve every respect.'

"Yudhishthira said,—'There are Vedic texts about the gift of *Dakshina* in sacrifices. There is no ordinance, however, which lays down that so much should be given. This ordinance (about the gift of *Dakshina*) has not proceeded from motives connected with the distribution of wealth. The command of the ordinance, in consequence of the provision in cases of incapacity, is terrible. That command is blind to the competence of the sacrificer.* The

* *Idam sastram Pratidhanam na* is thus explained by Nilakantha. In cases of incapacity, again, to give the prescribed *Dakshina*, the sacrificer is directed to give away *all* he has. This direction or command is certainly terrible, for who can make up his mind to part with *all* his wealth for completing a sacrifice?—T.

audition occurs in the Vedas that a person should, with devotion, perform a sacrificer. But what can devotion do when the sacrificer is stained by falsehood ?' *

"Bhishma said,—"No man acquires blessedness or merit by disregarding the Vedas or by deceit or falsehood. Never think that it is otherwise. *Dakshina* constitutes one of the limbs of sacrifice and conduces to the nourishment of the Vedas. A sacrifice without *Dakshina* can never lead to salvation. The efficacy, however, of a single *Purnapatra* is equal to that of any *Dakshina* however rich. Therefore, O sire, every one belonging to the three orders should perform sacrifices.† The Vedas have settled that *Soma* is as the king himself to the Brahmanas. Yet they desire to sell it for the sake of performing sacrifices, though they never wish to sell it for gaining a livelihood. *Rishis* of righteous behaviour have declared, agreeably to the dictates of morality, that a sacrifice performed with the proceeds of the sale of *Soma* serves to extend sacrifices.‡ These three, *viz*, a person, a sacrifice, and *Soma*, must be of good character. A person that is of bad character is neither for this nor for the other world. This audition has been heard by us that the sacrifice which high-souled Brahmanas perform by wealth earned by excessive physical labour, is not productive of great merit. There is a declaration in the Vedas that penances are higher than sacrifices. I shall now speak to thee of penances. O learned prince, listen to me ! Abstention from injury, truthfulness of speech, benevolence, compassion,—these are regarded as penances by the wise and not the emaciation of the body. Disregard of the Vedas, disobedience to the dictates of the scriptures, and violation of all wholesome restraints, are productive of self-destruction. Listen, O son of Pritha, to what has been laid down by those that pour ten libations upon the fire at ten times of the day.— For them that perform the sacrifice of penance, the *Yoga* they endeavour to effect with *Brahma* is their ladle ; the heart is their clarified butter ; and high knowledge constitutes their *Pavitra*.$ All kinds of crookedness mean death, and all kinds of sincerity are called *Brahma*. This constitutes the subject of knowledge. The rhapsodies of system-builders cannot affect this.—' "

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* The falsehood consists in finding substitutes for the *Dakshinas* actually laid down. They are morsels of cooked food for a living cow, a grain of barley for a piece of cloth ; a copper coin for gold ; &c.—T.

† The fact is that although the sacrificer may not be able to give the *Dakshina* actually laid down in the Vedas, yet by giving its substitute he does not lose any merit, for a single *Purnapatra* (256 handfuls of rice) is as efficacious, if given away with devotion, as the richest *Dakshina*—T.

‡ I. e., such a sacrifice, instead of producing no merit, becomes the means of extending the cause of sacrifices. In other words, such a sacrifice is fraught with merit.—T.

$ A *Pavitra* ia made by a couple of *Kusa* blades for sprinkling clarified butter upon the sacrificial fire.—T.

SECTION LXXX.

"Yudhishthira said,—'The most trifling act, O grandsire, cannot be accomplished by any man if unaided. What then need be said of the king (who has to govern a kingdom)? What should be the behaviour and what the acts of the king's minister? Upon whom should the king repose confidence and upon whom he should not.'

"Bhishma said,—'Kings, O monarch, have four kinds of friends. They are he that has the same object, he that is devoted, he that is related by birth, and he that has been won over (by gifts and kindness). A person of righteous soul, who would serve one and not both sides, is the fifth in the enumeration of the king's friends. Such a person adopts that side on which righteousness is, and accordingly acts righteously. With respect to such a person, the king should never disclose such purposes of his as would not enlist his sympathy. Kings desirous of success are obliged to adopt both kinds of paths, righteous and and unrighteous. Of the four kinds of friends, the second and the third are superior, while the first and the fourth should ever be regarded with suspicion. In view, however, of those acts which the king should do in person, he should always regard with suspicion all the four. The king should never act heedlessly in the matter of watching his friends. A king that is heedless is always overpowered by others. A wicked man assumes the garb of honesty, and he that is honest becomes otherwise. A foe may become a friend and a friend may become a foe. A man cannot always be of the same mind. Who is there that would trust him completely? All the chief acts, therefore, of a king he should accomplish in his own presence. A complete reliance (on his ministers) is destructive of both morality and profit. A want of trust again in respect of all is worse than death. Trustfulness is premature death. One incurs danger by trustfulness. If one trusts another completely, he is said to live by the sufferance of the trusted person. For this reason every one should be trusted as also mistrusted. This eternal rule of policy, O sire, should be kept in view. One should always mistrust that person who would, upon one's demise, obtain one's wealth. The wise declare such a person to be one's enemy. A person whose joy knows no bounds upon beholding the aggrandisement of the king and who feels miserable upon seeing the king's decay, furnishes the indications of one of the best friends of the king. He whose fall would be brought about by thy fall, should be trusted by thee completely even as thou shouldst trust thy sire. Thou shouldst, to the best of thy power, aggrandise him as thou winnest aggrandisement for thyself. One who, in even thy religious rites, seeks to rescue thee from harm, would seek to rescue thee from harm's way in every other business. Such a one should be regarded as thy best friend. They, on the other hand, that wish one harm are one's foes. That friend is said to be like thy own self who is inspired with fear when calamity overtakes thee and with joy when prosperity

shines on thee. A person possessed of beauty, fair complexion, excellent voice, liberality, benevolence, and good birth, cannot be such a friend. That person who is possessed of intelligence and memory, who is clever in the transaction of business, who is naturally averse from cruelty, who never indulges in wrath, and who, whether regarded or disregarded is never dissatisfied, be he thy priest or preceptor or honored friend, should always receive thy worship if he accepts the office of thy counseller and resides in thy abode. Such a person may be informed of thy most secret counsels and the true state of all thy affairs religious or pertaining to matters of profit. Thou mayst confide in him as in thy own sire. One person should be appointed to one task, and not two or three. These may not tolerate each other. It is always seen that several persons, if set to one task, disagree with one another. That person who achieves celebrity, who observes all restraints, who never feels jealous of others that are able and competent, who never does any evil act, who never abandons righteousness from lust or fear or covetousness or wrath, who is clever in the transaction of business, and who is possessed of wise and weighty speech, should be thy foremost of ministers. Persons possessed of good birth and good behaviour, who are liberal and who never indulge in brag, who are brave and respectable, and learned and full of resources, should be appointed as ministers for supervising all thy affairs. Honored by thee and gratified with wealth, they would act for thy good and be of great help to thee. Appointed to offices connected with profit and other important matters, they always bring about great prosperity. Moved by a feeling of healthy rivalry, they discharge all duties connected with profit, holding consultations with one another when necessary. Thou shouldst fear thy kinsmen as thou shouldst death itself. A kinsman can never bear a kinsman's prosperity even as a feudatory chief cannot bear to see the prosperity of his overlord. None but a kinsman can feel joy at the destruction of a kinsman adorned with sincerity, mildness, liberality, modesty, and truthfulness of speech. They, again, that have no kinsmen, cannot be happy. No men can be more contemptible than they that are destitute of kinsmen. A person that has no kinsmen is easily overriden by foes. Kinsmen constitute the refuge of one that is afflicted by other men, for kinsmen can never bear to see a kinsman afflicted by other people. When a kinsman is persecuted by even his friends, every kinsman of the persecuted regards the injury to be inflicted upon himself. In kinsmen, therefore, there are both merits and faults. A person destitute of kinsmen never shows favors to any one nor humbles himself to any one. In kinsmen, therefore, both merit and demerit may be marked. One should, for this reason, always honor and worship his kinsmen in words and acts, and do them agreeable offices without iujuring them at any time. Mistrusting them at heart, one should behave towards them as if he trusted them completely. Reflecting upon their nature, it seems that they have neither faults nor merits. A person who heedfully conducts himself in his way finds his very foes disarmed of hostility and converted into friends. One

who always conducts himself in this way amid kinsmen and relatives and bears himself thus towards friends and foes, succeeds in winning everlasting fame.' "

SECTION LXXXI.

"Yudhishthira said,—'If one does not succeed in winning over one's kinsmen and relatives (by this course), they that are intended for becoming friends become foes. How should one, then, conduct one's self so that the hearts of both friends and foes may be won ?'

"Bhishma said,—'In this connection is cited the old history of a discourse between Vasudeva and the celestial sage Narada. Cn a certain occasion Vasudeva said,—Neither an illiterate and foolish friend, nor a learned friend of fickle soul, deserves, O Narada, to know one's secret counsels. Relying on thy friendship for me, I shall say something to thee, O sage ! O thou that canst go to heaven at thy pleasure, one should speak to another if one be convinced of the intelligence of that other ! I never behave with slavish obsequiousness towards my kinsmen by flattering speeches about their prosperity. I give them half of what I have, and forgive their evil speeches. As a fire-stick is grinded by a person desirous of obtaining fire, even so my heart is grinded by my kinsmen with their cruel speeches. Indeed, O celestial *Rishi*, those cruel speeches burn my heart every day. Might resides in Sankarshana ; mildness in Gada ; and as regards Praddyumna, he surpasses even myself in beauty of person. (Although I have all these on my side) yet I am helpless, O Narada ! Many others among the Andhakas and the Vrishnis are possessed of great prosperity and might, and daring courage and constant perseverance. He on whose side they do not range themselves meets with destruction. He, on the other hand, on whose side they do range themselves, achieves everything. Dissuaded (in turns) by both (*viz.*, Ahuka and Akrura,) I do not side either of them. What can be more painful for a person than to have both Ahuka and Akrura on his side ? What, again, can be more painful for one than not to have both of them on his side ?* I am like the mother of two brothers gambling against each other, invoking victory to both. I am thus, O Narada, afflicted by both. It behoveth thee to tell me that which is for the good of both myself and my kinsmen !—

" 'Narada said,—Calamities, O Krishna, are of two kinds, *viz.*, external and internal. They arise, O thou of Vrishni's race, from one's own acts or from

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* The fact is that Ahuka and Akrura were bitterly opposed to each other. Both of them, however, loved Krishna. Ahuka always advised Krishna to shun Akrura, and Akrura always advised him to shun Ahuka. Krishna valued the friendship of both and could ill dispense with either. What he says here is that to have them both is painful and yet *not* to have them both is equally painful.—T.

the acts of others, The calamity that has now overtaken thee is an internal one and is born of thy own acts. Valadeva and others of the Bhoja race are partisans of Akrura, and have taken up his side either for the sake of wealth, or mere caprice, or moved by words or by hate. As regards thyself, thou hast given away wealth obtained by thee to another. Though possessed of men who should be your friends, thou hast, however, by thy own act, brought calamity over thy head. Thou canst not take back that wealth, even as one cannot swallow again the food that he has vomited himself. The kingdom cannot be taken back from Babhru and Ugrasena (unto whom it has been given). Thyself, O Krishna, cannot, in particular, take it back (from them) from fear of producing intestine dissensions. Supposing the endeavour succeeds, it will do so after much trouble and after the accomplishment of the most difficult feats. A great slaughter and a great loss of wealth will ensue, perhaps, even total destruction. Use then a weapon that is not made of steel, that is very mild and yet capable of piercing all hearts. Sharpening and resharpening that weapon correct the tongues of thy kinsmen !—

" 'Vasudeva said,—What is that weapon, O sage, which is not made of steel, which is mild, which still pierces all hearts, and which I must use for correcting the tongues of my kinsmen ?—

" 'Narada said,—'The giving of food to the best of thy power, forgiveness, sincerity, mildness, and honor to whom honor is due,—these constitute a weapon that is not made of steel. With soft words alone turn away the wrath of kinsmen about to utter cruel speeches, and mollify their hearts and minds and slanderous tongues. None who is not a great man with cleansed soul and possessed of accomplishments and friends can bear a heavy burthen. Take up this great weight (of governing the Vrishnis) and bear it on thy shoulders. All oxen can bear heavy burthens on a level road. The stronger ones only among them can bear such burthens on a difficult road. From disunion destruction will spring and overtake all the Bhojas and the Vrishnis ! Thou, O Kesava, art the foremost one among them. Do thou act in such a manner that the Bhojas and the Vrishnis may not meet with destruction. Nothing but intelligence and forgiveness, restraint of the senses, and liberality, are present in a person of wisdom. Advancing one's own race is always praiseworthy and glorious and conducive to long life. Do thou, O Krishna, act in such a way that destruction may not overtake thy kinsmen. There is nothing unknown to thee in respect of policy and the art of war, O lord ! The Yadavas, the Kukuras, the Bhojas, the Andhakas, and the Vrishnis, are all dependent on thee even as all the worlds and all the regents of those worlds, O mighty-armed one ! The *Rishis*, O Madhava, always pray for thy advancement. Thou art the lord of all creatures. Thou knowest the past, the present, and the future. Thou art the foremost one among all the Yadavas. Relying on thee, they expect to live in happiness !—' "

SECTION LXXXII.

"Bhishma said,—'This that I have told thee constitutes the first means. Listen now, O Bharata, to the second means. That man who seeks to advance the interests of the king should always be protected by the king. If a person, O Yudhishthira, that is paid or unpaid, comes to thee for telling thee of the damage done to thy treasury when its resources are being embezzled by a minister, thou shouldst grant him an audience in private and protect him also from the (impeached) minister. The ministers guilty of peculation seek, O Bharata, to slay such informants. They who plunder the royal treasury combine together for opposing the person who seeks to protect it, and if the latter be left unprotected, he is sure to be ruined. In this connection also an old story is cited of what the sage Kalakavrikshiya had said unto the king of Kosala. It hath been heard by us that once on a time the sage Kalakavrikshiya came to Kshemadarsin who had ascended the throne of the kingdom of Kosala. Desirous of examining the conduct of all the officers of Kshemadarsin, the sage, with a crow kept within a cage in his hand, repeatedly travelled through every part of that king's dominions. And he spoke unto all the men and said,—Study ye the corvine science! The crows tell me the present, the past, and the future!—Proclaiming this in the kingdom, the sage, accompanied by a large number of men, began to observe the misdeeds of all the officers of the king. Having ascertained all the affairs in respect of that kingdom, and having learnt that all the officers appointed by the king were guilty of malversation, the sage, with his crow, came to see the king. Of rigid vows, he said unto the king,—I know everything (about thy kingdom)!—Arrived at the presence of the king, he said unto his minister adorned with the insignia of his office that he had been informed by his crow that the minister had done such a misdeed in such a place, and that such and such persons know that he had plundered the royal treasury! My crow tells me this. Admit or prove the falsehood of the accusation quickly!—The sage then proclaimed the names of other officers who had similarly been guilty of embezzlement, adding,—My crow never says anything that is false!—Thus accused and injured by the sage, all the officers of the king, O thou of Kuru's race, (united together and) pierced his crow, while the sage slept, at night. Beholding his crow pierced with a shaft within the cage, the regenerate *Rishi*, repairing to Kshemadarsin in the morning said unto him,—O king, I seek thy protection! Thou art all powerful and thou art the master of the lives and wealth of all! If I receive thy command I can then say what is for thy good! Grieved on account of thee whom I regard as a friend have come to thee, impelled by my devotion and ready to serve thee with my whole heart! Thou art being robbed of thy wealth, I have come to thee for disclosing it without showing any consideration for the robbers. Like a driver that urges a good steed, I have come hither for awakening thee whom I regard a friend! A friend who is alive to his

own interests and desirous of his own prosperity and aggrandisement, should forgive a friend that intrudes himself forcibly, impelled by devotion and wrath, for doing what is beneficial!—The king replied unto him, saying,—Why should I not bear anything thou wilt say, since I am not blind to what is for my good? I grant thee permission, O regenerate one! Tell me what thou pleasest, I shall certainly obey the instructions thou wilt give me, O Brahman!—

"'The sage said,—Ascertaining the merits and faults of thy servants, as also the dangers thou incurrest at their hands, I have come to thee, impelled by my devotion, for representing everything to thee! The teachers (of mankind) have of old declared what the curses are, O king, of those that serve others. The lot of those that serve the king is very painful and wretched. He who has any connection with kings is said to have connection with snakes of virulent poison. Kings have many friends as also many enemies. They that serve kings have to fear all of them. Every moment, again, they have fear from the king himself, O monarch. A person serving the king cannot (with impunity) be guilty of heedlessness in doing the king's work. Indeed, a servant who desires to win prosperity should never display heedlessness in the discharge of his duties. His heedlessness may move the king to wrath, and such wrath may bring down destruction (on the servant). Carefully learning how to behave himself, one should sit in the presence of the king as he should in the presence of a blazing fire. Prepared to lay down life itself at every moment, one should serve the king attentively, for the king is all powerful and master of the lives and the wealth of all, and therefore, like unto a snake of virulent poison He should always fear to indulge in evil speeches before the king, or to sit cheerlessly or in irreverent postures, or to wait in attitudes of disrespect or to walk disdainfully or display insolent gestures and disrespectful motions of the limbs. If the king becomes gratified, he can shower prosperity like a god. If he becomes enraged he can consume to the very roots like a blazing fire. This, O king, was said by Yama. Its truth is seen in the affairs of the world. I shall now (acting according to these precepts) do that which would enhance thy prosperity. Friends like ourselves can give unto friends like thee the aid of their intelligence in seasons of peril. This crow of mine, O king, has been slain for doing thy business. I cannot, however, blame thee for this. Thou art not loved by those (that have slain this bird). Ascertain who are thy friends and who thy foes. Do everything thyself without surrendering thy intelligence to others. They who are on thy establishment are all peculators. They do not desire the good of thy subjects. I have incurred their hostility. Conspiring with those servants that have constant access to thee, they covet the kingdom after thee by compassing thy destruction. Their plans, however, do not succeed in consequence of unforeseen circumstances. Through fear of those men, O king, I shall leave this kingdom for some other asylum. I have no worldly desire, yet those persons of deceitful intentions have shot this shaft at my crow, and

have, O lord, despatched the bird to Yama's abode. I have seen this, O king, with eyes whose vision has been improved by penances. With the assistance of this single crow I have crossed this kingdom of thine that is like a river abounding with alligators and sharks and crocodiles and whales. Indeed, with the assistance of that bird, I have passed through thy dominions like unto a Himalayan valley, impenetrable and inaccessible in consequence of trunks of (fallen) trees and scattered rocks and thorny shrubs and lions and tigers and other beasts of prey. The learned say that a region inaccessible inconsequence of gloom can be passed through with the aid of a light, and a river that is unfordable can be crossed by means of a boat. No means, however, exist for penetrating or passing through the labyrynth of kingly affairs. Thy kingdom is like an inaccessible forest enveloped with gloom. Thou (that art the lord of it) canst not trust it. How then can I? Good and evil are regarded here in the same light. Residence here cannot, therefore, be safe. Here a person of righteous deeds meets with death, while one of unrighteous deeds incurs no danger. According to the requirements of justice, a person of unrighteous deeds should be slain bu never one who is righteous in his acts. It is not proper, therefore, for one to stay in this kingdom long. A man of sense should leave this country soon. There is a river, O king, of the name of Sita. Boats sink in it. This thy kingdom is like that river. An all-destructive net seems to have been cast around it. Thou art like the fall that awaits collectors of honey, or like attractive food containing poison. Thy nature now resembles that of dishonest men and not that of the good. Thou art like a pit, O king, abounding with snakes of virulent poison. Thou resemblest, O king, a river full of sweet water but exceedingly difficult of access, with steep banks overgrown with *Kariras* and thorny canes. Thou art like a swan in the midst of dogs, vultures, and jackals. Grassy parasites, deriving their sustenance from a mighty tree, swell into luxuriant growth, and at last covering the tree itself overshadow it completely. A forest conflagration sets in, and catching those grassy plants first, consumes the lordly tree with them. Thy ministers, O king, resemble those grassy parasites of which I speak. Do thou check and correct them. They have been nourished by thee. But conspiring against thee, they are destroying thy prosperity. Concealing (from thee) the faults of thy servants, I am living in thy abode in constant dread of danger, even like a person living in a room with a snake within it or like the lover of a hero's wife My object is to ascertain the behaviour of the king who is my fellow-lodger. I wish to know whether the king has his passions under control, whether his servants are obedient to him, whether he is loved by them, and whether he loves his subjects. For the object of ascertaining all these points, O best of kings, I have come to thee! Like food to a hungry person, thou hast become dear to me. I dislike thy ministers, however, as a person whose thirst has been slaked dislikes drink. They have found fault with me because I seek thy good. I have no doubt that there is no other

cause for that hostility of theirs to me. I do not cherish any hostile intentions towards them. I am engaged in only marking their faults. As one should fear a wounded snake, every one should fear a foe of wicked heart !*—

" 'The king said,—Reside in my palace, O Brahmana ! I shall always treat thee with respect and honor, and always worship thee ! They that will dislike thee shall not dwell with me. Do thou thyself do what should be done next unto those persons (of whom thou hast spoken) ! Do thou see, O holy one, that the rod of chastisement is wielded properly and that everything is done well in my kingdom. Reflecting upon everything, do thou guide me in such a way that I may obtain prosperity !—

" 'The sage said,—Shutting thy eyes in the first instance to this offence of theirs (*viz.*, the slaughter of the crow), do thou weaken them one by one. Prove their faults then and strike them one after another. When many persons become guilty of the same offence, they can, by acting together, soften the very points of thorns. Lest thy ministers (being suspected, act against thee and) disclose thy secret counsels, I advise thee to proceed with such caution. As regards ourselves, we are Brahmanas, naturally compassionate and unwilling to give pain to any one. We desire thy good as also the good of others, even as we wish the good of ourselves. I speak of myself, O king ! I am thy friend. I am known as the sage Kalakavrikshiya. I always adhere to truth. Thy sire regarded me lovingly as his friend. When distress overtook this kingdom during the reign of thy sire, O king, I performed many penances (for driving it off), abandoning every other business. From my affection for thee I say this unto thee so that thou mayst not again commit the fault (of reposing confidence on undeserving persons). Thou hast obtained a kingdom without trouble. Reflect upon everything connected with its weal and woe. Thou hast ministers in thy kingdom. But why, O king, shouldst thou be guilty of heedlessness ?—After this, the king of Kosala took a minister from the Kshattriya order, and appointed that bull among Brahmanas (*viz.*, the sage Kalakavrikshiya) as his *Purohita*. After these changes had been effected, the king of Kosala subjugated the whole Earth and acquired great fame. The sage Kalakavrikshiya worshipped the gods in many grand sacrifices performed for the king. Having listened to his beneficial counsels, the king of Kosala conquered the whole Earth and conducted himself in every respect as the sage directed.' "

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* The belief is still current that a wounded snake is certain to seek vengeance even if the person that has wounded it places miles of distance between himself and the reptile. The people of this country, therefore, always kill a snake outright and burn it in fire if they ever take it.—T.

SECTION LXXXIII.

"Yudhishthira said,—'What should be the characteristics, O grandsire, of the legislators, the ministers of war, the courtiers, the generalisimos, and the counsellors of a king!'*

"Bhishma said,—'Such persons as are possessed of modesty, self-restraint, truth, sincerity, and courage to say what is proper, should be thy legislators. They that are always by thy side, that are possessed of great courage, that are of the regenerate caste, possessed of great learning, well-pleased with thee, and endued with perseverance in all acts, should, O son of Kunti, be desired by thee for becoming thy ministers of war at all seasons of distress, O Bharata! One who is of high descent, who, treated with honor by thee, always exerts his powers to the utmost on thy behalf, and who will never abandon thee in weal or woe, illness or death, should be entertained by thee as a courtier. They that are of high birth, that are born in thy kingdom, that have wisdom, beauty of form and features, great learning, and dignity of behaviour, and that are, besides, devoted to thee, should be employed as officers of thy army. Persons of low descent and covetous dispositions, who are cruel and shameless, would court thee, O sire, as long as their hands would remain wet.† They that are of good birth and good behaviour, that can read all signs and gestures, that are destitute of cruelty, that know what the requirements are of place and time, that always seek the good of their master in all acts, should be appointed as ministers by the king in all his affairs. They that have been won over with gifts of wealth, honors, regardful receptions, and means of procuring felicity, and who on that account may be regarded by thee as persons inclined to benefit thee in all thy affairs, should always be made sharers of thy happiness. They that are unchangeable in conduct, possessed of learning and good behaviour, observant of excellent vows, large-hearted, and truthful in speech, will always be attentive to thy affairs and will never abandon thee. They, on the other hand, that are disrespectable, that are not observant of restraints, that are of wicked souls, and that have fallen away from good practices, should always be compelled by thee to observe all wholesome restraints. When the question is which of two sides should be adopted, thou shouldst not abandon the many for adopting the side of one. When, however, that one person transcends the many in consequence of the possession of many accomplishments, then thou shouldst, for that one, abandon the many. These are regarded as marks of superiority, *viz.*, prowess, devotion to pursuits that bring fame, and observance of wholesome restraints. He, again, that honors all persons possessed of ability, that never indulges in feelings of rivalry with persons possessed of

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* I follow Nilakantha in his explanation of the words used in this verse. —T.

† I. e., as long as they are paid and have in their hands what has been given to them.—T.

no merit, that never abandons righteousness from lust or fear or wrath or covetousness, that is adorned with humility, that is truthful in speech and forgiving in temper, that has his soul under control, that has a sense of dignity, and that has been tried in every situation, should be employed by thee as thy counseller. High descent, purity of blood, forgiveness, cleverness, and purity of soul, bravery, gratefulness, and truth, are, O son of Pritha, marks of superiority and goodness. A wise man who conducts himself in this way,* succeeds in disarming his very foes of their hostility and converting them into friends. A king that has his soul under restraint, that is possessed of wisdom, and that is desirous of prosperity, should carefully examine the merits and demerits of his ministers. A king desirous of prosperity and of shining in the midst of his contemporaries, should have for ministers persons connected with his trusted friends, possessed of high birth, born in his own kingdom, incapable of being corrupted, unstained by adultery and similar vices, well tested, belonging to good families, possessed of learning, sprung from sires and grandsires that held similar offices, and adorned with humility. The king should employ five such persons to look after his affairs as are possessed of intelligence unstained by pride, a disposition that is good, energy, patience, forgiveness, purity, loyalty, firmness, and courage, whose merits and faults have been well tested, who are of mature years, who are capable of bearing burthens, and who are free from deceipt. Men that are wise in speech, that are possessed of heroism, that are full of resources under difficulties, that are of high birth, that are truthful, that can read signs, that are free from cruelty, that are conversant with the requirements of place and time, and that desire the good of their masters, should be employed by the king as his ministers in all affairs of the kingdom. One who is bereft of energy and who has been abandoned by friends can never work with perseverance. Such a man, if employed, fails in almost every business. A minister possessed of little learning, even if blessed with high birth and attentive to virtue, profit, and pleasure, becomes incompetent in choosing proper courses of action. Similarly, a person of low descent, even if possessed of great learning, always errs, like a blind man without a guide, in all acts requiring dexterity and foresight. A person, again, who is of infirm purposes, even if possessed of intelligence and learning, and even if conversant with means, cannot long act with success. A man of wicked heart and possessed of no learning may set his hand to work but he fails to ascertain what the results will be of his work. A king should never repose trust on a minister that is not devoted to him. He should, therefore, never disclose his counsels to a minister that is not devoted to him. Such a wicked minister, combining with the other ministers of the king, may ruin his master, like fire consuming a tree by entering its entrails through the holes in its body with the aid of the wind. Giving way to wrath, a master may one

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* I e,, shows these virtues in his conduct.—T.

day pull down a servant from his office or reprove him, from rage, in harsh words, and restore him to power again. None but a servant devoted to the master can bear and forgive such treatment. Ministers also become sometimes highly offended with their royal masters. That one, however, amongst them, who subdues his wrath from desire of doing good to his master,—that person who is a sharer with the king of his weal and woe,—should be consulted by the king in all his affairs. A person who is of crooked heart, even if he be devoted to his master and possessed of wisdom and adorned with numerous virtues, should never be consulted by the king. One who is allied with foes and who does not regard the interests of the king's subjects, should be known as an enemy. The king should never consult with him. One who is possessed of no learning, who is not pure, who is stained with pride, who pays court to the king's enemies, who indulges in brag, who is unfriendly, wrathful, and covetous, should not be consulted by the king. One who is a stranger, even if he be devoted to the king and possessed of great learning, may be honored by the king and gratified with assignment of the means of sustenance, but the king should never consult him in his affairs. A person whose sire was unjustly banished by royal edict should not be consulted by the king even if the king may have subsequently bestowed honors upon him and assigned to him the means of sustenance. A well-wisher whose property was once confiscated for a slight transgression, even if he be possessed of every accomplishment, should not still be consulted by the king. A person possessed of wisdom, intelligence, and learning, who is born within the kingdom, who is pure and righteous in all his acts, deserves to be consulted by the king. One who is endued with knowledge and wisdom, who is acquainted with the dispositions of friends and foes, who is such a friend of the king as to be his second self, deserves to be consulted. One who is truthful in speech and modest and mild, and who is a hereditary servant of the king, deserves to be consulted. One who is contented and honored, who is truthful and dignified, who hates wickedness and wicked men, who is conversant with policy and the requirements of time, and who is courageous, deserves to be consulted by the king. One who is competent to win over all men by conciliation should be consulted, O monarch, by the king that is desirous of ruling according to the dictates of the science of chastisement. One upon whom the inhabitants of both the capital and the provinces repose confidence for his righteous conduct, who is competent to fight and conversant with the rules of policy, deserves to be consulted by the king. Therefore, men possessed of such qualities, men conversant with the dispositions of all and desirous of achieving high acts, should be honored by the king and made his ministers. Their number also should not be less than three.* Ministers

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* *Tryavarah* is explained by Nilakantha as "not less than three." The number laid down generally is five. In no case it should be less than three.—T.

should be employed in observing the *laches* of their masters, of themselves, of the subjects, and of the foes of their master. The kingdom has its root in the counsels of policy that flow from ministers, and its growth proceeds from the same source. Ministers should act in such a way that the enemies of their master may not be able to detect his laches. On the other hand, when *their* laches become visible, they should then be assailed. Like the tortoise protecting its limbs by withdrawing them within its shell, ministers should protect their own counsels. They should, even thus, conceal their own laches. Those ministers of a kingdom that succeed in concealing their counsels are said to be possessed of wisdom. Counsels constitute the armour of a king, and the limbs of his subjects and officers. A kingdom is said to have its roots in spies and secret agents, and its strength is said to lie in counsels of policy. If masters and ministers follow each other for deriving support from each other, subduing pride and wrath, and vanity and envy, they may then both become happy. A king should also consult with such ministers as are free from the five kinds of deceit. Ascertaining well, in the first instance, the different opinions of the three amongst them whom he has consulted, the king should, for subsequent deliberation, repair to his preceptor for informing him of those opinions and his own. His preceptor should be a Brahmana well versed in all matters of virtue, profit, and pleasure. Repairing, for such subsequent deliberation, to him, the king should, with collected mind, ask his opinion. When a decision is arrived at after deliberation with him, the king should then, without attachment, carry it out into practice. They that are conversant with the conclusions of the science of consultation say that kings should always hold consultations in this way. Having settled counsels in this way, they should then be reduced to practice, for then they will be able to win over all the subjects. There should be no dwarfs, no hump-backed persons, no one of an emaciated constitution, no one who is lame or blind, no one who is an idiot, no woman, and no eunuch, at the spot where the king holds his consultations. Nothing should move there before or behind, above or below, or in transverse directions. Getting up on a boat, or repairing to an open space destitute of grass or grassy bushes and whence the surrounding land may be clearly seen, the king should hold consultations at the proper time, avoiding faults of speech and gestures.' "

SECTION LXXXIV.

"Bhishma said,—'In this connection, O Yudhishthira, the old account of a conversation between Vrihaspati and Sakra is cited.

" 'Sakra said,—What is that one act, O regenerate one, by accomplishing which with care, a person may become the object of regard with all creatures and acquire great celebrity?

" 'Vrihaspati said,—Agreeableness of speech, O Sakra, is the one thing by practising which a person may become an object of regard with all

creatures and acquire great celebrity. This is the one thing, O Sakra, which gives happiness to all. By practising it, one may always obtain the love of all creatures. The person who does not speak a word and whose face is always furrowed with frowns, becomes an object of hatred with all creatures. Abstention from agreeable speeches makes him so. That person who, upon beholding others, addresses them first and does so with smiles succeeds in making every one gratified with him. Even gifts, if not made with agreeable speeches, do not delight the recipients, like rice without curry. If even the possessions of men, O Sakra, be taken away with sweet speeches, such sweetness of behaviour succeeds in reconciling the robbed. A king, therefore, that is desirous of even inflicting chastisement should utter sweet words. Sweetness of speech never fails of purpose, while, at the same time it never pains any heart. A person of good acts and good, agreeable, and sweet speeches, has no equal.—'

" 'Bhishma continued,—'Thus addressed by his priest, Sakra began to act according to those instructions. Do thou also, O son of Kunti, practise this virtue !' "

SECTION LXXXV.

"Yudhishthira said,—'O foremost of kings, what is that method by which a king ruling his subjects may, in consequence of it, obtain great blessedness and eternal fame ?'

"Bhishma said,—'A king of cleansed soul and attentive to the duty of protecting his subjects earns merit and fame, both here and hereafter, by conducting himself righteously.'

"Yudhishthira said,—'With whom should the king behave in what way ? Asked by me, O thou of great wisdom, it behoveth thee to tell me everything duly ! Those virtues of which thou hast already spoken with respect to a person, cannot, it is my belief, be found to exist in any single individual.'

"Bhishma said,—'Thou art endued with great intelligence, O Yudhishthira ! It is even so as thou sayest. The person is very rare who is possessed of all those good qualities. To be brief, conduct like this (*viz.*, the presence of all the virtues spoken of,) is very difficult to be met with even upon careful search. I shall, however, tell thee what kinds of ministers should be appointed by thee. Four Brahmanas, learned in the Vedas, possessed of a sense of dignity, belonging to the *Sanataka* order, and of pure behaviour, and eight Kshattriyas, all of whom should be possessed of physical strength and capable of wielding weapons, and one and twenty Vaisyas, all of whom should be possessed of wealth, and three Sudras, every one of whom should be humble and of pure conduct and devoted to his daily duties, and one man of the *Suta* caste,

possessed of a knowledge of the *Puranas* and the eight cardinal virtues, should be thy ministers. Every one of them should be fifty years of age, possessed of a sense of dignity, free from envy, conversant with the *Srutis* and the *Smritis*, humble, impartial, competent to readily decide in the midst of disputants urging different courses of action, free from covetousness, and from the seven dreadful vices called *Vyasanas*. The king should consult with those eight ministers and hold the lead among them. He should then publish in his kingdom, for the information of his subjects, the results of such deliberation. Thou shouldst always, adopting such a conduct, watch over thy people. Thou shouldst never confiscate what is deposited with thee or appropriate as thine the thing about whose ownership two persons may dispute. Conduct such as this would spoil the administration of justice. If the administration of justice be thus injured, sin will afflict thee, and afflict thy kingdom as well, and inspire thy people with fear as little birds at the sight of the hawk. Thy kingdom will then melt away like a boat wrecked on the sea. If a king governs his subjects with unrighteousness, fear takes possession of his heart and the door of heaven is closed against him. A kingdom, O bull among men, has its root in righteousness. That minister, or king's son, who acts unrighteously, occupying the seat of justice, and those officers who having accepted the charge of affairs, act unjustly, moved by self-interest, all sink in hell along with the king himself. Those helpless men who are oppressed by the powerful and who indulge on that account in piteous and copious lamentations, have their protector in the king. In cases of dispute between two parties the decision should be based upon the evidence of witnesses. If one of the disputants has no witnesses and is helpless, the king should give the case his best consideration. The king should cause chastisement to be meted out to offenders according to the measure of their offences. They that are wealthy should be punished with fines and confiscations; they that are poor, with loss of liberty. Those that are of very wicked conduct should be chastised by the king with even corporal inflictions. The king should cherish all good men with agreeable speeches and gifts of wealth. He who seeks to compass the death of the king should be punished with death to be effected by diverse means. The same should be the punishment of one who becomes guilty of arson or theft or such co-habitation with women as may lead to a confusion of castes. A king, O monarch, who inflicts punishments duly and conformably to the dictates of the science of chastisement, incurs no sin by the act. On the other hand, he earns merit that is eternal. That foolish king who inflicts punishments capriciously, earns infamy here and sinks into hell hereafter. One should not be punished for the fault of another. Reflecting well upon the (criminal) code, a person should be convicted or acquitted. A king should never slay an envoy under any circumstances. That king who slays an envoy sinks into hell with all his ministers. That king observant of Kshattriya practices who slays an envoy that faithfully utters the message with which he is charged, causes the manes of his deceased ancestors to be stained with the sin of killing a fœtus. An envoy

should possess these seven accomplishments, *viz.*, he should be high-born, of a good family, elequent, clever, sweet-speeched, faithful in delivering the message with which he is charged, and endued with a good memory. The aid-de-camp of the king that protects his person should be endued with similar qualities. The officer also that guards his capital or citadel should possess the same accomplishments. The king's minister should be conversant with the conclusions of the scriptures and competent in directing wars and making treaties. He should, further, be intelligent, possessed of courage, modest, and capable of keeping secrets. He should also be of high birth, endued with strength of mind, and pure in conduct. If possessed of these qualities, he should be regarded worthy. The commander of the king's forces should be possessed of similar accomplishments. He should also be conversant with the different kinds of battle array and with the uses of engines and weapons. He should be able to bear exposure to rain, cold, heat, and wind, and watchful of the laches of foes. The king, O monarch, should be able to lull his foes into a sense of security. He should not, however, himself trust any one. The reposing of confidence on even his own son is not to be approved of. I have now, O sinless one, declared to thee what the conclusions of the scriptures are. Refusal to trust any one has been said to be one of the highest mysteries of king-craft.' "

SECTION LXXXVI.

"Yudhishthira said,—'What should he the kind of city within which the king should himself dwell ? Should he select one already made or should he cause one to be especially constructed ? Tell me this, O grandsire !'

"Bhishma said,—'It is proper, O Bharata, to enquire about the conduct that shou'd be followed and the defences that should be adopted with respect to the city in which, O son of Kunti, a king should reside ! I shall, therefore, discourse to thee on the subject, referring especially to the defences of citadels. Having listened to me, thou shouldst make the arrangements required and conduct thyself attentively as directed. Keeping his eye on the six different kinds of citadels, the king should build his cities containing every kind of affluence and every other article of use in abundance. Those six varieties are water-citadels, earth-citadels, hill-citadels, human-citadels, mud-citadels, and forest-citadels.* The king, with his ministers and the army thoroughly loyal to him, should reside in that city which is defended by a citadel which contains an abundant stock of rice and weapons,—which is protected with impenetrable walls and a trench, which teems with elephants and steeds and

* Water-citadels are those that are surrounded on all sides by a river or rivers, or the sea. Earth-citadels are those that are built, on plains, fortified with high walls and encircled with trenches all arouud. Haman-citadels are unfortified cities properly protected by guards and a loyal population.—T.

cars, which is inhabited by men possessed of learning and versed in the mechanical arts, where provisions of every kind have been well stored, whose population is virtuous in conduct and clever in business and consists of strong and energetic men and animals, which is adorned with many open squares and rows of shops, where the behaviour of all persons is righteous, where peace prevails, where no danger exists, which blazes with beauty and resounds with music and songs, where the houses are all spacious, where the residents number among them many brave and wealthy individuals, which echoes with the chaunt of Vedic hymns, where festivities and rejoicings frequently take place, and where the deities are always worshipped.* Residing there, the king should be employed in filling his treasury, increasing his forces, enhancing the number of his friends, and establishing courts of justice. He should check all abuses and evils in both his cities and provinces. He should be employed in collecting provisions of every kind and in filling his arsenals with care. He should also increase his stores of rice and other grain, and strengthen his counsels (with wisdom). He should, further, enhance his stores of fuel, iron, chaff, charcoal, timber, horns, bones, bamboos, marrow, oils and ghee, fat, honey, medicines, flax, resinous exhudations, rice, weapons, shafts, leather catgut (for bow-strings), canes, and strings and cords made of *munja* grass and other plants and creepers. He should also increase the number of tanks and wells containing large quantities of water, and should protect all juicy trees.† He should entertain with honor and attention preceptors (of different sciences), *Ritwijas*, and priests, mighty bowmen, persons skilled in architecture, astronomers and astrologers, and physicians, as also all men possessed of wisdom and intelligence and self-restraint and cleverness and courage and learning and high-birth and energy of mind, and capable of close application to all kinds of work. The king should honor the righteous and chastise the unrighteous. He should, acting with resolution, set the several orders to their respective duties. Ascertaining properly, by means of spies, the outward behaviour and the state of mind of the inhabitants of his city and provinces, he should adopt those measures that may be required. The king should himself supervise his spies and counsels, his treasury, and the agencies for inflicting chastisements. Upon these everything may be said to depend. With spies constituting his sight, the king should ascertain all the acts and intentions of his foes, friends, and neutrals. He should then, with heedfulness, devise his own measures, honoring those that are loyal to him and punishing those that are hostile. The king should always adore the gods in sacrifices and make gifts without giving pain to anybody. He should protect his subjects, never doing any-

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* Nilakantha says that this has reference to the second variety of citadels mentioned in the previous verse.—T.

† Such as banian, peepul, &c. These afford refreshing shade to sunburnt travellers.—T.

thing that may obstruct or thwart righteousness. He should always maintain and protect the helpless, the masterless, and the old, and women that are widows. The king should always honor the ascetics and make unto them gifts, at proper seasons, of cloths and vessels and food. The king should, with attentive care, inform the ascetics (within his dominions) of the state of his own self, of all his measures, and of the kingdom, and should always behave with humility in their presence. When he sees ascetics of high birth and great learning that have abandoned all earthly objects, he should honor them with gifts of beds and seats and food. Whatever the nature of the distress into which he may fall, he should confide in an ascetic. The very robbers repose confidence upon persons of that character. The king should place his wealth in charge of an ascetic and should take wisdom from him. He should not, however, always wait upon them or worship them on all occasions * From among those residing in his own kingdom,he should select one for friendship. Similarly, he should select another from among those that reside in the kingdom of his foe. He should select a third from among those residing in the forests, and a fourth from among these dwelling in the kingdoms paying tribute to him. He should show hospitality towards and bestow honors upon them and assign them the means of sustenance. He should behave towards the ascetics dwelling in the kingdoms of foes and in the forests in the same way as towards those that reside in his own kingdom. Engaged in penances and of rigid vows, they would, if calamity overtakes the king and if he solicits protection, grant him what he wants. I have now told thee in brief the indications of the city in which the king should reside.' "

SECTION LXXXVII.

"Yudhishthira said,—'How, O king, may a kingdom be consolidated, and how should it be protected ? I desire to know this. Tell me all this, O bull of Bharata's race !'

"Bhishma said,—'Listen to me with concentrated attention. I shall tell thee how a kingdom may be consolidated, and how also it may be protected. A headman should be selected for each village. Over ten villages (or ten headmen) there should be one superintendent. Over two such superintendents there should be one officer (having the control, therefore, of twenty villages). Above the latter should be appointed persons under each of whom should be a century of villages ; and above the last kind of officers, should be appointed men each of whom should have a thousand villages under his

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* 'Take wisdom,' i. e., consult with them. 'Should not always wait upon them, &c.,' lest robbers should kill them, suspecting them to be depositaries of the king's wealth.—T.

control. The headman should ascertain the characteristics of every person in the village and all the faults also that need correction. He should report everything to the officer (who is above him and is) in charge of ten villages. The latter, again, should report the same to the officer (who is above him and is) in charge of twenty villages. The latter, in his turn, should report the conduct of all the persons within his dominion to the officer (who is above him and is) in charge of a hundred villages. The village headman should have control over all the produce and the possessions of the village. Every headman should contribute his share for maintaining the lord of ten villages, and the latter should do the same for supporting the lord of twenty villages. The lord of a hundred villages should receive every honor from the king and should have for his support a large village, O chief of the Bharatas, populous and teeming with wealth. Such a village, so assigned to a lord of a hundred villages, should be, however, within the control of the lord of a thousand villages. That high officer, again, *viz*, the lord of a thousand villages, should have a minor town for his support. He should enjoy the grain and gold and other possessions derivable from it. He should perform all the duties of its wars and other internal affairs pertaining to it. Some virtuous minister, with watchfulness, should exercise supervision over the administrative affairs and mutual relations of those officers. In every town, again, there should be an officer for attending to every matter relating to his jurisdiction. Like some planet of dreadful form moving above all the asterisms below, the officer (with plenary powers) mentioned last should move and act above all the officers subordinate to him. Such an officer should ascertain the conduct of those under him through his spies. Such high officers should protect the people from all persons of murderous disposition, all men of wicked deeds, all who rob the wealth of other people, and all who are full of deceit, and all of whom are regarded to be possessed by the devil. Taking note of the sales and the purchases, the state of the roads, the food and dress, and the stocks and profits, of the those that are engaged in trade, the king should levy taxes on them. Ascertaining on all occasions the extent of the manufactures, the receipts and expenses of those that are engaged in them, and the state of the arts, the king should levy taxes upon the artisans in respect of the arts they follow. The king, O Yudhishthira, may take high taxes, but he should never levy such taxes as would emasculate his people. No tax should be levied without ascertaining the outturn and the amount of labour that has been necessary to produce it. Nobody would work or seek for outturns without sufficient cause.* The king should, after reflection, levy taxes in such a way that he and the person who labours to produce the article

* The sense seems to be that if a sufficient margin of profit, capable of maintaining one at ease, be not left, one would refrain absolutely from work. The king, therefore, in taxing the out-turns of work, should leave such a margin of profit to the producers.—T.

taxed may both share the value. The king should not, by his thirst, destroy his own foundations as also those of others. He should always avoid those acts in consequence of which he may become an object of hatred to his people. Indeed, by acting in this way he may succeed in winning popularity. The subjects hate that king who earns a notoriety for voraciousness of appetite (in the matter of taxes and imposts) Whence can a king who becomes an object of hatred have prosperity? Such a king can never acquire what is for his good. A king who is possessed of sound intelligence should milk his kingdom after the analogy of (men acting in the matter of) claves. If the calf be permitted to suck, it grows strong, O Bharata, and bears heavy burthens. If, on the other hand, O Yudhishthira, the cow be milked too much, the calf becomes lean and fails to do much service to the owner. Similarly, if the kingdom be drained much, the subjects fail to achieve any act that is great. That king who protects his kingdom himself and shows favour to his subjects (in the matter of taxes and imposts) and supports himself upon what is easily obtained, succeeds in earning many grand results. Does not the king then obtain wealth sufficient for enabling him to cope with his wants?* The entire kingdom, in that case, becomes to him his treasury, while that which is his treasury becomes his bed chamber. If the inhabitants of the cities and the provinces be poor, the king should, whether they depend upon him immediately or mediately, show them compassion to the best of his power. Chastising all robbers that infest the outskirts, the king should protect the people of his villages and make them happy. The subjects, in that case, becoming sharers of the king's weal and woe, feel exceedingly gratified with him. Thinking, in the first instance, of collecting wealth, the king should repair to the chief centres of his kingdom one after another and endeavour to inspire his people with fright. He should say unto them,—Here, calamity threatens us. A great danger has arisen in consequence of the acts of the foe! There is every reason, however, to hope that the danger will pass away, for the enemy, like a bamboo that has flowered, will very soon meet with destruction. Many foes of mine, having risen up and combined with a large number of robbers, desire to put our kingdom into difficulties, for meeting with destruction themselves. In view of this great calamity fraught with dreadful danger, I solicit your wealth for devising the means of your protection. When the danger passes away, I will give you what I now take. Our foes, however, will not give back what they (if unopposed) will take from you by force. On the other hand, (if unopposed), they will even slay all your relatives beginning with your very spouses! You certainly desire wealth for the sake of your children and wives. I am glad at your prosperity, and I beseech you as I would my own children. I shall take from you what it may be within your power

* The sense is that the subiects then, on occasions of their sovereign's want, hasten to place their resources at his disposal—T.

to give me. I do not wish to give pain to any one. In seasons of calamity, you should, like strong bulls, bear such burthens. In seasons of distress, wealth should not be so dear to you!—A king conversant with the considerations relating to Time should, with such agreeable, sweet, and complimentary words, send his agents and collect imposts from his people. Pointing out to them the necessity of repairing his fortifications and of defraying the expenses of his establishment and other heads, inspiring them with the fear of foriegn invasion, and impressing them with the necessity that exsists for protecting them and enabling them to ensure the means of living in peace, the king should levy imposts upon the Vaisyas of his realm. If the king disregards the Vaisyas, they become lost to him, and abandoning his dominions remove themselves to the woods. The king should, therefore, behave with leniency towards them. The king, O son of Pritha, should always conciliate and protect the Vaisyas, adopt measures for inspiring them with a sense of security and for ensuring them in the enjoyment of what they possess, and always do what is agreeable to them. The king, O Bharata, should always act in such a way towards the Vaisyas that their productive powers may be enhanced. The Vaisyas increase the strength of a kingdom, improve its agriculture, and develop its trade. A wise king, therefore, should always gratify them. Acting with heedfulness and leniency, he should levy mild imposts upon them. It is always easy to behave with goodness towards the Vaisyas. There is nothing productive of greater good to a kingdom, O Yudhishthira, than the adoption of such behaviour towards the Vaisyas of the realm.' "

SECTION LXXXVIII.

"Yudhishthira said,—'Tell me, O grandsire, how should the king behave if, notwithstanding his great wealth, he desires for more!'

"Bhishma said,—"A king, desirous of earning religious merit, should devote himself to the good of his subjects and protect them according to considerations of place and time and to the best of his intelligence and power. He should, in his dominions, adopt all such measures as would in his estimation secure their good as also his own. A king should milk his kingdom like a bee gathering honey from plants.* He should act like the keeper of a cow who draws milk from her without boring her udders and without starving the calf. The king should (in the matter of taxes) act like the leech drawing blood mildly. He should conduct himself towards his subjects like a tigress in the matter of carrying her cubs, touching

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* I. e., without injuring the s urce.—T.

them with her teeth but never piercing them therewith. He should behave like a mouse which though possessed of sharp and pointed teeth still cuts the feet of sleeping animals in such a manner that they do not at all become conscious of it. A little by little should be taken from a growing subject and by this means should he be shorn The demand should then be increased gradually till what is taken assumes a fair proportion. The king should enhance the burthens of his subjects gradually like a person gradually increasing the burthens of a young bullock. Acting with care and mildness, he should at last put the reins on them. If the reins are thus put, they would not become untractable. Indeed, adequate measures should be employed for making them obedient. Mere entreaties to reduce them to subjection would not do. It is impossible to behave equally towards all men. Conciliating those that are foremost, the common people should be reduced to obedience. Producing disunion (through the agency of their leaders) among the common people who are to bear the burthens, the king should himself come forward to conciliate them and then enjoy in happiness what he will succeed in drawing from them. The king should never impose taxes unseasonably and on persons unable to bear them. He should impose them gradually and with conciliation, in proper season and according to due forms. These contrivances that I declare unto thee are legitimate means of king-craft. They are not reckoned as methods fraught with deceit. One who seeks to govern steeds by improper methods only makes them furious. Drinking-shops, public women, pimps, actors, gamblers and keepers of gaming houses, and other persons of this kind, who are sources of disorders to the state, should all be checked. Residing within the realm, these afflict and injure the better classes of the subjects. Nobody should ask anything of any one when there is no distress. Manu himself in days of old has laid down this injunction in respect of all men.* If all men were to live by asking or begging and abstain from work, the world would doubtless come to an end. The king alone is competent to restrain and check. That king who does not restrain his subjects (from sin) earns a fourth part of the sins committed by his people (in consequence of the absence of royal protection). This is the declaration of the *Srutis*. Since the king shares the sins of his subjects like their merits, he should, therefore, O monarch, restrain those subjects of his that are sinful. The king that neglects to restrain them becomes himself sinful. He earns (as already said) a fourth part of their sins as he does a fourth part of their merits. The following faults of which I speak should be checked. They are such as impoverish every one. What wicked act is there that a person governed by passion would not do? A person governed by passion indulges in stimulants and meat, and

* The Bengal reading of the first line of this verse is vicious. The Bombay reading *kinchidanapadi* (for *Kasyanchidpadi*) is the correct one. The commentator explains that this has reference to alms, loans, and taxes. Both the Bengali translators have made nonsense of this and the following verse.—T.

appropriates the wives and the wealth of other people, and sets a bad example (for imitation by others). They that do not live upon alms may beg in seasons of distress. The king should, observant of righteousness, make gifts unto them from compassion but not from fear. Let there be no beggars in thy kingdom, nor robbers. It is the robbers (and not virtuous men) that give unto beggars. Such givers are not real benefactors of men. Let such men reside in thy dominions as advance the interests of others and do them good, but not such as exterminate others. Those officers, O king, that take from the subjects more than what is due should be punished. Thou shouldst then appoint others so that these will take only what is due. Agriculture, rearing of cattle, trade and other acts of a similar nature, should be caused to be carried on by many persons on the principle of division of labor.* If a person engaged in agriculture, cattle-rearing, or trade, becomes inspired with a sense of insecurity (in consequence of thieves and tyrannical officers), the king, as a consequence, incurs infamy. The king should always honor those subjects of his that are rich and should say unto them,—Do ye, with me, advance the interests of the people!—In every kingdom, they that are wealthy constitute an estate in the realm. Without doubt, a wealthy person is the foremost of men.† He that is wise, or courageous, or wealthy, or influential, or righteous, or engaged in penances, or truthful in speech, or gifted with intelligence, assists in protecting (his fellow subjects).

"For these reasons, O monarch, do thou love all creatures, and display the qualities of truth, sincerity, absence of wrath, and abstention from injury! Thou shouldst thus wield the rod of chastisement, and enhance thy treasury and support thy friends and consolidate thy kingdom thus, practising the qualities of truthfulness and sincerity and supported by thy friends, treasury, and forces!"

SECTION LXXXIX.

"Bhishma said,—'Let not such trees as yield edible fruits be cut down in thy dominions. Fruits and roots constitute the property of the Brahmanas. The sages have declared this to be an ordinance of religion. The surplus, after supporting the Brahmanas, should go to the support of other people. Nobody should take anything by doing an injury to the Brahmanas.‡ If a Brahmana, afflicted for want of support, desires to abandon a kingdom for obtaining live-

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* *Karmabhedatah* is explained differently by Nilkantha. He thinks that it means 'lest those acts suffer injury.'—T.

† *Anga* is literally a part. The idea, however, is that the wealthy form an estate in the realm. *Kakud* is the hump of the bull. The meaning, of course, is that the man of wealth occupies a very superior position.—T.

‡ I. e., before the Brahmanas get their fill—T.

lihood (elsewhere), the king, O monarch, should, with affection and respect, assign unto him the means of sustenance. If he does not still abstain (from leaving the kingdom), the king should repair to an assembly of Brahmanas and say—Such a Brahmana is leaving the kingdom. In whom shall my people then find an authority for guiding them ?*—If after this, he does not give up his intention of leaving, and says anything, the king should say unto him—Forget the past—This, O son of Kunti, is the eternal way of royal duty.† The king should further say unto him,—Indeed, O Brahmana, people say that that only should be assigned to a Brahmana which would be just sufficient for maintaining him. I, however, do not accept that opinion. On the other hand, I think that if a Brahmana seeks to leave a kingdom for the king's neglect in providing him with means of support, such means should be assigned to him, and, further, if he intends to take that step for procuring the means of luxury, he should still be requested to stay and supplied with even those means.‡—Agriculture, cattle-rearing, and trade, provide all men with the means of living. A knowledge of the Vedas, however, provide them with the means of obtaining heaven. They, therefore, that obstruct the study of the Vedas and the cause of Vedic practices, are to be regarded as enemies of society.§ It is for the extermination of these that Brahman created Kshattriyas. Subdue thy foes, protect thy subjects, worship the deities in sacrifices, and fight battles with courage, O delighter of the Kurus ! A king should protect those that deserve protection. The king who does this is the best of rulers. Those kings that do not exercise the duty of protection live a vain life. For the benefit of all his subjects the king should always seek to ascertain the acts and thoughts of all, O Yudhishthira ; and for that reason he should set spies and secret agents.$ Protecting others from thy own, and thy own from others, as also others from others, and thy own from thy own, do thou always cherish thy people. Protecting his own self first from every one, the king should protect the Earth. Men of knowledge have said that everything has its root in self. The king should always reflect upon these, *viz.*,—What are his *laches*, to

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* The Brahmanas are authorities for guiding other men. When, therefore, a particular Brahmana leaves the kingdom, the people lose in him a friend, teacher, and guide.—T.

† The king should dissuade in the manner indicated in verse 4 If that does not suffice, and if the person intending to leave refers to the king's previous neglect, the king should ask forgiveness and, of course, assign him the means of maintenance.—T.

‡ The original is elliptical in construction. The *etat* of the first line has been supplied in the translation. In rendering the second line, the second half should come first. The Burdwan version, as usual, is erroneous. K. P. Sing's also is incomplete and inaccurate.—T.

§ The word used is *Dasyus*, literally, robbers ; here, enemies of society and order.—T.

$ Some texts read *Yoddhyavyam* for *Boddhyavyam*, and *bhunjita* for *yunjita*.—T.

what evil habits he is addicted, what are the sources of his weakness, and what are the sources of his faults. The king should cause secret and trusted agents to wander through the kingdom for ascertaining whether his conduct as displayed on the previous day has or has not met with the approbation of the people. Indeed, he should ascertain whether his conduct is or is not generally praised, or, is or is not acceptable to the people of the provinces, and whether he has or has not succeeded in earning a good name in his kingdom. Amongst those that are virtuous and possessed of wisdom, those that never retreat from battle, and those that do not reside in thy kingdom, those that are dependent on thee, and those that are thy ministers, as well as those that are independent of party, they that praise or blame thee should never be objects of disregard with thee, O Yudhishthira !* No man, O sire, can succeed in earning the good opinion of all persons in the world. All persons have friends, foes, and neutrals, O Bharata !'

"Yudhishthira said,—'Among persons all of whom are equal in might of arms and accomplishments, whence does one acquire superiority over all the rest, and whence does that one succeed in ruling over them ?'

"Bhishma said,—'Creatures that are mobile devour things that are immobile ; animals again that have teeth devour those that have no teeth ; wrathful snakes of virulent poison devour smaller ones of their own species. (Upon this principle, among human beings also, the king, who is strong, preys upon those that are weak.) The king, O Yudhishthira, should always be heedful of his subjects as also of his foes. If he becomes heedless, they fall upon him like vultures (on carrion). Take care, O king, that the traders in thy kingdom who purchase articles at prices high and low (for sale), and who in course of their journeys have to sleep or take rest in forests and inaccessible regions,† be not afflicted by the imposition of heavy taxes. Let not the agriculturists in thy kingdom leave it through oppression ; they, who bear the burthens of the king, support the other residents also of the kingdom.‡ The gifts made by thee in this world support the gods, *Pitris*, men, *Nagas*, *Rakshasas*, birds, and animals. These, O Bharata, are the means of governing a kingdom and protecting its rulers. I shall again discourse to thee on the subject, O son of Pandu !' "

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* I. e., thou shouldst care for such opinion, without being angry with those that censure or blame thee.—T.

† I. e, they who have to undergo such privations in carrying on their useful occupation should not be taxed heavily.—T.

‡ The correct reading is *bharanti*. *Taranti* also may give the same meaning. K. P. Singha has erroneously rendered the second line.—T.

SECTION XC.

"Bhishma said,—'That foremost of all persons conversant with the Vedas, *viz.*, Utatthya of Angirasa's race, discoursed cheerfully (on a former occasion) unto Yuvanāswa's son Mandhatri. I shall now, O Yudhishthira, recite to thee everything tnat Utatthya, that foremost of all persons conversant with the Vedas, had said unto that king.

"Utatthya said,—One becomes a king for acting in the interests of righteousness and not for conducting himself capriciously. Know this, O Mandhatri; the king is, indeed, the protector of the world. If the king acts righteously, he attains to the position of a god.* On the other hand, if he acts unrighteously, he sinks into hell. All creatures rest upon righteousness. Rightousness, in its turn, rests upon the king. That king, therefore, who upholds righteousness, is truly a king. That king who is endued with a righteous soul and with every kind of grace is said to be an embodiment of virtue. If a king fails to chastise unrighteousness, the gods desert his mansion and he incurs obloquy among men. The efforts of men who are observant of their own duties are always crowned with success. For this reason all men seek to obey the dictates of righteousness which are productive of prosperity. When sinfulness is not restrained, righteous behaviour comes to an end and unrighteous increases greatly. When sinfulness is not restrained, no one can, according to the rights of property as laid down in the scriptures, say—This thing is mine and this is not mine.—When sinfulness prevails in the world, men cannot own and enjoy their own wives and animals and fields and houses. The deities receive no worship, the *Pitris* no offerings in *Sraddhas*, and guests no hospitality, when sinfulness is not restrained. The regenerate classes do not study the Vedas, or observe high vows, or spread out sacrifices, when sinfulness is not restrained. The minds of men, O king, become weak and confounded like those of persons wounded with weapons, when sinfulness is not restrained. Casting their eyes on both the worlds, the *Rishis* made the king, that superior being, intending that he shoud be the embodiment of righteousness on Earth.† He is called *Rajan* in whom righteousness shines. That king, again in whom there is no righteousness, is called a *Vrishala* ‡ The divine *Dharma* (Righteousness) has another name, viz., *Vrisha*. He who

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* I. e., goes to heaven.—T.

† Bhishma says that this discourse is very old. Probably this verse has reference to the writer's idea of the motives that impelled the *Rishis* of *Brahmavarta* when they devised for their Indian colony the kingly form of government.—T.

‡ This verse gives the etymology of the words *Rajan* and *Vrishala*. He in whom righteousness shines (*rajate*) is a *Rajan*; and he in whom righteousness, called *Vrisha*, disappears, is a *Vrishala*. *Vide* next verse.—T.

weakens *Vrisha* is known by the name of *Vrishala.* A king should, therefore, advance the cause of Righteousness. All creatures grow in the growth of righteousness, and decay with its decay. Righteousness, therefore, should never be permitted to decay. Righteousness is called *Dharma* because it aids the acquisition and preservation of wealth (*Dhana*). The sages, O king, have declared that *Dharma* restrains and set bounds to all evil acts of men. The Self-born (Brahman) created *Dharma* for the advancement and growth of creatures. For this reason, a king should act according to the dictates of *Dharma* for benefiting his subjects. For this reason also, O tiger among kings, *Dharma* has been said to be the foremost of all things. That foremost of men who rules his subjects righteously is called a king. Disregarding lust and wrath, observe thou the dictates of righteousness. Among all things, O chief of Bharata's race, that conduce to the prosperity of kings, righteousness is the foremost. *Dharma*, again, has spring from the Brahmana. For this reason, the Brahmana should always be worshipped. Thou shouldst, O Mandhatri, gratify with humility the wishes of Brahmanas. By neglecting to gratify the wishes of Brahmanas, the king brings danger on himself. In consequence of such neglect, he fails to obtain any accession of friends while his foes increase in number. In consequence of malice towards the Brahmanas springing from his folly, the goddess of prosperity who had formerly dwelt with him became enraged and deserted the *Asura* Vali the son of Virochana. Deserting the *Asura* she repaired to Indra the chief of the deities. Beholding the goddess living with Purandara, Vali indulged in many vain regrets. This, O puissant one, is the result of malice and pride. Be thou awakened, O Mandhatri, so that the goddess of prosperity may not in wrath desert thee! The Srutis declare that Unrighteousness begat a son named Pride upon the goddess of prosperity. This Pride, O king, led many among the gods and the *Asuras* to ruin. Many royal sages also have suffered destruction on his account. Do thou, therefore, awaken, O king! He who succeeds in conquering him becomes a king. He, on the other hand, who suffers himself to be conquered by him, becomes a slave. If, O Mandhatri, thou wishest for an eternal life (of felicity), live as a king should that does not indulge these two, *viz.*, Pride and Unrighteousness! Abstain from companionship with him that is intoxicated (with pride), him that is heedless (of the dictates of honesty), him that is a scoffer of religion, him that is insensate, and forbear to pay court to all of them when united. Keep thy self aloof from the company of ministers whom thou hast once punished and especially of women, as also from mountains and uneven lands and inaccessible fastnesses and elephants and horses and (noxious) reptiles. Thou shouldst also give up wandering in the night, and avoid the faults of stinginess and vanity and boastfulness and wrath. Thou shouldst never have intercourse with unknown women, or those of equivocal sex, or those that are

ewd, or those that are the wives of other men, or those that are unmarried virgins. When the king does not restrain vice, a confusion of castes follows, and sinful *Rakshasas*, and persons of neutral sex, and children destitute of limbs or possessed of thick tongues, and idiots, begin to take birth in even respectable families. Therefore, the king should take particular care to act righteously, for the benefit of his subjects. If a king acts heedlessly, a great evil becomes the consequence. Unrighteousness increases, causing a confusion of castes. Cold sets in during the summer months, and disappears when its proper season comes. Drought and flood and pestilence afflict the people. Ominous stars arise and awful comets appear on such occasions. Diverse other portents, indicating destruction of the kingdom, make their appearance. If the king does not take measures for his own safety and does not protect his subjects, the latter first meet with destruction and then destruction seizes the king himself. Two persons combining together snatch the wealth of one, and many acting in concert rob the two. The virginity of maidens is defloured. Such a state of things is said to arise from the king's faults. All rights of property come to an end among men, when the king, abandoning righteousness, acts heedlessly.—' "

SECTION XCI.

"Utathya said,—If the deity of the clouds pours rain seasonably and the king acts virtuously, the prosperity that ensues maintains the subjects in felicity. That washerman who does not know how to wash away the filth of cloth without taking away its dye, is very unskilful in his profession. That person among Brahmans or Kshattriyas or Vaisyas who, having fallen away from the proper duties of his order, has become a Sudra, is truly to be compared to such a washerman. Menial service attaches to the Sudra; agriculture to the Vaisya; the science of chastisement to the Kshattriya; and *Brahmacharyya*, penances, *mantras*, and truth, attach to the Brahmana. That Kshattriya who knows how to correct the faults of behaviour of the other orders and to wash them clean like a washerman, is really their father and deserves to be their king. The respective ages called *Krita*, *Treta*, *Dwapara*, and *Kali*, O bull of Bharata's race, are all dependent on the conduct of the king. It is the king who constitutes the age.* The four

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* The address *Bharatarshabha* is misplaced, seeing that it is Uttathya who is speaking and Mandhatri who is listening. The sense of the verse is that it is the king who causes the age, for if he acts righteously, the age that sets in is *Krita*; if, on the other hand, he acts sinfully, he causes the *Kali* age to set in; &c., &c.,—T.

orders, the Vedas, and the duties in respect of the four modes of life, all become confused and weakened when the king becomes heedless. The three kinds of Fire, the three Vedas, and sacrifices with *Dakshina*, all become lost when the king becomes heedless. The king is the creator of all creatures, and the king is their destroyer. That king who is of righteous soul is regarded as the creator, while he that is sinful is regarded as the destroyer. The king's wives, sons, kinsmen, and friends, all become unhappy and indulge in grief when the king becomes heedless. Elephants and steeds and kine and camels and mules and asses and other animals all lose their vigor when the king becomes unrighteous. It is said, O Mandhatri, that the Creator created Power (represented by the king) for the object of protecting Weakness. Weakness is, indeed, a great being, for everything depends upon it.* All creatures worship the king. All creatures are the children of the king. If, therefore, O monarch, the king becomes unrighteous, all creatures come to grief. The eyes of the weak, of the *Muni*, and of the snake of virulent poison, should be regarded as unbearable. Do not, therefore, come into (hostile) contact with the weak. Thou shouldst regard the weak as always subject to humiliation. Take care that the eyes of the Weak do not burn thee with thy kinsmen. In a race scorched by the eyes of the weak, no children take birth. Such eyes burn the race to its very roots. Do not, therefore, come into (hostile) contact with the weak! Weakness is more powerful than even the greatest Power, for that Power which is scorched by Weakness becomes totally exterminated. If a person, who has been humiliated or struck, fails, while shrieking for assistance, to obtain a protector, divine chastisement overtakes the king and brings about his destruction. Do not, O sire, while in enjoyment of Power, take wealth from those that are Weak. Take care that the eyes of the Weak do not burn thee like a blazing fire! The tears shed by weeping men afflicted with falsehood slay the children and animals of those that have uttered those falsehoods. Like a cow a sinful act perpetrated does not produce immediate fruits.† If the fruit is not seen in the perpetrater himself, it is seen in his son or in his son's son, or daughter's son. When a weak person fails to find a rescuer, the great rod of divine chastisement falls (upon the king). When all the subjects of a king (are obliged by distress to) live like Brahmanas, by mendicancy, such mendicancy brings destruction upon the king. When all the officers of the king posted in the provinces unite together and act with injustice, the king is then said to bring about a state of unmixed evil upon his kingdom,

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* He who protects Weakness wins heaven, while he who persecutes it goes to hell. Weakness, thus, is a great thing. Its power, so to say, is such that it can lead to heaven and hell every one with whom it may come into contact.—T.

† The keeper of a cow has to wait, till it is calved, for milk.—T.

When the officers of the king extort wealth, by unjust means or acting from lust or avarice, from persons piteously soliciting for mercy, a great destruction then is sure to overtake the king. A mighty tree, first starting into life, grows into large proportions. Numerous creatures then come and seek its shelter. When, however, it is cut down or consumed in a conflagration, those that had recourse to it for shelter all become homeless.* When the residents of a kingdom perform acts of righteousness and all religious rites, and applaud the good qualities of the king, the latter reaps an accession of affluence. When, on the other hand, the residents, moved by ignorance, abandon righteousness and act unrighteously, the king becomes overtaken by misery. When sinful men whose acts are known are allowed to move among the righteous (without being punished for their misdeeds), Kali then overtakes the rulers of those realms.† When the king causes chastisement to overtake all wicked people, his kingdom thrives in prosperity. The kingdom of that king certainly thrives who pays proper honors to his ministers and employs them in measures of policy and in battles. Such a ruler enjoys the wide Earth for ever. That king who duly honors all good acts and good speeches succeeds in earning great merit. The enjoyment of good things after sharing them with others, paying proper honors to the ministers, and subjugation of persons intoxicated with strength, are said to constitute the great duty of a king. Protecting all men by words, body, and deeds, and never forgiving his son himself (if he has offended), constitute the great duty of the king. The maintenance of those that are weak by sharing with them the things he has and thereby increasing their strength, constitutes the duty of the king. Protection of the kingdom, extermination of robbers, and conquering in battle, constitute the duty of the king. Never to forgive a person however dear if he has committed an offence by act or word, constitutes the duty of the king. Protecting those that solicit shelter as he would protect his own children, and never depriving one of the honors to which he is entitled, constitute the duty of the king.‡ Adoring the deities, with a devoted heart, in sacrifices completed by presents, and subduing lust and envy, constitute the duty of the king. Wiping the tears of the distressed, the helpless, and the old, and inspiring them with joy, constitute the duty of the king. Aggrandising friends, weakening foes, and honoring the good, constitute the duty of the king. Cheerfully observing the obligations of truth, always making gifts of land, entertaining guests, and supporting dependents, constitute the duty of the king. That king who

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* The sense is, I suppose, that if the king be overtaken by destruction, his officers also do not escape.—T.

† *Rajnah*, Nilakantha thinks, is an accusative plural.—T.

‡ Some texts read *Saranikan*, meaning traders that make journeys and voyages.—T.

favors those that deserve favors and chastises those that deserve chastisement, earns great merit both here and hereafter. The king is Yama himself. He is, O Mandhatri, the god (incarnate) unto all that are righteous. By subduing his senses he succeeds in acquiring great affluence. By not subduing them he incurs sin.* Paying proper honors unto *Ritwijas* and priests and preceptors, and doing good offices unto them constitute the duty of the king. Yama governs all creatures without observing distinctions. The king should imitate him in his behaviour by restraining all his subjects duly. The king is said to resemble the Thousand-eyed (Indra) in every respect. That, O bull among men, should be regarded as Righteousness which is regarded as such by him. Thou shouldst, without being heedless, cultivate forgiveness, intelligence, patience, and the love of all creatures. Thou shouldst also ascertain the strength and weakness of all men and learn to distinguish between right and wrong. Thou shouldst conduct thyself with propriety towards all creatures, make gifts, and utter agreeable and sweet words. Thou shouldst maintain the residents of thy city and the provinces in happiness. A king who is not clever, never succeeds in protecting his subjects. Sovereignty, O sire, is a very heavy burthen to bear. Only that king who is possessed of wisdom and courage, and who is conversant with the science of chastisement, can protect a kingdom. He, on the other hand, who is without energy and intelligence, and who is not versed in the great science, is incompetent to bear the burthen of sovereignty. Aided by ministers of handsome features and good birth, clever in business, devoted to their master, and possessed of great learning, thou shouldst examine the hearts and acts of all men including the very ascetics in the forests. Conducting thyself thus, thou wilt be able to learn the duties of all orders of men. That will aid thee in observing thy own duties whether when thou art in thy country or when thou repairest to other realms. Amongst these three objects, *viz.*, Virtue, Profit, and Pleasure, Virtue is the foremost. He that is of virtuous soul obtains great happiness both here and hereafter. If men be treated with honor, they can abandon (for the sake of the honor thou mayst gsve them) their very wives and sons. By attaching good men to himself (by doing good offices unto them), by gifts, sweet words, heedfulness and purity of behaviour, a king may win great prosperity. Do not, therefore, O Mandhatri, be heedless to these qualities and acts. The king should never be heedless in looking after his own laches as also after those of his foes. He should act in such a way that his foes may not be able to detect his laches, and he should himself assail them when theirs are visible. This

* The king is God (incarnate) unto all righteous men, because they may expect everything from him. As regards the second line, the meaning depends upon *bharati*, which, as the commentator explains, means, "obtains affluence or prosperity." For *Patukah* some texts read *Pavakah*. The meaning then would be "becomes as a fire," i. e., destroys his own roots, or, probably, "becomes destructive to others,"—T.

is the way in which Vasava, and Yama, and Vruna, and all the great royal sages have acted. Do thou observe the same conduct. Do thou, O great king, adopt this behaviour which was followed by those royal sages. Do thou soon, O bull of Bharata's race. adopt this heavenly road. The gods, the *Rishis*, the *Pitris*, and the *Gandharvas*, possessed of great energy, sing the praises, both here and hereafter, of that king whose conduct is righteous i—'

"Bhishma continued,—'Thus addressed by Utatthya, O Bharata, Mandhatri unhesitatingly did as he was directed, and became the sole lord of the wide Earth. Do thou also, O king, act righteously like Mandhatri. Thou wilt then, after ruling the Earth, obtain an abode in heaven !' "

SECTION XCII.

"Yudhishthira said,—'How should a righteous king, who is desirous of adhering to a course of righteousness, behave ? I ask thee this, O foremost of men ! Answer me, O grandsire !'

"Bhishma said,—'In this connection is cited the old story of what Vamadeva gifted with great intelligence and acquainted with the true import of everything sang in ancient times. Once upon a time, king Vasumanas, possessed of knowledge and fortitude and purity of behaviour, asked the great *Rishi* Vamadeva of high ascetic merit, saying,—Instruct me O holy one, in words fraught with righteousness and of grave import, as to what that conduct is by observing which I may not fall away from the duties prescribed for me !—Unto him of a golden complexion and seated at his ease like Yayati, son of Nahusha, that foremost of ascetics, viz , Vamadeva, of great energy, said as follows.

" 'Vamadeva said,—Do thou act righteously. There is nothing superior to Righteousness. Those kings that are observant of righteousness succeed in conquering the whole Earth. That king who regards Righteousness to be the most efficacious means for accomplishing his objects, and who acts according to the counsels of those that are righteous, blazes forth with righteousness. That king who disregards Righteousness and desires to act with brute force, soon falls away from Righteousness and loses both Righteousness and Profit. That king who acts according to the counsels of a vicious and sinful minister becomes a destroyer of righteousness and deserves to be slain by his subjects with all his family. Indeed, he very soon meets with destruction. That king who is incompetent to discharge the duties of state-craft, who is governed hy caprice in all his acts, and who indulges in brag, soon meets with destruction even if he happen to be ruler of the whole Earth. That king, on the other hand, who is desirous of prosperity, who is free from malice, who has his senses under control, and who is gifted with intelligence, thrives in affluence like the ocean swelling with the waters discharged into it by a hundred streams. He

should never consider himself to have a sufficiency of Virtue, enjoyments, wealth, intelligence, and friends. Upon these depends the conduct of the world. By listening to these counsels, a king obtains fame, achievements, prosperity, and subjects. Devoted to virtue, that king who seeks the acquisition of virtue and wealth by such means, and who begins all his measures after reflecting upon their objects, succeeds in obtaining great prosperity. That king who is illiberal, and without affection, who afflicts his subjects by undue chastisements, and who is rash in his acts, soon meets with destruction. That king who is not gifted with intelligence fails to see his own faults. Covered with infamy here, he sinks into hell hereafter. If the king gives proper honor to them that deserve it, makes gifts, and recognises the value of sweet speeches by himself uttering them on all occasions, his subjects then dispel the calamities that overtake him as if these had fallen upon themselves. That king who has no instructor in the ways of righteousness and who never asks others for counsels, and who seeks to acquire wealth by means that caprice suggests, never succeeds in enjoying happiness long. That king, on the other hand, who listens to the instructions of his preceptor in matters connected with virtue, who supervises the affairs of his kingdom himself, and who in all his acquisitions is guided by considerations of virtue, succeeda in enjoying happiness for a long time.—' "

SECTION XCIII.

" 'Vamadeva continued,—When the king, who is powerful, acts unrighteously towards the weak, they who take their birth in his race imitate the same conduct. Others, again, imitate that wretch who sets sin agoing. Such imitation of the man ungoverned by restraints soon brings destruction upon the kingdom. The conduct of a king who is observant of his proper duties, is accepted by men in general as a model for imitation. The conduct, however, of a king who falls away from his duties, is not tolerated by his very kinsfolk.* That rash king who, disregarding the injunctions laid down in the scriptures, acts with high-handedness in his kingdom, very soon meets with destruction. That Kshattriya who does not follow the conduct observed from days of old by other Kshattriyas conquered or unconquered, is said to fall away from Kshattriya duties. Having seized in battle a royal foe that did some good to the conqueror on a former occasion, that king who does not, actuated by malice, pay him honors, is said to fall away from Kshattriya duties. The king should display his power, live cheerfully, and do what is necessary in seasons of danger. Such a ruler becomes the beloved of

* K. P. Singha, I think, translates this verse erroneously. The Burdwan version is correct. The speaker, in this verse, desires to illustrate the force of righteous conduct.—T.

all creatures and never falls away from prosperity. If thou dost disservice to any person, thou shouldst, when the turn comes, do him service. One who is not loved becomes an object of love if he does what is agreeable. Untruthful speches should be avoided. Thou shouldst do good to others without being solicited. Thou shouldst never abandon righteousness from lust or wrath or malice. Do not give harsh answers when questioned by anybody. Do not utter undignified speeches. Never be in a hurry to do anything. Never indulge in malice. By such means is a foe won over. Do not give way to exclusive joy when anything agreeable occurs, nor suffer thyself to be overwhelmed with sorrow when anything disagreeable occurs. Never indulge in grief when thy pecuniary resources are exhausted, and always remember the duty of doing good to thy subjects. That king who always does what is agreeable by virtue of his disposition achieves success in all his measures and is never shorn of prosperity. The king should always, with heedfulness, cherish that devoted servant who abstains from doing what is injurious to his master and who always does what is for his good. He should appoint in all great affairs persons that have subjugated their senses, that are devotedly loyal and of pure behaviour, and that are possessed of ability. That person, who by the possession of such qualifications pleases the king and who is never heedless in taking care of the interests of his master, should be appointed by the king in the affairs of his kingdom. On the other hand, the king becomes divested of prosperity by appointing to important offices men that are fools and slaves of their senses, that are covetous and of disrespectable conduct, that are deceitful and hypocritical, that are malicious, wicked-souled, and ignorant, that are low-minded, and addicted to drink, gambling, women, and hunting. That king, who, first protecting his own self, protects others that deserve protection, feels the satisfaction of finding his subjects growing in prosperity. Such a king succeeds also in obtaining greatness. A king should, by secret agents that are devoted to him, watch the conduct and acts of other kings. By such means can he obtain superiority. Having injured a powerful king, one should not comfort himself with the thought that he (the injurer) lives at a great distance from the injured. Such kings when injured fall upon the injurer like the hawk swooping down upon its prey, in moments of heedlessness. A king whose power has been consolidated and who is confident of his own strength, should assail a neighbour who is weaker than himself but never one that is stronger. A king who is devoted to virtue, having acquired the sovereignty of the Earth by prowess, should protect his subjects righteously and slaughter foes in battle. Everything belonging to this world is destined to destruction. Nothing here is durable. For this reason, the king, adhering to righteousness, should protect his subjects righteously. The defence of forts, battle, adminisitration of justice, consultations on questions of policy, and keeping the subjects in happiness, these five acts contribute to enlarge the dominions of a king. That king who takes proper care of these is regarded to be the best of kings. By always attending to these, a king succeeds in protecting his

kingdom. It is impossible, however, for one man to supervise all these matters at all times. Making over such supervision to his minsters, a king may govern the Earth for ever.* The people make such a person their king who is liberal, who shares all objects of enjoyment with others, who is possessed of a mild disposition, who is of pure behaviour, and who will never abandon his subjects. He is obeyed in the world who, having listened to counsels of wisdom, accepts them, abandoning his own opinions. That king who does not tolerate the counsels of a well-wisher in consequence of their opposition to his own views, who listens with inattention to what is said unto him in opposition to his views, and who does not always follow the conduct of high and noble persons conquered or unconquered, is said to fall away from the duties of Kshattriyas. From ministers that have once been chastised, from women in especial, from mountains and inaccessible regions, from elephants and horses and reptiles, the king should always, with heedfulness. protect his own self.† That king who, abandoning his chief ministers, makes favourites of low persons, soon falls into distress, and never succeeds in compassing the (intended) ends of his measures. That king of infirm soul, who, yielding to the influence of wrath and malice, does not love and honour those amongst his kinsmen that are possessed of good qualities, is said to live on the very verge of destruction. That king, who attaches to himself accomplished persons by doing good to them even though he may not like them at heart, succeeds in enjoying fame for ever. Thou shouldst never impose taxes unseasonably. Thou shouldst not be grieved at the occurrence of anything disagreeable, nor rejoice exceedingly at anything agreeable. Thou shouldst always set thyself to the accomplishment of good acts. Who amongst the dependent kings is truly devoted to thee, and who is loyal to thee from fear, and who amongst them has faults, should always be ascertained by thee. The king, even if he be powerful, should trust them that are weak, for in moments of heedlessness the weak may assail the powerful like a flock of vultures seizing their prey. A man of sinful soul seeks to injure his master even if the latter be sweet-speeched and possessed of every accomplishment. Do not, therefore, place thy confidence upon such men. Nahusha's son Yayati, in declaring the mysteries of king-craft, said that a person engaged in ruling men should slay even foes that are contemptible.

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* *Teshu*, i. e., unto the ministers already spoken of.—T.

† The sense of the passage is that the king should not ride vicious elephants and horses, should guard himself against poisonous reptiles and the arts of women, and should take particular care while ascending mountains or entering inaccessible regions such as forests and woody valleys.—T.

SECTION XCIV.

" 'Vamadeva said,—The king should win victories without battles. Victories achieved by battles are not spoken of highly, O monarch, by the wise. When the sovereign's own power has not been confirmed, he should not seek to make new acquisitions. It is not proper that a king whose power has not been consolidated should seek to make such acquisitions. The power of that king whose dominions are wide and abound with wealth, whose subjects are loyal and contented, and who has a large number of officers, is said to be confirmed. That king whose soldiery are contented, gratified (with pay and prize), and competent to deceive foes, can with even a small force, subjugate the whole Earth. The power of that king whose subjects, whether belonging to the cities or the provinces, have compassion for all creatures, and possessed of wealth and grain, is said to be confirmed. When the king thinks that his power is greater than that of a foe, he should then, aided by his intelligence, seek to acquire the latter's territories and wealth. A king whose resources are increasing, who is compassionate unto all creatures, who never loses any time by procrastination, and who is careful in protecting his own self, succeeds in earning advancement. That king who behaves deceitfully towards his own people that have not been guilty of any fault, shears his own self like a person cutting down a forest with an axe. If the king does not always attend to the task of slaying his foes, the latter do not diminish. That king, again, who knows to kill his own wrath, finds no enemies. If the king be possessed of wisdom, he would never do any act that is disapproved by good men. He would, on the other hand, always engage himself in such acts as would lead to his own benefit and that of others. That king who, having accomplished all his duties, becomes happy in the approbation of his own conscience, has never to incur the reproach of others and indulge in regrets. That king who observes such conduct towards men succeeds in subjugating both the worlds and enjoy the fruits of victory.—'

"Bhishma continued,—'Thus addressed by Vamadeva, king Vasumanas did as he was directed. Without doubt, thyself also, following these counsels, shalt succeed in conquering both the worlds.' "

SECTION XCV.

"Yudhishthira said,—'If a Kshattriya desires to subjugate another Kshattriya in battle, how should the former act in the matter of that victory? Questioned by me, do thou answer it!'

"Bhishma said,—'The king, with or without an army at his back, entering the dominions of the king he would subjugate, should say unto

all the people,—I am your king! I shall always protect you! Give me the just tribute or encounter me in battle!—If the people accept him for their king, there need not be any fighting. If, without being Kshattriyas by birth, they show signs of hostility, they should then, observant as they are of practices not laid down for them, be sought to be restrained by every means. People of the other orders do take up arms (for resisting the invader) if they behold the Kshattriya unarmed for fight, incapable of protecting himself, and making too much of the enemy.'*

"Yudhishthira said,—'Tell me, O grandsire, how should that Kshattriya king conduct himself in fight who advances against another Kshattriya king!

"Bhishma said,—'A Kshattriya must not put on armour for fighting a Kshattriya unclad in mail. One should fight one, and abandon the opponent when the latter becomes disabled.† If the enemy comes clad in mail, his opponent also should put on mail. If the enemy advances backed by an army, one should, backed by an army, challenge him to battle. If the enemy fights aided by deceit, he should be met with the aid of deceit. If, on the other hand, he fights fairly, he should be resisted with fair means. One should not on horse-back proceed against a car-warrior. A car-warrior should proceed against a car-warrior. When an antagonist has fallen into distress, he should not be struck; nor should one that has been frightened, nor one that has been vanquished.‡ Neither poisoned nor barbed arrows should be used. These are the weapons of the wicked. One should fight righteously, without yielding to wrath or desiring to slay. A weak or wounded man should not be slain, or one that is sonless; or one whose weapon has been broken; or one that has fallen into distress; or one whose bowstring has been cut; or one that has lost his vehicle. A wounded opponent should either be sent to his own home, or, if brought to the victor's quarters, should have his wounds attended to by skilful surgeons. When in consequence of a quarrel between righteous kings, a righteous warrior falls into distress, (his wounds

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* The sense is that although it is laid down that kings should fight with those only that are of the kingly order, yet when Kshattriyas do not arm themselves but in their stead the other orders, for resisting an invader, the latter may fight for putting down those that so arm themselves against him.—T.

† The Bengal reading of this verse, which I adopt, is better than the Bombay reading. The Bengal reading is more consistent with what follows in verse 8. If the Bombay reading be adopted, the translation would run thus:—"One should not fight a Kshattriya in battle unless he has put on armour. One should fight with one, after challenging in these words:—'Shoot, for I am shooting at thee!' K. P. Singha's rendering is substantially correct. The Burdwan version, as usual, is wrong.—T.

‡ The distress referred to here is of being unhorsed or deprived of car or of weapons, &c.—T.

should be attended to and) when cured he should be set at liberty. This is the eternal duty. Manu himself, the son of the Self-born (Brahman), has said that battles should be fought fairly. The righteous should always act righteously towards those that are righteous. They should adhere to righteousness without destroying it. If a Kshattriya, whose duty it is to fight righteously, wins a victory by unrighteous means, he becomes sinful. Of deceitful conduct, such a person is said to slay his own self. Such is the practice of those that are wicked. Even he that is wicked should be subdued by fair means, It is better to lay down life itself in the observance of righteousness than to win victory by sinful means. Like a cow, O king, perpetrated sin does not immediately produce its fruits. That sin overwhelms the perpetrator after consuming his roots and branches. A sinful person, acquiring wealth by sinful means, rejoices greatly. But the sinner, gaining advancement by sinful ways, becomes wedded to sin. Thinking that virtue has no efficacy, he jeers at men of righteous behaviour. Disbelieving in virtue, he at last meets with destruction. Though enmeshed in the noose of Varuna, he still regards himself immortal. Like unto a large leathern bag puffed up with wind, the sinner dissociates himself entirely from virtue. Soon, however, he disappears like a tree on the river side washed away with its very roots. Then people, beholding him resemble an earthen pot broken on a stony surface, speak of him as he deserves. The king should therefore, seek both victory and the enhancement of his resources, by righteous means.' "

SECTION XCVI.

"Bhishma said,—'A king should never desire to subjugate the Earth by unrighteous means even if such subjugation would make him the sovereign of the whole Earth. What king is there that would rejoice after obtaining victory by unfair means? A victory stained by unrighteousness is uncertain and never leads to heaven. Such a victory, O bull of Bharata's race, weakens both the king and the Earth. A warrior whose armour has fallen off, or who begs for quarter, saying—I am thine,—or joining his hands, or who has laid aside his weapon, may simply be seized but never slain. If a hostile king be vanquished by the troops of the invader, the latter should not himself fight his vanquished foe. On the other hand, he should bring him to his palace and pursuade him for a whole year to say—I am thy slave!—Whether he says or does not say this, the vanquished foe, by living for a year in the house of his victor, gains a new lease of life.* If a king succeeds in bringing by

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* The original is very elliptical. I, therefore, expand it after the manner of the commentator. Regarding the last half of the second line, I do not follow Nilkantha in his interpretation.—T.

force a maiden from the house of his vanquished foe, he should keep her for a year and ask her whether she would wed him or any one else. If she does not agree, she should then be sent back. He should behave similarly in respect of all other kinds of wealth (such a slave) that are acquired by force. The king should never appropriate the wealth confiscated from thieves and others awaiting execution. The kine taken from the enemy by force should be given away to the Brahmanas so that they may drink the milk of those animals. The bulls taken from the enemy should be set to agricultural work or returned to the enemy.* It is laid down that a king should fight one that is a king. One that is not a king should never strike one that is a king. If a Brahmana, desirous of peace, fearlessly goes between two contending armies, both should immediately abstain from fight. He would break an eternal rule that would slay or wound such a Brahmana. If any Kshattriya breaks that rule, he would become a wretch of his order. In addition to this, that Kshattriya who destroys righteousness and transgresses all wholesome barriers does not deserve to be reckoned as a Kshattriya and should be driven from society. A king desirous of obtaining victory should never follow such conduct. What gain can be greater than victory won righteously? The excitable classes (of a kingdom recently conquered) should, without delay, be conciliated with soothing speeches and gifts, This is a good policy for the king to adopt. If instead of doing this, these men be sought to be governed with impolicy, they would then leave the kingdom and side with (the victor's) foes and wait for the accession of calamities (in order that they may then make head against the victor). Discontented men, watching for the calamities of the king, promptly side with the latter's foes, O monarch, in times of danger. An enemy should not be deceived by unfair means. Nor should he be wounded mortally. For, if struck mortally, his very life may pass away.† If a king possessed of little resources be gratified therewith, he would regard life alone to be much.‡ That king whose dominions are extensive and full of wealth, whose subjects are loyal, whose servants and officers are all contented, is said to have his roots firm. That king whose *Ritwijas* and priests and preceptors and others about him that are well-versed in the scriptures and deserving of honors are all duly respected, is said to be conversant with the ways of rhe world. It was by such behaviour that Indra got the sovereignty of the world. It is by this behaviour that earthly kings succeed in obtaining the status of Indra. King Pratarddana, subjugating his foes in great battle, took all their wealth,

* This verse also is exceedingly elliptical in the original.—T.

† The sense seems to be that in fighting with the aid of deceit, the enemy should not be slain outright, such slaughter being sinful. Slaying an enemy, however, in fair fight is meritorious.—T.

‡ This verse is not intelligible, nor does it seem to be connected with what goes before.—T.

including their very grain and medicinal herbs, but left their land untouched. King Divodasa, after subjugating his foes, brought away the very remnants of their sacrificial fires, their clarified butter (intended for libations), and their food. For this reason he was deprived of the merit of his conquests.* King Nabhaga (after his conquests) gave away whole kingdoms with their rulers as sacrificial presents unto the Brahmanas, excepting the wealth of learned Brahmanas and ascetics. The behaviour, O Yudhishthira, of all the righteous kings of old, was excellent, and I approve of it wholly. That king who desires his own prosperity should seek for conquests by the aid of every kind of excellence but never with that of deceit or with pride.' "

SECTION XCVII.

"Yudhishthira said,—'There are no practices, O king, more sinful than those of the Kshattriyas! In marching or in battle, the king slays large multitudes.† By what acts then does the king win regions of felicity? O bull of Bharatas's race, tell me this, O learned one, unto me that desire to know!'

"Bhishma said,—'By chastising the wicked, by attaching and cherishing the good, by sacrifices and gifts, kings become pure and cleansed. It is true, kings desirous of victory afflict many creatures, but after victory they advance and aggrandise all. By the power of gifts, sacrifices, and penances, they destroy their sins, and their merit increases in order that they may be able to do good to all creatures. The reclaimer of a field, for reclaiming it, takes up both paddy blades and weeds. His action, however, instead of destroying the blades of paddy, makes them grow more vigorously. They that wield weapons, destroy many that deserve destruction. Such extensive destruction, however, causes the growth and advancement of those that remain. He who protects people from plunder, slaughter, and affliction, he, in consequence of thus protecting their lives from robbers, comes to be regarded as the giver of wealth, of life, and of food. The king, therefore, by thus adoring the deities by means of a union of all sacrifices whose *Dakshina* is the dispelling of every body's fear, enjoys evey kind of

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* The meaning is that king Pratarddana took what is proper to be taken and hence he incurred no sin. King Divodasa, however, by taking what he should not have taken, lost all the merit of his conquests.—T.

† Nilakantha takes *Mahajanam* to mean the Vaisya traders that accompany all forces. Following him, the vernacular translators take that word in the same sense. There can be little doubt, however, that this is erroneous. The word means "vast multitudes." Why should Yudhishthira refer to the slaughter of only the Vaisyas in the midst of troops as his reason for supposing Kshattriya practices to be sinful? *Apayana* means "flight." I prefer to read *Avayana* meaning 'march.'—T.

felicity here and attains to a residence in Indra's heaven hereafter.* That king who, going out, fights his foes in battles that have arisen for the sake of Brahmanas, and lays down his life, comes to be regarded as the embodiment of a scrifice with illimitable presents. If a king, with his quivers full of shafts, shoots them fearlessly at his foes, the very gods do not see any one on Earth that is superior to him. In such a case, equal to the number of shafts with which he pierces the bodies of his enemies, is the number of regions that he enjoys, eternal and capable of granting every wish. The blood that flows from his body cleanses him of all his sins along with the very pain that he feels on the occasion. Persons conversant with the scriptures say that the pains a Kshattriya suffers in battle operate as penances for enhancing his merit. Righteous persons, inspired with fear, stay in the rear, soliciting life from heroes that have rushed to battle, even as men solicit rain from the clouds. If those heroes, without permitting the beseechers to incur the dangers of battle, keep them in the rear by themselves facing those dangers and defend them at that time of fear, great becomes their merit. If, again, those timid persons, appreciating that deed of bravery, always respect those defenders, they do what is proper and just. By acting otherwise they cannot free themselves from fear. There is great difference between men apparently equal. Some rush to battle, amid its terrible din, against armed ranks of foes. Indeed, the hero rushes against crowds of foes, adopting the road to heaven. He, however, who is inspired with dastardly fear, seeks safety in flight, deserting his comrades in danger. Let not such wretches among men be born in thy race! The very gods with Indra at their head send calamities unto them that desert their comrades in battle and come home with unwounded limbs. He who desires to save his own life-breaths by deserting his comrades, should be slain with sticks of stones or rolled in a mat of dry grass for being burnt to death. Those amongst the Kshattriyas that would be guilty of such conduct should be killed after the manner of killing animals.† Death on a bed of repose, after ejecting phlegm and urine and uttering piteous cries, is sinful for a Kshattriya. Persons acquainted with the scriptures do not applaud the death which a Kshattriya encounters with unwounded body. The death of a Kshattriya, O sire, at home is not praiseworthy. They are heroes. Any unheroic act of theirs is sinful and inglorious. In disease, one may be heard to cry, saying,—What sorrow! How painful! I must be a greate sinner!—With face emaciated and stench issuing from his body and clothes, the sick man plunges his relatives into grief. Coveting the condition of those that are hale, such a man (amidst his tortures) repeatedly desires for death itself. One that is a hero, having dignity and

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* The protection of subjects is likened here to the performance of a sacrifice that has the merit of all sacrifices. The final present in that sacrifice is the dispelling of everybody's fear.—T.

† *I. e.*, not at the weapon's edge, but otherwise.—T.

pride, does not deserve such an inglorious death. Surrounded by kinsmen and slaughtering his foes in battle, a Kshattriya should die at the edge of keen weapons. Moved by desire of enjoyment and filled with rage, a hero fights furiously and does not feel the wounds inflicted on his limbs by foes. Encountering death in battle, he earns that high merit fraught with fame and the respect of the world which belongs to his or her and ultimately obtains a residence in Indra's heaven. The hero, by not showing his back in fight and contending by every means in his power, in utter recklessness of life itself, at the van of battle, obtains the companionship of Indra. Wherever the hero has encountered death in the midst of foes without displaying ignoble fear or cheerlessness, he has succeeded in earning regions hereafter of eternal bliss.' "

SECTION XCVIII.

"Yudhishthira said,—'Tell me, O grandsire, what regions are earned by unreturning heroes by encountering death in battle!'

"Bhishma said,—'In this connection, O Yudhishthira, is cited the old story of the discourse between Amvarisha and Indra. Amvarisha the son of Nabhaga, having repaired to heaven that is so difficult of acquisition, beheld his own generalissimo in those celestial regions in the company of Indra. The king saw his puissant general blazing with every kind of energy, endued with celestial form, seated on a very beautiful car, and sojourning (in that vehicle) up and up towards still higher regions. Beholding the prosperity of his general Sudeva, and observing how he sojourned through regions that were still higher, the high-souled Amvarisha, filled with surprise, addressed Vasava, in the following words.

"Amvarisha said,—Havig duly governed the whole Earth bounded by the seas, having from desire of earning religious merit practised all those duties that are common to the four orders as declared by the scriptures, having practised with rigid austerity all the dutles of the Brahmacharyya mode, having waited with dutiful obedience upon my preceptors and other reverend seniors, having studied with due observances the Vedas and the scriptures on kingly duties, having gratified guests with food and drink, the *Pitris* with offerings in *Sraddhas*, the *Rishis* with attentive study of the scriptures and with initiation (under proper forms into the mysteries of religion), and the gods with many excellent and high sacrifices, having duly observed Kshattriya duties according to the injunctions of the scriptures, having cast my eyes fearlessly upon hostile troops, I won many victories in battle, O Vasava! This Sudeva, O chief of the deities, was formerly the generalissimo of my forces. It is true, he was a warrior of tranquil soul. For what reason, however, has he succeeded in transcending me?

He never worshipped the gods in high and great sacrifices. He never gratified the Brahmanas (by frequent and costly presents) according to the ordinance. For what reason then, has he succeeded in transcending me?—

"Indra said,—Regarding this Sudeva, O sire, the great sacrifice of battle had often been spread out by him. The same becomes the case with every other man that engages in fight. Every warrior accoutred in armour, by advancing against foes in battle array, becomes installed in that sacrifice. Indeed, it is a settled conclusion that such a person, by acting in this way, comes to be regarded as the performer of the sacrifice of battle!—

" 'Amvarisha said,—What constitute the libations in that sacrifice? What constitute its liquid offerings? What is its *Dakshina*? Who, again, are regarded its *Ritwijas*? Tell me all this, O performer of a hundred sacrifices!—

" 'Indra said,—Elephants constitute the *Ritwijas* of that sacrifice, and steeds are its *Addhyavyus*. The flesh of foes constitutes its libations, and blood is its liquid offering.* Jackals and vultures and ravens, as also winged shafts, constitute its *Sadasyas*. These drink the remants left of the liquid offering in this sacrifice and eat the remnants of its libations. Heaps of lances and spears, of swords and darts and axes, blazing, sharp, and well-tempered, constitute the ladles of the sacrificer. Straight, sharp, and well-tempered arrows, with keen points and capable of piercing the bodies of foes, impelled from well-stretched bows, constitute its large double-mouthed ladles. Sheathed in scabbard made of tigerskin and equipt with handle made of ivory, and capable of cutting off the elephant's trunk, the sword forms the *Sphis* of this sacrifice.† The strokes inflicted with blazing and keen lances and darts and swords and axes, all made of hard iron, constitute its profuse wealth procured from the respectable people by agreement in respect of the amount and period. The blood that runs over the field in consequence of the fury of the attack, constitutes the final libation, fraught with great merit and capable of granting every wish, in the *Homa* of this sacrifice. *Cut*, *Pierce*, and such other sounds, that are heard in the front ranks of the array, constitute the *Samans* sung by its Vedic chaunters in the abode of Yama. The front ranks of the enemy's array constitute the vessel for the keep of its libations. The crowd of elephant and steeds and men equipt with shields are regarded to constitute the *Syenachit* fire of that sacrifice. The headless trunks that rise up after thousands have been slaughtered constitute the octagonal stake, made of *Khadira* wood, for the hero who performs that sacrifice. The shrieks that elephants utter when urged on with hooks, constitute its *Ida* mantras. The kettle-drums, with the slaps of palms

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* *Ajya* is any liquid substance, generally of course clarified butter, that is poured upon the sacrificial fire.—T.

† *Sphis* is the wooden stick with which lines are drawn on the sacrificial platform.—T.

forming the *Vashats*, O king, are its *Trisaman Udgatri*. When the property of a Brahmana is being taken away, he who casts off his body that is so dear for protecting that property, does, by that act of self-devotion, acquire the merit of a sacrifice with infinite presents. That hero who, for the sake of his master, displays prowess at the van of the array and shows not his back through fear, earns those regions of felicity that are mine. He who strews the altar of the sacrifice constituted by battle, with swords cased in blue scabbards and severed arms resembling heavy bludgeons succeeds in winning regions of felicity like mine. That warrior who, resolved upon obtaining victory, penetrates into the midst of the enemy's ranks without waiting for any assistance, succeeds in winning regions of felicity like mine. That warrior who in battle causes a river of blood to flow, terrible and difficult to cross, having kettle-drums for its frogs and tortoises, the bones of heroes for its sands, blood and flesh for its mire, swords and shields for its rafts, the hair of slain warriors for its floating weeds and moss, the crowds of steeds and elephants and cars for its bridges, standards and banners for its bushes of cane, the bodies of slain elephants for its boats and huge alligators, swords and scimitars for its larger vessels, vultures and *Kankas* and ravens for the rafts that float upon it,—that warrior who causes such a river, difficult of being crossed by even those that are possessed of courage and power and which inspires all timid men with dread, is said to complete the sacrifice by performing the final ablutions. That hero whose altar (in such a sacrifice) is strewn over with the (severed) heads of foes, of steeds, and of elephants, obtains regions of felicity like mine. The sages have said that that warrior who regards the van* of the hostile army as the chambers of his wives, who looks upon the van of his own army as the vessel for the keep of sacrificial offerings, who takes the combatants standing to his south for his *Sadasyas* and those to this north as his *Agniddhras*, and who looks upon the hostile forces as his wedded wife, succeeds in winning all regions of felicity.* The open space lying between two hosts drawn up for fight constitutes the altar of such a sacrificer, and the three Vedas are his three sacrificial fires. Upon that altar, aided by the recollection of the Vedas, he performs his sacrifice. That inglorious warrior who, turning away from the fight in fear, is slain by foes, sinks into hell. There is no doubt in this. That warrior, on the other hand, whose blood drenches the sacrificial altar already strewn with hair and flesh and bones, certainly succeeds in attaining a high end. That powerful warrior who, having slain the commander of the hostile army, mounts the vehicle of his fallen antagonist, comes to be regarded as possessed of the prowess of Vishnu himself and the intelligence of Vrihaspati, the preceptor of the celestials. That warrior who can seize alive the commander of the hostile army or his son or some other respected leader, succeeds in winning regions

* The van of the hostile army is the palace of his wives, for he goes thither as cheerfully as he does to such a mansion. *Agniddhras* are those priests that have charge of the sacrificial fires.—T.

of felicity like mine. One should never grieves for a hero slain in battle. A slain hero, if nobody grieves for him, goes to heaven and earns the respect of its denizens. Men do not desire to dedicate (for his salvation) food and drink. Nor do they bathe (after receiving the intelligence), nor go into mourning for him. Listen to me as I enumerate the felicity that is in store for such a person. Foremost of *Apsaras*, numbering by thousands, go out with great speed (for receiving the spirit of the slain hero) coveting him for their lord. That Kshattriya who duly observes his duty in battle, acquires by that act the merit of penances and of righteousness. Indeed, such conduct on his part conforms with the eternal path of duty. Such a man obtains the merits of all the four modes of life. The aged and the children should not be slain; nor one that is a woman; nor one that is flying away; nor one that holds a straw in his lips;* nor one that says—*I am thine.* Having slain in battle Jambha, Vritra, Vala, Paka, Satamaya, Virochana, the irresistible Namuchi, Samvara of innumerable illusions, Viprachitti,—all these sons of Diti and Danu,—as also Prahladha, I myself have become the chief of the celestials.—'

"Bhishma continued,—'Hearing these words of Sakra and approving of them, king Amvarisha comprehended how warriors succeed (by battle as their means) in compassing success for themselves (in respect of winning regions of beatitude in heaven).

SECTION XCIX.

"Bhishma said,—'In this connection is cited the old story of the battle between Pratarddana and the ruler of Mithila. The ruler of Mithila, *viz.*, Janaka, after installation in the sacrifice of battle, gladdened all his troops (on the eve of fight). Listen to me, O Yudhishthira, as I recite the story. Janaka, the high-souled king of Mithila, conversant with the truth of everything, showed both heaven and hell unto his own warriors. He addressed them, saying,—Behold, these are the regions, endued with great splendour, for those that fight fearfessly! Full of *Gandharva* girls, those regions are eternal and capable of granting every wish! There, on the other side, are the regions of hell, intended for those that fly away from battle! They would have to rot there for eternity in everlasting ingloriousness. Resolved upon casting away your very lives, do ye conquer your foes! Do not fall into inglorious hell! The laying down of life (in battle) constitutes, in respect of heroes, their happy door of heaven!—Thus addressed by their king, O subjugater of hostile towns, the warriors of Mithila, gladdening their rulers, vanquished their foes in battle.

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* To take up a straw and hold it between the lips is an indication of unconditional surrender.—T.

They that are of firm souls should take their stand in the van of battle. The car-warriors should be placed in the midst of elephants. Behind the car-warriors should stand the horsemen. Behind the last should be placed the foot-soldiers all accoutred in mail. That king who forms his array in this manner always succeeds in vanquishing his foes. Therefore, O Yudhishthira, the array of battle should always be thus formed. Filled with wrath, heroes desire to win blessedness in heaven by fighting fairly. Like *Makaras* agitating the ocean, they agitate the ranks of the foe. Assuring one another, they should gladden those (amongst them) that are cheerless. The victor should protect the land newly conquered (from acts of aggression). He should not cause his troops to pursue too much the routed foe. The onset is irresistible of persons that rally after rout and that, despairing of safety, assail their pursuers. For this reason, O king, thou shouldst not cause thy troops to pursue too much the routed foe. Warriors of courage do not wish to strike them that run away with speed. That is another reason why the routed foe should not be pursued hotly. Things that are immobile are devoured by those that are mobile ; creatures that are toothless are devoured by those that have teeth ; water is drunk by the thirsty ; cowards are devoured by heroes. Cowards sustain defeat though they have, like the victors, similar backs and stomachs and arms and legs. They that are afflicted with fear bend their heads and joining their hands stay before those that are possessed of courage. This world rests on the arms of heroes like a son on those of his sire. He, therefore, that is a hero deserves respect under every circumstance. There is nothing higher in the three worlds than heroism. The hero protects and cherishes all, and all things depend upon the hero.

SECTION C.

"Yudhishthira said,—'Tell me, O grandsire, how kings desirous of victory should, O bull of Bharata's race, lead their troops to battle even by offending slightly against the rules of righteousness !'

"Bhishma said,—'Some say that Righteousness is made stable by Truth ; some, by Reasoning ; some, by good behaviour ; and some, by the application of means and contrivances.* I shall presently tell thee

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* I do not understand how this is an answer to Yudhishthira's question. Nilkantha thinks that Truth, in the above, means the ordinances in respect of Kshattriya duties ; that *Upapatti*, which I understand, means Reasoning (or Conclusion), indicates a disregard for life, for those ordinances lead to no other conclusion. Good behaviour, according to him, means encouraging the soldiers, speaking sweetly to them, and promoting the brave, &c. Means and contrivances consist in punishing desertion and cowardliness, &c. If Nilkantha be right, what Bhishma says is that battles (which, of course, are intended for the protection of Righteousness) become possible in consequence of these four causes.—T.

what the means and contrivances, productive of immediate fruit, are. Robbers, transgressing all wholesome bounds, very often become destroyers of property and religious merit. For resisting and restraining them, I shall tell thee what the contrivances are, as indicated in the scriptures. Listen to me as I speak of those means for the success of all acts. Both kinds of wisdom, straight and crooked, should be within call of the king. Though acquainted with it, he should not, however, apply that wisdom which is crooked (for injuring others). He may use it for resisting the dangers that any overtake him. Enemies frequently injure a king by producing disunion (among his ministers or troops or allies or subjects). The king, conversant with deceit, may, by the aid of deceit, counteract those enemies. Leathern armour for protecting the bodies of elephants, armour of the same material for bovine bulls, bones, thorns, and keen-pointed weapons made of iron, coats of mail, yak-tails, sharp and well-tempered weapons, all kinds of armour yellow and red, banners and standards of diverse hues, swords, and lances and scimitars of great sharpness and battle-axes, and spears and shields, should be manufactured and stored in abundance. The weapons should all be properly whetted. The soldiers should be inspired with courage and resolution. It is proper to set the troops in motion in the month of *Chaitra* or *Agrahayana.* The crops ripen about that time and water also does not become scarce. That time of the year, O Bharata, is neither very cold nor very hot. Troops should, therefore, be moved at that time. If the enemy, however, be overtaken by distress, troops should immediately be set in motion (without waiting for such a favourable time). These (two) are the best occasions for the motion of troops with a view to subjugate foes. That road which has abundance of water and grass along it, which is level and easy of march, should be adopted (in moving the troops). The regions lying near the road (on both its sides) should previously be well ascertained through spies possessed of skill and having an intimate knowledge of the woods. The troops must not, like animals, be marched through woody regions. Kings desirous of victory should, therefore, adopt good roads for marching their troops. In the van should be placed a division of brave men, endued with strength and high birth. As regards forts, that which has walls and a trench full of water on every side and only one entrance, is worthy of praise. In respect of invading foes, resistance may be offered from within it. In pitching the camp, a region lying near the woods is regarded as much better than one under the open sky by men conversant with war and possessed of military accomplishments. The camp should be pitched for the troops not far from such a wood. Pitching the camp at such a place, planting the foot-soldiers in a position of safety, and collision with the foe as soon as he comes, are the means for warding off danger and distress. Keeping the constellation called *Ursa Major** behind them, the troops should

* The seven stars of this constellation are supposed to be the seven great *Rishis, viz.*, Marichi, Atri, Angira, Pulastya, Pulaha, Kratu, and Vasishtha—T.

fight, taking up their stand like hills. By this means, one may vanquish even foes that are irresistible. The troops should be placed in such a position that the wind, the sun, and the planet Sukra* should blow and shine from behind them. As means for ensuing victory the wind is superior to the Sun, and the Sun is superior to Sukra, O Yudhishthira. Men conversant with war approve of a region that is not miry, not watery not uneven, and not abounding with bricks and stone, as well fitted for the operations of cavalry. A field that is free from mire and holes is fitted for car-warriors. A region that is overgrown with bushes and large trees and that is under water is fitted for elephant-warriors. A region that has many inaccessible spots, that is overgrown with large trees and topes of cane bushes, as also a mountainous or woody tract, is well fitted for the operations of infantry. An army, O Bharata, which has a large infantry force, is regarded very strong. An army in which cars and horsemen predominate is regarded to be very effective in a clear (unrainy) day. An army, again, in which footsoldiers and elephants predominate becomes effective in the rainy season. Having attended to these points (about the characters of the different kinds of forces and the manner of marching, quartering, and leading them), the king shuld turn his attention to the characteristics of place and time. That king, who having attended to all these considerations, sets out under a proper constellation and on an auspicious lunation, always succeeds in obtaining victory by properly leading his troops, No one should slay those that are asleep or thirsty or fatigued, or those whose accoutrements have fallen away, or one that has set his heart on final emancipation,† or one that is flying away, or one that is walking (unprepared) along a road, or one engaged in drinking or eating, or one that is mad, or one that is insane, or one that has been wounded mortally, or one that has been exceedingly weakened by his wounds, or one that is staying trustfully, or one that has begun any task without having been able to complete it,‡ or one that is skilled in some especial art (as mining, &c.), or one that is in grief, or one that goes out of the camp for procuring forage or fodder, or men who set up camps or are camp-followers, or those that wait at the gates of the king or of his ministers, or those that do menial services (unto the chiefs of the army), or those that are chiefs of such servants. Those amongst thy warriors that break the ranks of foes, or rally thy retreating toops, should have their pay doubled and should be honored by thee with food, drink, and seats equal to thy own. Those amongst such that are chiefs of ten soldiers should be made chiefs of a hundred. That heedful hero again (amongst them) who is the chief of a hundred

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* Venus.—T.

† Like Bhurisravas on the field of Kurukshetra.—T.

‡ Probably, one that has begun a sacrifice extending for a long period. The Yadava hero Akrura avoided challenges to battle by beginning a sacrifice. See *Harivnsa*, the sections on the Samantaka stone.—T.

soldiers should be made the chief of a thousand. Collecting together the principal warriors, they should be addressed, saying,—Let us swear to conquer, and never to desert one another! Let those that are inspired with fear stay here! Let those also stay here that would cause their chiefs to be slain by themselves neglecting to act heroically in the press of battle! Let such men come as would never break away from battle or cause their own comrades to be slain! Protecting their own selves as also their comrades, they are certain to slay the enemy in fight. The consequence of flying away from battle are loss of wealth, death, infamy, and reproach. Disagreeable and cutting speeches have to be heard by that man who flies away from battle, who loses his lips and teeth,* who throws away all his weapons, or who suffers himself to be taken as a captive by the foe. Let such evil consequences always overtake the warriors of our foes! Those that fly away from battle are wretches among men. They simply swell the tale of human beings on earth. For true manhood, however, they are neither here nor hereafter. Victorious foes, O sire, proceed cheerfully, their praises recited the while by bards, in pursuit of the flying combatants. When enemies, coming to battle tranish the fame of a person, the misery the latter feels is more poignant, I think, than that of death itself. Know that victory is the root of religious merit and of every kind of happiness. That which is regarded as the highest misery by cowards is cheerfully borne by those that are heroes.† Resolved upon acquiring heaven, we should fight, regardless of life itself, and determined to conquer or die, attain a blessed end in heaven! Having taken such an oath, and prepared to throw away life itself, heroes should courageously rush against the enemy's ranks. In the van should be placed a division of men armed with swords and shields. In the rear should be placed the car-division. In the space intervening should be placed other classes of combatants. This should be the arrangement made for assailing the foe. Those cambatants in the army that are veterans should fight in the van. They would protect their comrades behind them. Those amongst the army that would be regarded as foremost for strength and courage, should be placed in the van. The others should stand behind them. They that are inspired with fear should, with care, be comforted and encouraged. These weaker combatants should be placed on the field (without being withdrawn) for at least showing the number of the army (to the foe) ‡ If the troops are few, they should be drawn close together for the fight. At times, if their leader wishes, the close array may be extended wide. When a small number of troops is to fight with a great many, the array called *Suchimukha* should be formed.§ When a small

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* A form of expression meaning shameless.—T.

† This refers to death and physical pain, as explained by Nilkantha—T.

‡ *Skandha*, Nilkantha thinks, means *Samuha* here.—T.

§ *I. e.*, the soldiers should be so drawn up as to form a wedge-like appearance with a narrow head.—T.

force is engaged with a larger one, the leader of the former may shake hands with his men and utter loud cries to the effect—The enemy has broken! The enemy has broken!—Those amongst them that are endued with strength should resist the enemy, loudly saying unto their comrades,—Fresh friends have arrived! Fearlessly strike at your foes!—Those that are in advance of the rest should utter loud shouts and make diverse kinds of noises, and should blow and beat *Krakachas*, cow-horns, drums, cymbals, and kettle-drums."

SECTION CI.

"Yudhishthira said,—'Of what disposition, of what behaviour, of what form, how accoutred, and how armed should the combatants be in order that they may be competent for battle?

"Bhishma said,—'It is proper that those weapons and vehicles should be adopted (by particular bodies of combatants) with which they have become familiar by use. Brave soldiers, adopting those weapons and vehicles, engage in battle. The Gandharas, the Sindhus, and the Sauviras fight best with their nails and lances. They are brave and endued with great strength. Their armies are capable of vanquishing all forces. The Usinaras are possessed of great strength and skilled in all kinds of weapons. The Easterners are skilled in fighting from the backs of elephants and are conversant with all the ways of unfair fight. The Yavanas, the Kamvojas, and those that dwell around Mathura are well skilled in fighting with bare arms. The Southerners are skilled in fighting sword in hand. It is well known that persons possessed of great strength and great courage are born in almost every country. Listen to me as I describe their indications. They that have voices and eyes like those of the lion or the tiger, they that have a gait like that of the lion and the tiger, and they that have eyes like those of the pigeon or the snake, are all heroes capable of grinding hostile ranks.* They that have a voice like deer, and eyes like those of the leopard or the bull, are possessed of great activity. They whose voice resembles that of bells, are excitable, wicked, and wrathful. They that have a voice deep as that of the clouds, that have wrathful faces or faces like those of camels, they that have hooked noses and tongues, are possessed of great speed and can shoot or hurl their weapons to a great distance. They that have bodies curved like that of the cat, and thin hair and thin skin, become endued with great speed and restlessness and almost invincible in battle. Some that are possessed of eyes closed like those of the iguana, disposition that is mild, and speed and voice like the horses, are competent to fight all foes. They that are of well-knit and handsome and symmetrical frames, and broad chests, that become angry upon hearing the

* *Kulinja* has many meanings. Nilakantha thinks that the word, as used here, means 'snake.'—T.

enemy's drum or trumpet, that take delight in affrays of every kind, that have eyes indicative of gravity, or eyes that seem to shoot out, or eyes that are green, they that have faces darkened with frowns, or eyes like those of the mungoose, are all brave and capable of casting away their lives in battle. They that have crooked eyes and broad foreheads and cheek-bones not covered with flesh and arms strong as thunder-holts and fingers bearing circular marks, and make that is lean and arteries and nerves that are visible, rush with great speed when the collision of battle takes place. Resembling infuriate elephants, they become irresistible. They that have greenish hair ending in curls, that have flanks, cheeks, and faces fat and full of flesh, that have elevated shoulders and broad necks, that have fearful visages and fat calves, that are fiery like (Vasudeva's horse) Sugriva or like the offspring of Garuda the son of Vinata, that have round heads, large mouths, faces like those of cats, shrill voice and wrathful temper, that rush to battle, guided by its din, that are wicked in behaviour and full of haughtiness, that are of terrible countenances, and that live in the outlying districts, are all reckless of their lives and never fly away from battle. Such troops should always be placed in the van. They always slay their foes in fight and suffer themselves to be slain without retreating. Of wicked behaviour and outlandish manners, they regard soft speeches as indications of defeat. If treated with mildness, they always exhibit wrath against their sovereign."

SECTION CII.

"Yudhishthira said,—'What are the well-known indications, O bull of Bharata's race, of the (future) success of an army? I desire to know them!"

"Bhishma said,—'I shall tell thee, O bull of Bharata's race, all the well-known indications of the (future) success of an army. When the gods become angry and men are urged by fate, persons of learning, beholding everything with the eye of heavenly knowledge, perform diverse auspicious acts and expiatory rites including *homa* and the silent recitation of *mantras*, and thus allay all evils.* That army in which the troops and the animals are all undepressed and cheerful, O Bharata, is sure to win a decided victory. The wind blows favorably from behind such troops. Rainbows appear in the sky. The clouds cast their shadows upon them and at times the sun shines upon them. The jackals become auspicious to them, and ravens and vultures as well. When these show such regard to the army, high success is sure to be won by it. Their (sacrificial) fires blaze up with a pure splendour, the light going upwards and the smokeless flames slightly bending towards the south. The libations

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* The object of these two verses is to indicate that a learned astrologer and a learned priest are certain means for procuring victories by warding off all calamities caused by unpropitious fate and the wrath of the gods.—T.

poured thereon emit an agreeable fragrance. These have been said to be the indications of future success. The conchs and drums, blown and beat, send forth loud and deep peals. The combatants become filled with alacrity. These have been said to be the indications of future success. If deer and other quadrupeds be seen behind or to the left of those that have already set out for battle or of those that are about to set out, they are regarded auspicious. If they appear to the right of the warriors while about to engage in slaughter, that is regarded as an indication of success. If, however, they make their appearance in the van of such persons, they indicate disaster and defeat. If these birds, *viz.*, swans and cranes and *Satapatras* and *Chashas* utter auspicious cries, and all the able-bodied combatants become cheerful, these are regarded as indications of future success. They whose array blazes forth with splendour and becomes terrible to look at in consequence of the sheen of their weapons, machines, armour, and standards, as also of the radiant complexion of the faces of the vigorous men that stand within it, always succeed in vanquishing their foes. If the combatants of a host be of pure behaviour and modest deportment and attend to one another in loving kindness, that is regarded as an indication of future success. If agreeable sounds and orders and sensations of touch prevail, and if the combatants become inspired with gratitude and patience, that is regarded as the root of success. The crow on the left, of a person engaged in battle and on the right of him who is about to engage in it, is regarded auspicious. Appearing at the back, it indicates non-fulfilment of the objects in view, while its appearance in the front forebodes danger. Even after enlisting a large army consisting of the four kinds of forces, thou shouldst, O Yudhishthira, first behave peacefully. If thy endeavours after peace fail, then mayst thou engage in battle. The victory, O Bharata, that one acquires by battle is very inferior. Victory in battle, it seems, is dependent on caprice or destiny. When a large army breaks and the troops begin to fly away, it is exceedingly difficult to check their flight. The impetuousity of the flight resembles that of a mighty currrent of water or of a frightened herd of deer. Some have broken. For this, without adequate cause, others break, even they that are brave and skilled in fight, A large army, consisting of even brave soldiers, is like a large herd of *Ruru* deer.* Sometimes again it may be seen that even fifty man, resolute and relying upon one another, cheerful and prepared to lay down their lives, succeed in grinding enemies numerically much superior. Sometimes even five, or six, or seven men, resolute and standing close together, of high descent

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* If a single deer takess fright and runs in a particular direction, the whole herd follows it, without knowing the cause. The simile is peculiarly appropriate in the case of large armies, particularly of Asiatic hosts. If a single division takes to flight, the rest follows it. Fear is very contageous. The Bengal reading *jangha* is evidently incorrect. The Bombay reading is *sangha.* The Burdwan translators have attempted the impossible feat of finding sense by adhering to the incorrect reading. The fact is, they did not suspect the viciousness of the text.—T.

and enjoying the esteem of those that know them, vanquish foes much superior to them in number. The collision of battle is not desirable as long as it can be avoided. The policy of conciliation, of producing disunion, and making gifts should first be tried ; battle, it is said, should come after these. At the very sight of a (hostile) force, fear paralyses the timid, even as at the sight of the blazing bolt of heaven they ask—*Oh, upon what would it fall ?**—Having ascertained that a battle is raging, the limbs of those that go to join it, as also of him that is conquering, perspire profusely.† The entire country, O king, (that is the seat of war), becomes agitated and afflicted, with all its mobile immobile and population. The very marrow of embodied creatures scorched with the heat of weapons, languishes with pain. A king should, therefore, on all occasions, apply the arts of conciliation, mixing them with measures of severity. When people are afflicted by foes, they always show a disposition to come to terms.‡ Secret agents should be sent for producing disunion amongst the allies of the foe. Having produced disunion, it is very desirable that peace should then be made with that king who happens to be more powerful than the foe (sought to be crushed). If the invader does not proceed in the way, he can never succeed in completely crushing his foe. In dealing with the foe, care should be taken for hemming him in from all sides. Forgiveness always comes to those that are good. It never comes to those that are bad. Listen now, O Partha, to the uses of forgiveness and of severity. The fame of a king who displays forgiveness after conquest spreads more widely. The very foes of a person that is of a forgiving disposition trust him even when he becomes guilty of a grave transgression. Samvara has said that having afflicted a foe first, forgiveness should be shown afterwards, for a wooden pole, if made straight without the application of heat in the first instance, very soon assumes its former state. Persons skilled in the scriptures do not, however, applaud this. Nor do they regard this as an indication of a good king. On the other hand, they say that a foe should be subdued and checked, like a sire subduing and checking a son, without wrath and without destroying him. If, O Yudhishthira, a king becomes severe, he becomes an object of hatred with all creatures. If, on the other hand, he becomes mild, he becomes disregarded by all. Do thou, therefore, practice both severity and mildness. Before smiting, O Bharata, and while smiting, utter sweet

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* I have endeavoured to give the very construction of the orginal. It is curious to see how the Burdwan Pundits have misunderstood this simple verse.—T.

† *Samiti* is explained by Nilakantha to mean battle, and *vijayasya* as *vijigishamanasya.* Unless it be an instance of a cruce, *vijayasya* can scarcely be understood in such a sense.—T.

‡ *I. e.*, the king should try conciliation, sending at the same time an invading force, or making an armed demonstration. Such politic measures succeed in bringing about peace.—T.

words; and after having smitten, show them compassion and let them understand that thou art grieving and weeping for them. Having vanquished an army, the king should address the survivors saying,—I am not at all glad that so many have been slain by my troops! Alas, the latter, though repeatedly dissuaded by me, have not obeyed my directions! I wish they (that are slain) were all alive! They do not deserve such death! They were all good men and true, and unretreating from battle. Such men, indeed, are rare! He that has slain such a hero in battle, has surely done that which is not agreeable to me!—Having uttered such speeches before the survivors of of the vanquished foe, the king should in secret honor those amongst his own troops that have bravely slain the foe. For soothing the wounded slayers for their sufferings at the hand of the foe, the king, desirous of attaching them to himself, should even weep, seizing their hands affectionately. The king should thus, under all circumstances, behave with conciliation. A king that is fearless and virtuous, becomes the beloved of all creatures. All creatures, also, O Bharata, trust such a ruler. Winning their trust, he succeeds in enjoying the Earth as he pleases. The king should, therefore, by abandoning deceitfulness, seek to obtain the trust of all creatures. He should also seek to protect his subjects from all fears if he seek to enjoy the Earth.' "

SECTION CIII.

"Yudhishthira said,—'Tell me, O grandsire, how should a king behave towards a foe that is mild, towards one that is fierce, and towards one that has many allies and a large force!'

"Bhishma said,—'In this connection is cited, O Yudhishthira, the old narrative of the discourse between Vrihaspati and Indra. Once on a time, that slayer of hostile heroes, *viz.*, Vasava, the chief of the celestials, joining his hands, approached Vrihaspati, and slauting him, said these words.

" 'Indra said,—How, O regenerate one, should I behave towards my foes? How should I subdue them by means of contrivances, without exterminating them? In a collision between two armies, victory may be won by either side. In what way should I behave so that this blazing prosperity that I have won and that scorches all my enemies, may not desert me?—Thus addressed, Vrihaspati, skilled in Virtue, Profit, and Pleasure, possessed of a knowledge of kingly duties, and endued with great intelligence, answered Indra in the following words.

" 'Vrihaspati said,—One should never wish to subdue his foes by quarrel. Excited with wrath and bereft of forgiveness, boys only seek quarrel. One that desires the destruction of a foe should not put that foe on his guard. On the other hand, one should never exhibit one's wrath of fear or joy. He should conceal these within his own bosom. Without trusting one's foe in

reality, one should behave towards him as if one trusted him completely. One should always speak sweet words unto one's foes and never do anything that is disagreeable. One should abstain from fruitless acts of hostility as also from insolence of speech. As a fowler, carefully uttering cries similar to those of the birds he wishes to seize or kill, captures and brings them under his power, even so should a king, O Purandara, being his foes under subjection and then slay them if he likes. Having overcome one's foes, one should not sleep at ease. A foe that is wicked raises his head again like a fire carelessly put out making its appearance again. When victory may be won by either side, a hostile collision of arms should be avoided. Having lulled a foe into security, one should reduce him into snbjection and gain one's object. Having consulted with his ministers and with intelligent persons conversant with policy, a foe that is disregarded and neglected, being all along unsubdued at heart, smites the disregarder at the proper season, especially when the latter makes a false step. By employing trusted agents of his own, such a foe would also render the other's forces inefficient by producing disunion. Ascertaining the beginning, the middle, and the end of his foes,* a king should in secret cherish feelings of hostility towards them. He should corrupt the forces of his foe, ascertaining everything by positive proof, using the arts of producing disunion, making gifts, and applying poison. A king should never live in companionship with his foes. A king should wait long and then slay his foes. Indeed, he should wait, expecting the opportunity, so that he might come down upon his foe at a time when the latter would not expect him in the least. A king should never slay a large number of the troops of his foe, although he should certainly do that which would make his victory decisive. The king should never do such an injury to his foe as would rankle in the latter's heart.† Nor should he cause wounds by wordy darts and shafts. If the opportunity comes, he should strike at him, without letting it slip. Such, O chief of the gods, should be the conduct of a king desirous of slaying his foes towards those that are his foes. If an opportunity, with respect to the man who waits for it, once passes away, it can never be had again by the person desirous of acting. Acting according to the opinions of the wise, a king should only break the strength of his foe. He should never, when the opportunity is not favorable, seek to accomplish his objects. Nor should he, when the opportunity is at hand, persecute his foe.‡ Giving up lust and wrath and pride, the king should, acting with heedfulness, continually watch for the *laches* of his foes, His own mildness, the severity of his punishments, his inactivity and heedlessness, O chief of the gods, and the

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* *I. e.*, ascertaining everything regarding him.—T.

† The French had taken Alsace and Lorraine. That was an impolitic step, though, perhaps, Germany also, by taking back those provinces after they had been completely Frenchified, has committed the same mistake. Such injuries rankle in the heart and never forgotten.—T.

‡ *I. e.*, ruin him outright.—T.

deceitful contrivances well applied (by his foes), ruin a foolish ruler! That king who can conquer these four faults and counteract the deceitful contrivances of his enemies, succeeds, without doubt, in smiting them all. When only one minister (without needing any help) is competent to accomplish a secret object (of the king), the king should consult with that one minister only in respect of such object. Many ministers, if consulted, endeavour to throw the burden of the task upon one another's shoulders and even give publicity to that object which should be kept secret. If consultation with one be not proper, then only should the king consult with many. When foes are unseen, divine chastisement should be invoked upon them; when seen, the army, consisting of four kinds of forces, should be moved.* The king should first use the arts of producing disunion, as also those of conciliation. When the time for each particular means comes, that particular means should be applied. At times, the king should even prostrate himself befere a powerful foe. It is again desirable that acting heedfully himself, he should seek to compass the victor's destruction when the latter becomes heedless. By prostrating one's self, by gift of tribute, by uttering sweet words, one should humble one's self before a more powerful king. One should (when the occasion for such acts comes) never do anything that may arouse the suspicions of one's powerful foe. The weaker ruler should, under such circumstances, carefully avoid every act that may awaken suspicion. A victorious king, again, should not trust his vanquished foes, for they that are vanquished always remain wakeful. There is nothing, O best of deities, that is more difficult of accomplishment than the acquisition of prosperity, O ruler of the immortals, by persons of a restless disposition. The very existence of persons of restless disposition is fraught with danger. Kings should, therefore, with close attention, ascertain their friends and foes. If a king becomes mild, he is disregarded. If he becomes fierce, he inspires people with dread. Therefore, do not be fierce. Do not, again, be mild. But be both fierce and mild! As a rapid current ceaselessly eats away the high bank and causes large landslips, even so heedlessness and error cause a kingdom to be ruined. Never attack many foes at the same time. By applying the arts of conciliation, or gift, or production of disunion, O Purandara, they should be grinded one by one. As regards the remnant, (being few in number,) the victor may behave peacefully towards them. An intelligent king, even if competent for it, should not begin to crush all (his foes) at once.† When a king happens

* *Brahma-dandah* is the chastisement through the gods. When foes are not seen, *i. e.*, when they are at a distance, the king should employ his priest to perform the rites of the *Atharvan* for bringing destruction upon them. In the case, however, of foes being seen, i. e., when they are near, he should move his troops without depending upon *Atharvan* rites.—T.

† *Nipunam* is explained by Nilakantha as *Kusalam*; and after *drabhet pestum* is understood. The Burdwan version of 35 and 36 is utter nonsense.—T.

to have a large army consisting of sixfold forces * and teeming with horse, elephants, cars, foot, and engines, all devoted to him, when he thinks himself superior to his foe in many respects upon a fair comparison, then should he openly smite the foe without hesitation. If the foe be strong, the adoption of a policy of conciliation (towards him) is not worthy of approbation. On the other hand, chastisement by secret means is the policy that should be adopted. Nor should mildness of behaviour be adopted towards such foes, nor repeated expeditions, for loss of crops, poisoning of wells and tanks, and suspicion in respect of the seven branches of administration, should be avoided.† The king should, on such occasions, apply diverse kinds of deception, diverse contrivances for setting his foes against one another,and different kinds of hypocritical behaviour. He should also, through trusted agents, ascertain the doings of his foes in their cities and provinces. Kings, O slayer of Vala and Vritra, pursuing their foes and entering their towers, seize and appropriate the best things that are obtainable there, and devise proper measures of policy in their own cities and dominions. Making gifts of wealth unto them in private, and confiscating their possessions publicly, without, however, injuring them materially, and proclaiming that they are all wicked men that have suffered for their own misdeeds, kings should send their agents to the cities and provinces of their foes. At the same time, in their own cities, they should, through other persons conversant with the scriptures,adorned with every accomplishment, acquainted with the ordinances of the sacred books, and possessed of learning, cause incantations and foe-killing rites to be performed.—

" 'Indra said,—What are the indications, O best of regenerate ones, of a wicked person ? Questioned by me, tell me how am I to know who is wicked !—

" 'Vrihaspati said,—A wicked person is he who proclaims the faults of others at their back, who is inspired with envy at the accomplishments of others, and who remains silent when the merits of other people are proclaimed in his presence, feeling a reluctance to join in the chorus. Mere silence on such occasions is no indication of wickedness. A wicked person, however, at such times breathes heavily, bites his lips, and shakes his head. Such a person always mixes in society and speaks irrelevantly.‡ Such a man never does what he promises, when the eye of the person to

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* The sixfold forces are foot, horse, elephants, cars, treasury, and traders following the camp.—T.

† I adopt Nilakantha's explanation of this verse. Loss of crops, &c. are the inevitable consequences of expeditions. The king, on such occasions, is obliged also to take particular care of the seven branches of administration. As these are all unpleasant, they should be avoided.—T.

‡ *I. e.*, starts such subjects for conversation as do not arise naturally, for what he has in view is the proclaiming of the faults of other people, a topic in which he alone is interested and not his hearers.—T.

whom he has given the assurance is not upon him. When the eye of the person assured is on him, the wicked man does not even allude to the subject. The wicked man eats by himself (and not with others on the same board), and finds fault with the food placed before him, saying, —All is not right today as on other days.—His disposition shows itself in the circumstances connected with his sitting, lying, and riding. Sorrowing on occasions of sorrow, and rejoicing on occasions of joy, are the indications of a friend. An opposite behaviour furnishes the indications of an enemy. Keep in thy heart these sayings, O ruler of the gods! The disposition of wicked men can never be concealed. I have now told thee, O foremost of deities, what the indications of a wicked person are. Having listened to the truths laid down in the scriptures, follow them duly, O ruler of the celestials!—'

"Bhishma continued,—'Having heard these words of Vrihaspati, Purandara, employed in subduing his foes, acted strictly according to them. Bent upon victory, that slayer of foes, when the opportunity came, obeyed these instructions and reduced all his enemies to subjection!' "

SECTION CIV.

"Yudhishthira said,—'How should a righteous king, who is opposed by his own officers, whose treasury and army are no longer under his control, and who has no wealth, conduct himself for acquiring happiness?'

"Bhishma said,—'In this connection, the story of Kshemadarsin is often recited. I shall narrate that story to thee. Listen to it, O Yudhishthira! It has been heard by us that in days of old, when prince Kshemadarsin had become weak in strength and fallen into great distress, he repaired to the sage Kalakavrikshiya and saluting him humbly, said unto him these words.*

" 'The king said,—What should a person like me who deserves wealth but who has, after repeated efforts, failed to recover his kingdom, do, O Brahmana, excepting suicide, thieving and robbery, acceptance of refuge with others, and other acts of meanness of a similar kind? O best of men, tell me this! One like thee that is conversant with morality and full of gratefulness is the refuge of a person afflicted by disease either mental or physical! Man should cast off his desires. By acting in that way, by abandoning joy and sorrow, and earning the wealth of knowledge, he succeeds in obtaining felicity.† I grieve

* In the Bengal texts there is an error of reading, *viz.*, *Satru* for *Yatra* in the first line of verse 3. The Burdwan Pundits repeat the error in their vernacular version. K. P. Singha, of course, avoids it.—T.

† The Bengal texts, in the second line of verse 7, contain an error. *Saktincha* is evidently a misreading for *Sokancha*. The Burdwan version, as a matter of course, repeats the error, while K. P. Singha avoids it.—T.

for them that adhere to worldly happiness as dependent on wealth. All that, however, vanishes like a dream. They that can abandon vast wealth achieve a very difficult feat. As regards ourselves, we are unable to abandon that wealth which is even no longer existent. * I am divested of prosperity and have fallen into a miserable and joyless plight! Instruct me, O Brahmana, what happiness I may yet strive for!—Thus addressed by the intelligent prince of Kosala, the sage Kalakavrikshiya of great splendour made the following answer.

" 'The sage said,—Thou hast, it seems, already understood it. Possessed of knowledge as thou art, thou shouldst act as thou thinkest. Thy belief is right, *viz.*, *All this that I see is unstable, myself as also everything that I have*!—Know, O prince, that those things which thou regardest as existing are in reality non-existent. The man of wisdom knows this, and accordingly is never pained whatever the distress that may overwhelm him. Whatever has taken place and whatever will take place are all unreal. When thou wilt know this which should be known by all, thou shalt be freed from unrighteousness. Whatever things had been earned and acquired by those that came before, and whatever was earned and acquired by those that succeeded them, have all perished. Reflecting on this, who is there that will yield to grief? Things that were, are no more. Things that are, will again be (no more). Grief has no power to restore them. One should not, therefore, indulge in grief. Where, O king, is thy sire to-day, and where thy grandsire? Thou seest them not to-day, nor do they see thee now! Reflecting on thy own instability, why dost thou grieve for them? Reflect with the aid of thy intelligence, and thou wilt understand that verily thou shalt cease to be! Myself, thyself, O king, thy friends, and thy foes, shall, without doubt, cease to be. Indeed, everything will cease to be. Those men that are now of twenty or thirty years of age will, without doubt, all die within the next hundred years. If a man cannot have the heart to give up his vast possessions, he should then endeavour to think that his possessions, are not his own and by that means seek to do good to himself.† Acquisitions that are future should be regarded by one as not one's own. Acquisitions that have disappeared, should also be regarded by one as not one's own. Destiny should be regarded as all powerful. They that think in this strain are said to be possessed of wisdom. Such a habit of looking at things is an attribute of the good. Many persons

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* *I. e.*, though dispossesed of my kingdom, I cannot yet cast off the hope of recovering it.—T.

† *I. e.*, he should think that his wealth has been given to him for the sake of friends and relatives and others. He will then succeed in practising charity.—T.

who are equal or superior to thee in intelligence and exertion, though deprived of wealth, are not only alive but are never ruling kingdoms. They are not, like thee. They do not indulge in grief like thee. Therefore, cease thou to grieve in this way! Art thou not superior to those men, or at least equal to them in intelligence and exertion?—

"'The king said,—I regard the kingdom which I had with all its appendages to have been won by me without any exertion. All powerful Time, however, O regenerate one, has swept it away. The consequence, however, that I see, of my kingdom having been swept away by Time as by a stream, is that I am obliged to support myself upon whatever I obtain (by charity)!—

"The sage said,—Moved by the knowledge of what is true (in life), one should never grieve for either the past or the future. Be thou of such a frame of mind, O prince of Kosala, in respect of every affair that may engage thy attention! Desiring to obtain only that which is obtainable and not that which is unobtainable, do thou enjoy thy present possessions and never grieve for that which is absent. Be thou delighted, O prince of Kosala, with whatever thou succeedest in winning with ease. Even if divested of prosperity, do not grieve for it but seek to preserve a pure disposition. Only an unfortunate man who is of a foolish understanding, when deprived of former prosperity, censures the supreme Ordainer, without being contented with his present possessions. Such a person regards others, however undeserving, as men blessed with prosperity. For this reason, they that are possessed of malice and vanity and filled with a sense of their own importance, suffer more misery still. Thou however, O king, art not stained by such vices. Endure the prosperity of others although thon art thyself divested of prosperity. They that are possessed of dexterity succeed in enjoying that prosperity which is vested in others.* Prosperity leaves the person that hates others. Men possessed of rigtheous behaviour and wisdom and conversant with the duties of *Yoga* renounce prosperity and sons and grandsons of their own accord. Others, regarding earthly wealth to be exceedingly unstable and unattainable, dependant as it is upon ceaseless action and effort, are also seen to renounce it † Thou seemest to be possessed of wisdom. Why dost thou then grieve so piteously, desiring things that should not be desired, that are unstable, and that are dependant on others? Thou desirest to enquire after that particular frame of mind (which would enable thee to enjoy felicity notwithstanding the loss of thy possessions). The advice I give thee is to renounce all those objects of desire! Objects that should be

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* Nilakantha explains *Kusalah* as *nirmatsarah* and *anyatra* as *Satrau*. I do not follow him.—T.

† The Bengal texts read *Vidhitsa dhanameva cha*. This is evidently erroneous. The correct reading, as given in the Bombay text, is *Vidhitsa-sadhanena cha*. Both the Bengali versions are incorrect.—T.

avoided appear in the guise of those that should be striven for, while those that should be striven for appear in the guise of objects that should be avoided. Some lose their wealth in the pursuit of wealth. Others regard wealth as the root of infinite happiness, and, therefore pursue it eagerly. Some again, delighted with wealth, think that there is nothing superior to it. In his eager desire for the acquisition of wealth, such a person loses all other objects of life. If, O prince of Kosala, a person loses that wealth which had been earned with difficulty and which had been proportionate to his desires, he then, overcome by the inactivity of despair, gives up all desire of wealth. Some persons of righteous souls and high birth betake themselves to the acquisition of virtue. These renounce every kind of worldly happiness from desire of winning felicity in the other world. Some persons lay down life itself, moved by the desire of acquiring wealth. These do not think that life has any use if dissociated from wealth. Behold their pitiable condition! Behold their folishness! When life is so short and uncertain, these men, moved by ignorance, set their eyes on wealth! Who is there that would set his heart upon hoarding when destruction is its end, upon life when death is its end, and upon union when separation is its end? Sometimes man renounces wealth, and sometimes wealth renounces man. What man possessed of knowledge is there that would feel grieved at the loss of wealth? There are many other persons in the world that lose wealth and friends. Behold, O king, with thy intelligence, and thou wilt understand that the calamities which overtake men are all due to the conduct of men themselves! Do thou, therefore, (as a remedy), restrain thy senses and mind and speech! For, if these become weak and productive of evil there is no man who can keep himself free form temptation of external objects by which he is always surrounded. As no one can form an adequate idea of the past nor can foresee the future, there being many sntervals of time and place, a person like thee who is possessed of such wisdom and such prowess, never indulges in grief for union and separation, for good or evil. A person of such mildness of disposition, well-restrained soul, and settled conclusions, and observant of *Brahmacharyya* vows, never indulges in grief and never becomes restless from desire of acquiring or fear of losing anything of small value. It is not fit that such a man should adopt a deceitful life of mendicancy, a life that is sinful and wicked and cruel and worthy of only a wretch among men. Do thou repair to the great forest and lead a life of happiness there, all alone and subsisting upon fruits and roots, restraining speech and soul, and filled with compassion for all creatures. He that cheerfully leads such a life in the forest, with large-tusked elephants for companions, with no human being by his side, and contented with the produce of the wilderness, is said to act after the manner of the wise. A large lake, when it becomes turbid, resumes its tranquillity of itself. Similarly, a man of wisdom, when disturbed in such matters, becomes tranquil of himself. I see that a person that has fallen into such a plight as thine may live happily even thus! When thy prosperity is almost impossible

to recover, and when thou art without ministers and counsellers, such a course is open to thee! Dost thou hope to reap any benefit by depending upon destiny ?—' "

SECTION CV.

"The sage said,—If, on the other hand, O Kshattriya, thou thinkest that thou hast any prowess still, I shall discourse to thee about that line of policy which thou mayst adopt for recovering thy kingdom. If thou canst follow that line of policy and seek to exert thyself, thou canst still recover thy prosperity. Listen attentively to all that I say unto thee in detail! If thou canst act according to those counsels, thou mayst yet obtain vast wealth, indeed, thy kingdom and kingly power and great prosperity! If thou likest it, O king, tell me, for then I shall speak to thee of that policy!—

"The king said,—Tell me, O holy one, what thou wishest to say. I am willing to hear and act according to thy counsels. Let this my meeting with thee today be fruitful of consequences (to myself)!—

"The sage said,—Renouncing pride and desire and wrath and joy and fear, wait upon thy very foes, humbling thyself and joining thy hands. Do thou serve Janaka the ruler of Mithila, always performing good and pure deeds. Firmly devoted to truth, the king of Videha will certainly give thee great wealth. Thou shalt then become the right arm of that king and obtain the trust of all persons. As a consequence of this, thou shalt then succeed in obtaining many allies possessed of courage and perseverance, pure in behavionr, and free from the seven principal faults. A person of restrained soul and having his senses under control, by adhering to his duties, succeeds in raising himself and gladdening others. Honored by Janaka possessed of intelligence and prosperity, thou shalt certainly become the right arm of that ruler and enjoy the confidence of all. Having then mustered a large force and held consultations with good ministers, do thou cause disunion among thy foes and, setting them against one another, break them all like a person breaking a *vilwa* with a *vilwa*. Or, making peace with the foes of thy foe, destroy the latter's power.* Thou shalt then cause thy foe to be attached to such good things as are not easily attainable, to beautiful women and cloths, beds and seats and vehicles, all of very costly kinds, and houses, and birds and animals of diverse species, and juices and perfumes and fruits, so that thy foe may be ruined of himself.† If one's foe be thus managed, or if indifference is to be shown towards him, one that is desirous of acting according to good policy,

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* The *Vilwa* is the fruit of the *Ægle marmelos.*—T.

† The sense seems to be that by causing thy foe to be attached to these things, the treasury of thy foe is likely to be exhausted. If this can be brought about, thy foe will soon be ruined.—T.

should never suffer that foe to know it at all. Following the behaviour that is approved by the wise, do thou enjoy every kind of pleasure in the dominions of thy foe, and imitating the conduct of the dog, the deer, and the crow, behave, with apparent friendship, towards thy enemies. Cause them to undertake achievements that are mighty and difficult to accomplish. See also that they engage in hostilities with powerful enemies. Drawing their attention to pleasant gardens and costly beds and seats, do thou, by offering such objects of enjoyment, drain thy enemy's treasury. Advising thy enemy to perform sacrifices and make gifts, do thou gratify the Brahmanas. The latter, (haviug received those presents through thy hands). will do good to thee in return (by performing penances and Vedic rites), and devour thy enemy like wolves. Without doubt, a person of righteous deeds obtains a high end. By such deeds men succeed in earning regions of the utmost felicity in heaven. If the treasury of thy foes be exhausted (by either righteous or unrighteous deeds), every one of them, O prince of Kosala, may be reduced to subjection. The treasury is the root of felicity in heaven and victory on Earth. It is in consequence of their treasuries that foes enjoy such happiness. The treasury, therefore, should by every means be drained. Do not applaud Exertion in the presence of thy foe, but speak highly of Desitiny. Without doubt, the man who relies too much on acts appertaining to the worship of the gods soon meets with destruction. Cause thy enemy to perform the great sacrifice called *Viswajit* and divest him by that mean of all his possessions. Through this thy object will be fulfilled. Thou mayst then inform thy enemy of the fact that the best men in his kingdom are being oppressed (with exactions for refilling the exhausted treasury), and indicate some eminent ascetic conversant with the duties of *Yoga* (who will wean thy foe from all earthly possessions). Thy enemy will then desire to adopt renunciation and retire into the woods, solicitous of salvation. Thou shalt then, with the aid of drugs prepared by boiling highly efficacious herbs and and plants, and of artificial salts, destroy the elephants and steeds and men (of thy enemy's dominions). These and many other well-devised schemes are available, all connected with fraud. An intelligent person can thus destroy the population of a hostile kingdom with poison.—' "

SECTION CVI.

" 'The king said,—I do not desire, O Brahmana, to support life by deceit or fraud. I do not desire wealth, however great, which is to be earned by unrighteous means. At the very outset of our present discoure I excepted these means. By the adoption of only such means as would not lead to censure, of such means as would benefit me in every respect, by practising

only such acts as are not harmful in their consequences, I desire to live in this world ! I am incapable of adopting these ways that thou pointest out to me ! Indeed, these instructions do not become thee !—

" 'The sage said,—These words, O Kshattriya, that thou speakest indicate thee to be possessed of righteous feelings ! Indeed, thou art righteous in disposition and understanding, O thou of great experience ! I shall strive for the good of you both, *viz.*, for thyself and him.* I shall cause a union, eternal and incapable of breach, to be brought about between thee and that king. Who is there that would not like to have a minister like thee that art born of noble race, that abstainest from all acts of unrighteousness and cruelty, that art possessed of great learning, and that art well versed in the art of government and of conciliating all persons ? I say this because, O Kshattriya, though divested of kingdom and plunged into great misery, thou still desirest to live adopting a behaviour that is righteous ! The ruler of the Videhas, firmly adhering to truth, will come to my abode soon. Without doubt, he will do what I will urge him to do !—

'Bhishma continued,—'The sage, after this, inviting the ruler of the Videhas, said these words unto him.—This personage is of royal birth. I know his very heart. His soul is as pure as the surface of mirror or the disc of the autumnal moon. He has been examined by me in every way. I do not see any fault in him. Let there be friendship between him and thee. Do thou repose confidence on him as on myself. A king who is without a (competent) minister cannot govern his kingdom even for three days. The minister should be courageous as also pessessed of great intelligence, By these two qualities one may conquer both the worlds. Behold, O king, these two qualities are necessary for ruling a kingdom ! Righteous kings have no such refuge as a minister possessed of such attributes. This high-souled person is of royal descent. He walketh along the path of the righteous. This one who always keeps righteousness in view has been a valuable acquisition. If treated by thee with honour, he will reduce all thy foes to subjection. If he engages in battle with thee, he will do what as a Kshattriya he should do. Indeed, if after the manuer of his sires and grandsires he fights for conquering thee, it will be thy duty to fight him, observant as thou art of the Kshattriya duty of conquering antagonists. Without engaging in battle, however, do thou, at my command, employ him under thee from desire of benefiting thyself. Cast thy eyes on righteousness, giving up covetousness that is improper. It behoveth thee not to abandon the duties of thy order from lust or desire of battle. Victory, O sire, is not certain. Defeat also is not certain. Remembering this, peace should be made with an enemy by giving him food and other articles of enjoyment. One may see victory and defeat in his own case. They that seek to exterminate a foe are sometimes exterminated themselves in course of their

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* *I. e.*, for the ruler of Videhas.—T.

efforts !—Thus addressed, king Janaka, properly saluting and honoring that bull among Brahmanas who deserved every honor, replied unto him, saying,—Thou art of great learning and great wisdom. That which thou hast said from desire of benefiting us, is certainly advantageous for both of us. Such a course of conduct is highly beneficial (to us). I have no hesitation in saying this !—The ruler of Videha then, addressing the prince of Kosala, said these words.—In observance of Kshattriya duties as also with the aid of policy, I have conquered the world. I have, however, O best of kings, been conquered by thee with thy good qualities ! Without cherishing any sense of humiliation (if thou remainest by my side), live thou with me as a victor !* I honor thy intelligence, and I honor thy prowess. I do not disregard thee, saying that I have conquered thee ! On the other hand, live thou with me as a victor ! Honored duly by me, O king, thou wilt go to my abode ! Both the kings then worshipped that Brahmana, and trusting each other, proceeded to the capital of Mithila. The ruler of the Videhas, causing the prince of Kosala to enter his abode, honored him, who deserved every honor, with offerings of water to wash his feet, honey and curds and the usual articles. King Janaka also bestowed upon his guest his own daughter and diverse kinds of gems and jewels. This (the establishment of peace) is the high duty of kings ; victory and defeat are both uncertain !' "

SECTION CVII.

"Yudhishthira said,—'Thou hast, O scorcher of foes, described the course of duties, the general conduct, the means of livelihood, with their results, of Brahmanas and Kshattriyas and Vaisyas and Sudras. Thou hast discoursed also on the duties of kings, the subject of their treasuries, the means of filling them, and the topic of conquest and victory. Thou hast spoken also of the characteristics of ministers, the measures, that lead to the advancement of the subjects, the characteristics of the sixfold limbs of a kingdom, the qualities of armies, the means of distinguishing the wicked, and the marks of those that are good, the attributes of those that are equal, those that are inferior, and those that are superior, the behaviour which a king desirous of advancement should adopt towards the masses, and the manner in which the weak should be protected and cherished. Thou hast discoursed on all these subjects, O Bharata, laying down instructions that are plain according to what has been inculcated in sacred treaties. Thou hast spoken also of the behaviour that should be adopted by kings desirous of conquering their foes. I desire now, O foremost of intelligent men, to listen to the behaviour that one should observe towards the multitude of courageous men that assemble round a

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* *Jitavat* is explained by Nilakantha as *prapta jaya.*—T.

king !* I desire to hear how these may grow, how they may be attached to the king, O Bharata, how may they succeed in subjugating their foes and in acquiring friends. It seems to me that disunion alone can bring about their destruction. I think it is always difficult to keep counsels secret when many are concerned. I desire to hear all this in detail, O scorcher of foes ! Tell me also, O king, the means by which they may be prevented from falling out with the king !'

"Bhishma said,—'Between the aristocracy on the one side and the kings on the other, avarice and wrath, O monarch, are the causes that produce enmity.† One of these parties (*viz.*, the king,) yields to avarice. As a consequence, wrath takes possession of the other (the aristocracy). Each intent upon weakening and wasting the other, they both meet with destruction. By employing spies, contrivances of policy, and physical force, and adopting the arts of conciliation, gifts, and disunion, and applying other methods for producing weakness, waste, and fear, the parties assail each other. The aristocracy of a kingdom, having the charateristics of a compact body, become dissociated from the king if the latter seeks to take too much from them. Dissociated from the king, all of them become dissatisfied, and acting from fear side with the enemies of their ruler. If again the aristocracy of a kingdom be disunited amongst themselves, they meet with destruction. Disunited, they fall an easy prey to foes. The nobles, therefore, should always act in concert. If they be united together, they may earn acquisitions of value by means of their strength and prowess. Indeed, when they are thus united, many outsiders seek their alliance. Men of knowledge applaud those nobles that are united with one another in bonds of love. If united in purpose, all of them can be happy. They can (by their example) establish righteous courses of conduct. By behaving properly, they advance in prosperity. By restraining their sons and brothers and teaching them their duties, and by behaving kindly towards all persons whose pride has been quelled by knowledge,‡ the aristocracy advance in prosperity. By always attending to the duties of setting spies and devising means of policy, as also to the matter of filling their treasuries, the aristocracy, O thou of mighty arms, advance in prosperity. By showing proper reverence for them that are possessed of wisdom and courage and perseverance and that display steady prowess in all kinds of work, the aristocracy advance in posperity. Possessed of wealth and resources, of knowledge of the scriptures and of all arts and sciences, the aristocracy rescue the ignorant masses from every kind of distress and danger.

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* The word is *Gana*. It literally means an assemblage. There can be no doubt that throughout this lesson the word has been employed to denote the aristocracy of wealth and blood that surround a throne.—T.

† If the king, moved by avarice, taxes them heavily, the aristrocracy resent it and seek to pull down the king.—T.

‡ *I. e.*, learned men of humility.—T.

Wrath (on the part of the king), rupture,* terror, chastisement, persecution, oppression, and executions, O chief of the Bharatas, speedily cause the aristocracy to fall away from the king and side with the king's enemies. They, therefore, that are the leaders of the aristocracy should be honored by the king. The affairs of the kingdom, O king, depend to a great extent upon them. Consultations should be held with only those that are the leaders of the aristocracy, and secret agents should be placed, O crusher of foes, with them only. The king should not, O Bhara:a, consult with every member of the aristocracy. The king, acting in concert with the leaders, should do what is for the good of the whole order. When, however, the aristocracy becomes separated and disunited and destitute of leaders, other courses of action should be followed. If the members of the aristocracy quarrel with one another and act, each according to his own resources, without combination, their prosperity dwindles away and diverse kinds of evil occur. Those amongst them that are possessed of learning and wisdom should tread down a dispute as soon as it happens. Indeed, if the seniors of a race look on with indifference, quarrels break out amongst the members. Such quarrels bring about the destruction of a race and produce disunion among the (entire order of the) nobles. Protect thyself, O king, from all fears that arise from within. Fears, however, that arise from outside are of little consequence. The first kind of fear, O king, may cut thy roots in a single day. Persons that are equal to one another in family and blood, influenced by wrath or folly or covetousness arising from their very natures, cease to speak with one another. This is an indication of defeat. It is not by courage, nor by intelligence, nor by beauty, nor by wealth, that enemies succeed in destroying the aristocracy. It is only by disunion and gifts that it can be reduced to subjugation. For this reason, combination has been said to be the great refuge of the aristocracy.' "†

SECTION CVIII.

"Yudhishthira said,—'The path of duty is long. It has also, O Bharata, many branches. What, however, according to thee, are those duties that most deserve to be practised? What acts, according to thee, are the most important among all duties, by the practice of which I may earn the highest merit both here and hereafter?'

"Bhishma said,—'The worship of mother, father, and preceptor is most

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* Probably, with the king.—T,

† The Burdwan Pundits make a mess of the last two verses. In 31, there is an incorrect reading in the Bengal texts It is *Pradhanaccha* for *pradanaccha*. The Burdwan version repeats the error. K. P. Singh, of course, avoids it, but his version is rather incomplete.—T,

important according to me. The man who attends to that duty here, succeeds in acquiring great fame and many regions of felicity. Worshipped with respect by thee, whatever they will command thee, be it consistent with righteousness or inconsistent with it, should be done unhesitatingly, O Yudhishthira! One should never do what they forbid. Without doubt, that which they command should always be done.* They are the three worlds. They are the three modes of life. They are the three Vedas. They are the three sacred fires. The father is said to be the *Garhapatya* fire; the mother, the *Dakshina* fire; and the preceptor is that fire upon which libations are poured. These three fires are, of course, the most eminent. If thou attendest with heedfulness to these three fires, thou wilt succeed in conquering the three worlds. By serving the father with regularity, one may cross this world. By serving the mother in the same way, one may attain to regions of felicity in the next. By serving the preceptor with regularity, one may obtain the region of *Brahma*. Behave properly towards these three, O Bharata, thou shalt then obtain great fame in the three worlds, and blessed be thou, great will be thy merit and reward! Never transgress them in any act. Never eat before they eat, nor eat anything that is better than what they eat. Never impute any fault to them. One should always serve them with humility. That is an act of high merit. By acting in that way, O best of kings, thou mayst obtain fame, merit, honor, and regions of felicity hereafter. He who honors these three is honored in all the worlds. He, on the other hand, who disregards these three, fails to obtain any merit from any of his acts. Such a man, O scorcher of foes, acquires neither this world nor the next. He who always disregards these three seniors never obtains fame either here or hereafter. Such a man never earns any good in the next world. All that I have given away in honor of those three has become a hundred-fold or a thousand-fold of its actual measure. It is in consequence of that merit that even now, O Yudhishthira, the three worlds are clearly before my eyes! One Acharyya is superior to ten Brahmanas learned in the Vedas. One Upadhyaya is again superior to ten Acharyyas. The father, again, is superior to ten Upadhyayas. The mother, again, is superior to ten fathers, or perhaps, the whole world, in importance. There is no one that deserves such reverence as the mother. In my opinion, however, the preceptor is worthy of greater reverence than the father or even the mother. The father and the mother are authors of one's being. The father and the mother, O Bharata, only create the body. The life, on the other hand, that one obtains from one's preceptor, is havenly. That life is subject to no decay and is immortal. The father and the mother, however much they may offend, should never be slain. By not punishing a father and a mother, (even if they deserve punishment), one does not incur sin. Indeed, such reverend persons, by enjoying

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* Literally, "One should not follow that course of duty which they do not indicate. That again is duty which they command. This is settled."—T.

impunity, do not stain the king. The gods and the *Rishis* do not withhold their favors from such persons as strive to cherish even their sinful fathers with reverence. He who favors a person by imparting to him true instruction, by communicating the Vedas, and giving knowledge which is immortal, should be regarded as both a father and mother. The disciple, in grateful recognition of what the instructor has done, should never do anything that would injure the latter. They that do not reverence their preceptors after receiving instruction from them by obeying them dutifully in thought and deed, incur the sin of killing a fœtus. There is no sinner in this world like them.* Preceptors always show great affection for their disciples. The latter should, therefore, show their preceptors commensurate reverence. He, therefore, that wishes to earn that high merit which has existed from ancient days, should worship and adore his preceptors and carefully divide with them every object of enjoyment. With him who pleases his father is pleased Prajapati himself. He who pleases his mother gratifies the Earth herself. He who pleases his preceptor gratifies *Brahma* by his act. For this reason, the pteceptor is worthy of greater reverence than either the father or the mother. If preceptors are worshipped, the very *Rishis*, and the gods, together with the *Pitris*, are all pleased. Therefore, the preceptor is worthy of the highest reverence. The preceptor should never be disregarded in any manner by the disciple. Neither the mother nor the father deserves such regard as the preceptor. The father, the mother, and the preceptor, should never be insulted. No act of theirs should be found fault with. The gods and the great *Rishis* are pleased with him that behaves with reverence towards his preceptors. They that injure in thought and deed their preceptors, or fathers, or mothers, incur the sin of killing a fœtus. There is no sinner in the world equal to them. That son of the sire's loins and the mother's womb, who, being brought up by them and when he comes to age, does not support them in his turn, incurs the sin of killing a fœtus. There is no sinner in the the world like unto him. We have never heard that these four, *viz.*, he who injures a friend, he who is ungrateful, he who slays a woman, and he who slays a preceptor, ever succeed in cleansing themselves. I have now told thee generally all that a person should do in this world. Besides those duties that I have indicated, there is nothing productive of greater felicity. Thinking of all duties, I have told thee their essence.' "

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* *Pratyasannah* is explained by Nilakantha in a different way. I think, his interpretation is far-fetched.—T.

SECTION CIX.

"Yudhishthira said,—'How, O Bharata, should a person act who desires to adhere to virtue? O bull of Bharata's race, possessed as thou art of learning, tell me this, questioned by me! Truth and falsehood exist, covering all the worlds. Which of these two, O king, should a person adopt that is firm in virtue? What again is truth? What is falsehood? What, again, is eternal virtue? On what occasions should a person tell the truth, and on what occasion should he tell an untruth?'

"Bhishma said,—'To tell the truth in consistent with righteousness. There is nothing higher than truth. I shall now, O Bharata, say unto thee that which is not generally known to men. There where falsehood would assume the aspect of truth, truth should not be said. There, again, where truth would assume the aspect of falsehood, even falsehood should be said. That ignorant person incurs sin who says truth which is dissociated from righteousness. That person is said to be conversant with duties who can distinguish truth from fasehood.* Eveu a person that is disrespectable, that is of uncleansed soul, and that is very cruel, may succeed in earning great merit as the hunter Valaka by slaying the blind beast (that threatened to destroy all creatures)† How extraordinary it is that a person of foolish understanding, though desirous of acquiring merit (by austere penances) still committed a sinful act!‡ An owl again, on the banks of the Ganges, (by doing an unrighteous deed) obtained great merit § The question thou hast asked me is a difficult one, since it is difficult to say what righteousness is. It is not easy to indicate it. No one in discoursing upon righteousness, can indicate it accurately. Righteousness was declared (by Brahman) for the advancement and growth of all creatures. Therefore, that which leads to advancement and growth is righteousness. Righteousness was declared for restraining creatures from injuring one another. Therefore, that is Righteousness which prevents injury to creatures. Righteousness (*Dharma*) is so called because it upholds all creatures. In fact, all creatures are upheld by Righteousness. Therefore, that is Righteousness which is capable of upholding all creatures. Some say that Righteousness consists in

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* *I. e.*, who knows when truth becomes as harmful as untruth, and untruth becomes as righteous as truth—T.

† Vide *ante Karna Parvan.*—T.

‡ Alludes to *ante, Karna Parvan.* The Rishi, by pointing out the place where certain innocent persons had concealed themselves while flying from a company of robbers, incurred the sin of murder.—T.

§ The allusion is to the stroy of an owl going to heaven for having, with his beaks, broken a thousand eggs laid by a she-serpent of deadly poison. The Burdwan Pundits have made nonsense of the first line of verse 8. There is no connection between the first and the second lines of this verse. K. P. Singha has rendered it correctly.—T.

what has been inculcated in the *Srutis.* Others do not agree to this. I would not censure them that say so. Everything, again, has not been laid down in the *Srutis.** Sometimes men (robbers), desirous of obtaining the wealth of some one, make enquiries (for facilitating the act of plunder). One should never answer such enquiries. That is settled duty. If by maintaining silence, one suceeds in escaping, one should remain silent. If, on the other hand, one's silence at a time when one must speak rouses suspicion, it would be better on such an occasion to say what is untrue than what is true. This is a settled conclusion. If one can escape from sinful men by even a (false) oath, one may take it without incurring sin. One should not, even if one be able, give away his wealth to sinful men. Wealth given to sinful men afflicts even the giver. If a creditor desires to make his debtor pay off the loan by rendering bodily service, the witnesses would all be liars, if, summoned by the creditor for establshing the truth of the contract, they did not say what should be said. When life is at risk, or on occasions of marriage, one may say an untruth. One that seeks for virtue, does not commit a sin by saying an untruth, if that untruth be said to save the wealth and prosperity of others or for the religious purposes. Having promised to pay, one becomes bound to fulfill his promise. Upon failure, let the self-appropriator be forcibly enslaved. If a person without fulfilling a righteous engagement acts with impropriety, he should certainly be afflicted with the rod of chastisement for having adopted such behaviour.† A deceitful person, falling away from all duties and abandoning those of his own order, always wishes to betake himself to the practices of *Asuras* for supporting life. Such a sinful wretch living by deceit should be slain by every means. Such sinful men think that there is nothing in this world higher than wealth. Such men should never be tolerated. No one should eat with them. They should be regarded to have fallen down in consequence of their sins. Indeed, fallen away from the condition of humanity and shut out from the grace of the gods, they are even like evil genii. Without sacrifices and without penances as they are, forbear from their companionship. If their wealth be lost, they commit even suicide which is exceedingly pitiable. Among those sinful men there is no one to whom thou canst say,—This is thy duty. Let thy heart turn to it !—Their settled convictions are that there is nothing in this world that is equal to wealth. The person that would slay such a creature

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* This refers to the well-known definition of *Dharma* ascribed to Yacishtha, *viz.*, "That which is laid down in the *Srutis* and *Smritis* is *Dharma.* The defect of this definition is that the *Srutis* and the *Smritis* do not include every duty. Hence Vacishtha was obliged to add that where these are silent, the examples and practices of the good ought to be the guides of men, &c.—T.

† The Burdwan translator has made a mess of verse 21. K. P. Singha quietly leaves it out. The fact is, *Swakaryastu* is *Swakari astu,* meaning 'let the appropriator be."—T.

would incur no sin He who kills him kills one that has been already killed by his own acts. If slain, it is the dead that is slain. He who vows to destroy those persons of lost senses should keep his vows.* Such sinners are, like the crow and the vulture, dependent on deceit for their living. After the dissolution of their (human) bodies, they take rebirth as crows and vultures. One should, in any matter, behave towards another as that other behaves in that matter. A practicer of deceit should be resisted with deceit, while one that is honest shonld be treated with honesty.' "

SECTION CX.

"Yudhishthira said,—'Creatures are seen to be afflicted by diverse means and almost continually. Tell me, O grandsire, in what way can one overcome all those difficulties !'

"Bhishma said,—'Those members of the regenerate class that duly practise, with restrained souls, the duties that have been laid down in the scriptures for the several modes of life, succeed in overcoming all these diffiiculties. They that never practise deceit, they whose behaviour is restrained by salutary restrictions, and they that control all worldly desires, succeed in overcoming all difficulties. They that do not speak when addressed in evil language, they that do not injure others when injured themselves, they that give but do not take, succeed in overcoming all difficulties. They that always give hospitable shelter to guests, they that do not indulge in malice, they that are constantly engaged in the study of the Vedas, succeed in overcoming all difficulties. Those persons who, conversant with duties, adopt that behaviour towards parents which they should, they that abstain from sleeping during the day, succeed in overcoming all difficulties. They that do not commit any kind of sin in thought, word, and deed, they that never injure any creature, succeed in overcoming all difficulties. Those kings that do not, under the influence of passion and covetousness, levy oppressive taxes, and those that protect their own dominions, succeed in overcoming all difficulties. They that go to their own wedded wives in season without seeking the companionship of other women, they that are honest and attentive to their *Agni-hotras*, succeed in overcoming all difficulties. They that are possessed of courage and that, casting away all fear of death, engage in battle, desirous of victory by fair means, succeed in overcoming all difficulties. They that always speak truth in this world even when life is at stake, and that are exemplars for all creatures to imitate succeed in overcoming all difficulties. They whose acts never deceive, whose words are always agreeable, and whose wealth is always well spent, succeed in overcoming

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* The construction is elliptical. *Yah samayam chikrshet tat kurvit.*—T.

all difficulties. Those Brahmanas that never study the Vedas at hours not intended for study, and that practise penances with devotion, succeed in overcoming all difficulties. Those Brahmanas that betake themselves to a life of celebacy and *Brahmacharyya*, that perform penances, and that are cleansed by learning, Vedic knowledge, and proper vows, succeed in overcoming all difficulties. They that have checked all the qualities that appertain to Passion and Darkness, that are possessed of high souls, and that practise the qualities that are called Good, succeed in overcoming all difficulties. They of whom no creature stands in fear and those that do not fear any creature themselves, they that look upon all creatures as their own self, succeed in overcoming all difficulties. Those bulls among men that are good, that are never inspired with grief at the sight of other people's prosperity, aud that abstain from all kinds of ignoble behaviour, succeed in overcoming all difficulties. They that bow to all the gods, that listen to the doctrines of all creeds, that have faith, and that are endued with tranquil souls, succeed in overcoming all difficulties. They that do not desire honor for themselves, that give honors unto others, that bow down unto those that deserve their worship, succeed in overcoming all difficulties. They that perform *Sraddhas* on the proper lunar days, with pure minds, from desire of offspring, succeed in overcoming all difficulties. They that restrain their own wrath and pacify the wrath of others, and that never get angry with any creature, succeed in overcoming all difficulties. They that abstain, from their birth, from honey and meat and intoxicating drinks, succeed in overcoming all difficulties. They that eat for only supporting life, that seek the companionship of women for the sake only of offspring and that open their lips for only speaking what is true, succeed in overcoming all difficulties. They that worship with devotion the god Narayana, that Supreme Lord of all creatures, that origin and destruction of the universe, succeed in overcoming all difficulties. This Krishna here, of eyes red as the lotus, clad in yellow robes, endued with mighty arms,—this Krishna who is our well-wisher, brother, friend, and relative,—is Narayana of unfading glory. He covers all the worlds like a leathern case, at his own pleasure. He is the puissant Lord, of inconceivable soul! He is Govinda, the foremost of all beings! This Krishna who is ever engaged in doing what is agreeable and beneficial to Jishnu, as also to thee, O king, is that foremost of all beings, that irresistible one, that abode of eternal felicity! They that with devotion seek the refuge of this Narayana, called also Hari, succeed in overcoming all difficulties. They that read these verses about the overcoming of difficulties, that recite them to others, and that speak of them unto Brahmanas, succeed in overcoming all difficulties. I have now, O sinless one, told thee all those acts by which men may overcome all difficulties both here and hereafter!' "

SECTION CXI.

"Yudhishthira said,—Many persons here that are not really of tranquil souls appear in outward form as men of tranquil souls. There are again others that are really of tranquil souls but that appear to be otherwise. How, O sire, shall we succeed in knowing these people ?'

"Bhishma said,—'In this connection is recited the old story of the discourse between a tiger and a jackal. Listen to it, O Yudhishthira ! In ancient times, in a city called Purika, full of affluence, there was a king named Paurika. That worst of beings was exceedingly cruel and took a delight in injuring others. On the expiry of the period of his life he obtained an undesirable end. In fact, stained by the evil acts of his human life, he was reborn as a jackal. Remembering his former prosperity, he became filled with grief and abstained from meat even when brought before him by others. And he became compassionate unto all creatures, and truthful in speech, and firm in the observance of austere vows. At the appointed time he took food which consisted of fruit that had dropped from the trees. That jackal dwelt in a vast crematorium and liked to dwell there. And as it was his birth place, he never wished to change it for a finer locality. Unable to endure the purity of his behaviour, the other members of his species endeavoured to make him alter his resolve by addressing him in the following words fraught with humility :—Though residing in this terrible crematorium, thou desirest yet to live in such purity of behaviour. Is not this a perversity of understanding on thy part, since thou art by nature an eater of carrion ? Be thou our like ! All of us will give thee food. Eat that which ought always to be thy food, abandoning such purity of conduct !—Hearing these words of theirs, the jackal replied unto them, with rapt attention, in these sweet words fraught with reason and inculcating harmlessness to all : —My birth has been low. It is conduct, however, that determines the race.* I desire to behave in such a way that my fame may spread. Although my habitation is this crematorium, yet listen to my vows in respect of behaviour. One's own self is the cause of one's acts. The mode of life to which one may betake is not the cause of one's religious acts. If one, while in the observance of a particular mode of life, slays a Brahmana, will not the sin of Brahmanicide attach to him ? If, on the other hand, one gives away a cow while one is not in the observance of any particular mode of life, will that pious gift produce no merit ? Moved by the desire of getting what is agreeable, ye are engaged in only filling your stomachs. Stupefied by folly ye do not see the three faults that are in the end. I do not like to adopt

* The meaning is that though born in a low race, that is no reason why I should act like a low person. It is conduct that determines the race and not the race that determines conduct. There may be pious persons, therefore, in every race. The Burdwan version of this line is simply ridiculous.—T.

the life led by you, fraught as it is with evil both here and hereafter, and characterised as it is by such censurable loss of virtue occasioned by discontentment and temptation!—A tiger, celebrated for prowess, happened to overhear this conversation, and accordingly, taking the jackal for a learned person of pure behaviour, offered him such respectful worship as was suited to his own self and then expressed a wish for appointing him his minister.

" 'The tiger said,—O righteous personage, I know what thou art! Do thou attend to the duties of government with myself! Enjoy whatever articles may be desired by thee, abandoning whatever may not suit thy taste!* As regards ourselves, we are known to be of a fierce disposition. We inform thee beforehand of this. If thou behavest with mildness, thou wilt be benefited and reap advantages for thyself!—Honoring these words of that high-souled lord of all animals, the jackal, hanging down his head a little, said these words fraught with humility.

" 'The jackal said,—O king of beasts, these words of thine with reference to myself are such as befit thee! It is also worthy of thee that thou shouldst seek for ministers of pure behaviour and conversant with duties and worldly affairs! Thou canst not maintain thy greatness without a pious minister, O hero, or with a wicked minister that is on the look out for putting an end to thy very life! Thou shouldst, O highly blessed one, regard those amongst thy ministers that are devoted to thee, that are conversant with policy, that are independent of one another, desirous of crowning thee with victory, unstained by covetousness, free from deceit, possessed of wisdom, ever engaged in thy good, and endued with great mental vigor, even as thou regardest thy preceptors or parents! But, O king of beasts, as I am perfectly contented with my present position, I do not desire to change it for anything else. I do not covet luxurious enjoyments or the happiness that arises from them. My conduct, again, may not agree with that of thy old servants. If they happen to be of wicked conduct, they will produce disunion between thee and me. Dependence upon another, even if that other happens to be possessed of splendour, is not desirable or praiseworthy. I am of cleansed soul. I am highly blessed. I am incapable of showing severity to even sinners. I am of great foresight. I have capacity for great exertion. I do not look at small things. I am possessed of great strength. I am successful in acts. I never act fruitlessly. I am adorned with every object of enjoyment. I am never satisfied with a little. I have never served another. I am, besides, unskilled in serving. I live according to my pleasure in the woods. All who live by the side of kings have to endure great pain in consequence of evil speeches against themselves. Those, however, that reside in the woods pass their days, fearlessly and without anxiety, in the observance of vows. The fear that arises in the heart of a person who is summoned by the king is

* *Yatram* means, as explained by the commentator, the duties of government.—T.

unknown to persons passing their days contentedly in the woods, supporting life upon fruits and roots. Simple food and drink obtained without effort, and luxurious food procured with fear, widely differ from each other. Reflecting upon these two, I am of opinion that there is happiness where there is no anxiety. A few only amongst those that serve kings are justly punished for their offences. A large number of them, however, suffer death under false accusations. If, notwithstanding all this, thou appointest me, O king of beasts, as thy minister, I wish to make a compact with thee in respect of the behaviour thou shouldst always adopt towards me. Those words that I shall speak for thy good should be listened to and regarded by thee. The provision which thou wilt make for me shall not be interfered with by thee. I shall never consult with thy other ministers, If I do, desirous of superiority as they are they will then impute diverse kinds of faults to me. Meeting with thee alone and in secret I shall say what is for thy good. In all matters connected with thy kinsmen, thou shalt not ask me what is for thy good or what is otherwise. Having consulted with me thou shalt not punish thy other ministers afterwards. Yielding to rage thou shalt not punish my followers and dependents !—Thus addressed by the jackal, the king of beasts answered him, saying,—Let it be so !—and showed him every honor. The jackal then accepted the ministership of the tiger. Beholding the jackal treated with respect and honored in all his acts, the old servants of the king, conspiring together, began ceaselessly to display their hatred towards him. Those wicked persons at first strove to gratify and win him over with friendly behaviour and make him tolerate the diverse abuses that existed in the state. Despoilers of other people's property, they had long lived in the enjoyment of their perquisites. Now, however, being ruled by the jackal, they were unable to appropriate anything belonging to others. Desirous of advancement and prosperity, they began to tempt him with sweet speeches. Indeed, large bribes even were offered to allure his heart. Possessed of great wisdom, the jackal showed no signs of yeilding to those temptations. Then some amongst them, making a compact amongst themselves for effecting his destruction, took away the well-dressed meat that was intended for and much desired by the king of beasts, and placed it secretly in the house of the jackal. The jackal knew who had stolen the meat and who had conspired to do it. But though he knew everything, he tolerated it for a particular object. He had made a compact with the king at the time of his accepting the ministership, saying,—Thou desirest my friendship, but thou shalt not, O monarch, mistrust me without cause !'—

"Bhishma continued,—'When the king of beasts, feeling hungry, came to eat, he saw not the meat that was to have been kept ready for his dinner. The king then ordered,—Let the thief be found out !—His deceitful ministers represented unto him that the meat kept for him had been stolen away by his learned minister, the jackal, that was so proud of his own wisdom. Hearing of this injudicious act on the part of the jackal, the tiger became filled with rage. Indeed, the king, giving way to his wrath, ordered his minister to be

slain. Beholding the opportunity, the former ministers addressed the king, saying,—The jackal is ever ready to take away from all of us the means of sustenance!—Having represented this they once more spoke of the jackal's act of robbing the king of his food. And they said,—Such then is his act! What is there that he would not venture to do? He is not as thou hadst heard. He is righteous in speech but his real disposition is sinful. A wretch in reality, he has disguised himself by putting on a garb of virtue. His behaviour is really sinful. For serving his own ends he had practised austerities in the matter of diet and of vows. If thou disbelievest this, we will give thee ocular proof!—Having said this, they immediately caused that meat to be discovered by entering the jackal's abode. Ascertaining that the meat was brought back from the jackal's house and hearing all those representations of his old servants, th king ordered, saying,—Let the jackal be slain!—Hearing these words of the tiger, his mother came to that spot for awakening her son's good sense with beneficial counsels. The venerable dame said,—O son, thou shouldst not accept this accusation fraught with deceit. Wicked individuals impute faults to even an honest person, moved by envy and rivalry. Enemies desirous of a quarrel cannot endure the elevation of an enemy brought about by his high feats. Faults are ascribed to even a person of pure soul engaged in penances. With respect to even an ascetic living in the woods and employed in his own (harmless) acts, are raised three parties, *viz.*, friends, neturals, and foes. They that are rapacious hate them that are pure. The idle hate the active. The unlearned hate the learned. The poor hate the rich. The unrighteous hate the righteous. The ugly hate the beautiful. Many amongst the learned, the unlearned, the rapacious, and the deceitful, would falsely accuse an innocent person even if the latter happens to be possessed of the virtues and intelligence of Vrihaspati himself. If meat had really been stolen from thy house in thy absence, remember, the jackal refuses to take any meat that is even given to him. Let this fact be well considered (in finding out the thief). Wicked persons sometimes put on the semblance of the good, and they that are good sometimes wear the semblance of the wicked. Diverse kinds of aspect are noticeable in creatures. It is, therefore, necessary to exmaine which is which. The firmament seems to be like the solid base of a vessel. The fire-fly seems to be like the actual spark of fire. In reality, however, the sky has no base and there is no fire in the fire-fly. You see, there is necessity, therefore, for scrutiny in respect of even such things as are addressed to the eye. If a person ascertains everything after scrutiny, he is never called upon to indulge in any kind of regret afterwards. It is not at all difficult, O son, for a master to put his servant to death. Forgiveness, however, in persons possessed of power, is always praiseworthy and productive of renown. Thou hadst made the jackal thy first minister. In consequence of that act, thou hadst earned great fame among all neighbouring chiefs. A good minister cannot be obtained easily. The jackal is thy well-wisher. Let him, therefore, be supported. That king who regards a really

innocent person falsely accused by his enemies to be guilty, soon meets with destruction in consequence of the wicked ministers that lead him to that conviction !—After the tiger's mother had concluded her speech, a righteous agent of the jackal, steppieg out of that phalanx of his foes, discovered everything about the manner in which that false accusation had been made. The jackal's innocence being made manifest, he was acquitted and honored by his master. The king of beasts affectionately embraced him again and again. The jackal, however, who was well conversant with the science of policy, burning with grief, saluted the king of beasts and solicited his permission for throwing away his life by observing the *Praya* vow. The tiger, casting upon the virtuous jackal his eyes expanded with affection and honoring him with reverential worship, sought to dissuade him from the accomplishment of his wishes. The jackal, beholding his master agitated with affection, bowed down to him and in a voice choked with tears said these words :—Honored by thee first, I have afterwards been insulted by thee ! Thy behaviour towards me is calculated to make me an enemy of thine ! It is not proper, therefore, that I should any longer dwell with thee ! Servants that are discontented, that have been driven from their offices, or degraded from the honors that were theirs, that have brought destitution upon themselves, or have been ruined by their enemies (through the wrath of their master), that have been weakened, that are rapacious, or enraged, or alarmed, or deceived (in respect of their employers), that have suffered confiscation, that are proud and desirous of achieving great feats but deprived of the means of earning wealth, and that burn with grief or rage in consequence of any injury done to them, always wait for calamities to overtake their masters. Deceived, they leave their masters and become effective intsruments in the hands of his foes.* I have been insulted by thee and pulled down from my place. How wilt thou trust me again ? How shall I (on my part) continue to dwell with thee ? Thinking me to be competent thou tookest me, and having examined me thou hadst placed me in office. Violating the compact then made (between us) thou hast insulted me. If one speaks of a certain person before others as possessed of righteous behaviour, one should not, if desirous of maintaining one's consistency, afterwards describe the same person as wicked. I who have thus been disregarded by thee cannot any longer enjoy thy confidence. On my part, when I shall see thee withdraw thy confidence from me, I shall be filled with alarm and anxiety. Thyself suspicious and myself in alarm, our enemies will be on the look out for opportunities for injuring us. Thy subjects will, as a consequence, become anxious and discontented. Such a state of things has many faults. The wise do not regard that situation happy in which there is honor first and dishonor afterwards. It is difficult to reunite two that have

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* Nilkantha explains *aparasadhanah* as *aparasa adhanah* i. e., without *rasa* or affection and without *dhana* or wealth. This is very far-fetched.—T.

been separated, as, indeed, it is difficult to separate two that are united. If persons reunited after separation approach one another again, their behaviour cannot be affectionate. No servant is to be seen who is moved (in what he does) by only the desire of benefiting his master. Service proceeds from the motive of doing good to the master as also to one's own self. All acts are undertaken from selfish motives. Unselfish acts or motives are very rare. Those kings whose hearts are restless and unquiet cannot acquire a true knowledge of men. Only one in a hundred can be found who is either able or fearless. The prosperity of men, as also their fall, comes of itself. Prosperity and adversity, and greatness, all proceed from weakness of understanding *—'

"Bhishma continued,—'Having said these conciliatory words fraught with virtue, pleasure, and profit, and having gratified the king, the jackal retired to the forest. Without listening to the entreaties of the king of beasts, the intelligent jackal cast off his body by sitting in *praya* and proceeded to heaven (as the reward of his good deeds on Earth).' "

SECTION CXII.

"Yudhishthira said,—'What acts should be done by a king, and what are those acts by doing which a king may become happy ? Tell me this in detail, O thou that art the foremost of all persons acquainted with duties !'

"Bhishma said,—'I shall tell thee what thou wishest to know ! Listen to the settled truth about what should be done in this world by a king and what those acts are by doing which a king may become happy ! A king should not behave after the manner disclosed in the high history of a camel of which we have heard. Listen to that history then, O Yudhishthira ! There was, in the *Krita* age, a huge camel who had recollection of all the acts of his former life. Observing the most rigid vows, that camel practised very severe austerities in the forest. Towards the conclusion of his penances, the puissant Brahman became gratified with him. The Grandsire, therefore, desired to grant him boons.

" 'The camel said,—Let my neck, O holy one, become long through thy grace, so that, O puissant lord, I may be able to seize any food that may lie even at the end of even a hundred *Yojanas* !—The high-souled giver of boons said,—Let it be so !—The camel then, having obtained that boon, returned to his own forest. The foolish animal, from the day of obtaining the boon, became idle. Indeed, the wretch, stupefied by fate, did not from that day go out for grazing. One day, while extending his long neck of a hundred *Yojanas*, the animal was engaged in picking his food without any labour, a

* Perhaps the sense is that men of vigorous understanding think all states to be equal.—T.

great storm arose. The camel, placing his head and a portion of the neck within the cave of a mountain, resolved to wait till the storm would be over. Meanwhile it began to pour in torrents, deluging the whole Earth. A jackal, with his wife, drenched hy the rain and shivering with cold, dragged himself with difficulty towards that very cave and entered it quickly for shelter. Living as he did upon meat, and exceedingly hungry and tired as he was, O bull of Bharata's race, the jackal, sceing the camel's neck, began to eat as much of it as he could. The camel, when he perceived that his neck was being eaten, strove in sorrow to shorten it. But as he moved it up and down, the jackal and his wife, without losing their hold of it, continued to eat it away. Within a short time the camel was deprived of life. The jackal then, having (thus) slain and eaten the camel, came out of the cave after the storm and shower had ceased. Thus did that foolish camel meet with his death. Behold, what a great evil followed in the train of idleness! As regards thyself, avoiding idleneas and restraining thy senses, do everything in the world with proper means. Manu himself has said that victory depends upon intelligence. All acts that are accomplished with the aid of intelligence are regarded as the foremost, those achieved with the aid of arms are middling, those achieved with the aid of feet are inferior, while those done by carrying loads are the lowest. If the king is clever in the transaction of business and restrains his senses, his kingdom endures Manu himself has said that it is with the aid of the intelligence that an ambitious person succeeds in achieving victories. In this world, O Yudhishthira, they who listen to wise counsels that are not generally known, that are, O sinless one, possessed of allies, and that act after proper scrutiny, succeed in achieving all their objects. A person possessed of such aids succeeds in ruling the entire Earth. O thou that art possessed of prowess like that of Indra himself, this has been said by wise men of ancient times conversant with the ordinances laid down in the scriptures! I, also, with sight directed to the scriptures, have said the same to thee! Exercising thy intelligence, do thou act in this world, O king!' "

SECTION CXIII.

"Yudhishthira said,—'Tell me O bull of Bharata's race, how a king, without the usual aids, having obtained a kingdom that is so precious a possession, behave himself towards a powerful foe!'

"Bhishma said,—'In this connection is cited tbe old story of the discourse between the Ocean and the Rivers. In days of old, eternal Ocean, that lord of Rivers, that refuge of the foes of the celestials, asked all the Rivers for resolving this doubt that had arisen in his mind.'

" 'The Ocean said,—Ye Rivers, I see that all of you, with your full currents, bring away trees of large trunks, tearing them off with their roots and branches,

Ye do not, however, ever bring to me a cane! The canes that grow on your banks are of mean stems and destitute of strength. Do you refuse to wash them down through contempt, or are they of any use to you? I desire, therefore, to hear what the motive is that inspires all of you! Indeed, why is it that canes, are not washed down by any of you, uprooted from the banks where they grow?—Thus addressed, the River Ganga replied unto Ocean, that lord of all Rivers, in these words of grave import, fraught with reason, and, therefore, acceptable to all.

" 'Ganga said,—Trees stand in one and the same place and are unyielding in respect of the spot where they stand. In consequence of this disposition of theirs to resist our currents, they are obliged to leave the place of their growth. Canes, however, act differently. The cane, beholding the advancing current, bends to it. The others do not act in that way. After the current has passed away, the cane resumes its former posture. The cane knows the virtues of Time and opportunity. It is docile and obedient. It is yielding, without being stiff. For these reasons, it stands where it grows, without having to come with us. Those plants, trees, and creepers that bend and rise before the force of wind and water, have never to suffer discomfiture (by being taken up by the roots).—'

"Bhishma continued,—That person who does not yield to the power of a foe that has advanced in might and that is competent to imprison or kill, soon meets with destruction.* That man of wisdom who acts after ascertaining fully the strength and weakness, the might and evergy, of himself and his foe, has never to suffer discomfiture. An intelligent man, therefore, when he sees his enemy to be more powerful than himself, should adopt the behaviour of the cane. That is an indication of wisdom.' "

SECTION CXIV.

"Yudhishthira said,—'How, O Bharats, should a learned man adorned with modesty behave, O chastiser of foes, when assailed with harsh speeches in the midst of assemblies by an ignorant person swelling with conceit?†

"Bhishma said,—'Listen, O lord of Earth, how the subject has been treated of (in the scriptures), how a person of good soul should endure in this world the abusive speeches of persons of little intelligence. If a person, when abused by another, do not yield to wrath, he is then sure to take away (the merit of) all the good deeds that have been done by the abuser. The endurer, in such a case, communicates the demerit of all his own bad acts to the person who under the influence of wrath indulges in abuse. An intelligent

* The true policy, therefore, is to wait for the time when the foe becomes weak.—T.

† *Mridustikshnena* is better than *Mridutikshnena*.—T.

man should disregard an utterer of abusive language who resembles, after all, only a *Tittibha* uttering dissonant cries.* One who yields to hate is said to live in vain. A fool may often be heard to say—Such a respectable man was addressed by me in such words amid such an assembly of men !—and to even boast of that wicked act. He would add,—Abused by me, the man remained silent as if dead with shame !—Even thus does a shameless man boast of an act about which no one should boast. Such a wretch among men should carefully be disregarded. The man of wisdom should endure everything that such a person of little inteiligence may say. What can a vulgar fellow do by either his praise or blame ? He is even like a crow that caws uselessly in the woods. If those who accuse others by only their words could establish those accusations by such means, then, perhaps, their words would have been regarded to be of some value. As a fact, however, these words are as effective as those uttered by fools invoking death upon them with whom they quarrel.† That man simply proclaims his bastardy who indulges in such conduct and words. Indeed, he is even like a peacock that dances while showing such a part of his body as should be ever concealed from the view.‡ A person of pure conduct should never even speak with that wight of sinful conduct who does not scruple to utter anything or do anything. That man who speaks of one's merits when one's eye is upon him and who speaks ill of one when one's eye is withdrawn from him, is really like a dog. Such a person loses all his regions in heaven and the fruits of any knowledge and virtue that he may have.§ The man who speaks ill of one when one's eye is not upon him, loses without delay the fruits of all his libations on fire and of the gifts he may make unto even a hnndred persons. A man of wisdom, therefore, should unhesitataingly avoid a person of such sinful heart who deserves to be avoided by all honest men, as he would avoid the flesh of the dog. That wicked-souled wretch who proclaims the faults of a high-souled person, really publishes (by that act) his own evil nature even as a snake displays his hood (when interfered with by others). The man of sense who seeks to counteract such a back-biter ever engaged in an occupation congenial to himself, finds himself in the painful condition of a stupid ass sunk in a heap of ashes. A man who is ever engaged in speaking ill of others should be avoided like a furious wolf, or an infuriate elephant roaring in madness, or a fierce dog. Fie on that sinful wretch who has betaken himself to the path of the foolish who has fallen away from all wholesome restraints and modesty, who is always engaged in

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* A bird that is identified by Dr. Wilson with the *Parra Jacana*.—.

† In India, the commonest form of verbalabuse among ignorant men and women is—'Do thou meet with death,' or, 'Go thou to Yama's house !' What Bhishma says is that as these words are uttered in vain, even so the verbal accusotions of wicked men prove perfectly abortive.—T.

‡ The Burdwan Pundits have totally misunderstood the first line of this verse. K. P. Singha has rendered it correctly.—T.

§ A dog is an unclean animal in Hindu estimation.—T.

doing what is injurious to others, and who is regardless of his own prosperity. If an hoest man wishes to exchange words with such wretches when they seek to humiliate him, he should be counselled in these words :—Do not suffer thyself to be afflicted ! A wordy encounter between a high and a low person is always disapproved by persons of tranquil intelligence. A slanderous wretch, when enraged, may strike another with his palms, or throw dust or chaff at another, or frighten another by showing or grinding his teeth. All this is well known. That man who endures the reproaches and slanders of wicked-souled wights uttered in assemblies, or who reads frequently these instructions, never suffers any pain occasioned by speech."

SECTION CXV.

"Yudhishthira said,—'O grandsire, O thou that art posseased of great wisdom, I have one great doubt that perplexes me ! Thou shouldst, O king, resolve it ! Thou art an advancer of our family. Thou hast discoursed to us upon the slanderous speeches uttered by wicked-souled wretches of bad conduct. I desire, however, to question thee further ! That which is beneficial to a kingdom, that which is productive of the happiness of the royal line, that which is productive of good and advancement in the future and the present, that which is good in repect of food and drink and as regards also the body, are topics upon which I wish thee to discourse ! How should a king who has been placed on the throne and who continues to occupy it, surrounded by friends, ministers, and servants, gratify his people. That king who, led away by his affections and predilections, becomes devoted to evil associates, and who pays court to wicked men in consequence of his being enthralled by his senses, finds all servants of good birth and blood disaffected towards him. Such a king never succeeds in obtaining those objects the accomplishment of which depends upon one's having a number of good servants about him. It behoveth thee that art equal to Vrihaspati himself in intelligence to discourse to me upon these duties of kings which are difficult to be ascertained and thereby remove my doubts ! Thou, O tiger among men, art ever engaged in accomplishing the good of our race. For this reason thou always discoursest to us on the duties of king-craft. Kshatri (Vidura) also, possessed of great wisdom, always gives us valuable instruction. Hearing instructions from thee that are productive of good to our race and kingdom, I shall be able to pass my days in happiness like a person gratified with having quaffed the deathless *Amrita* ! What classes of servants are to be regarded as inferior and what as possessed of every accomplishment ? Aided by what class of servants or by servants of what kind of birth, is it advisible to discharge the duties of ruling ? If the king choose to act alone and without servants, he can never succeed in pro-

tecting his people. All persons, however, of high birth covet the acquisition of sovereignty !'

"Bhishma said,—'The king, O Bharata, cannot alone rule his kingdom. Without servants to aid him, he cannot succeed in accomplishlng any obj ct. Even if he succeeds in gaining any object, he cannot (if alone), retain it. That king whose servants are all possessed of knowledge and wisdom, who are all devoted to the good of their master, and who are of high birth and tranquil disposition, succeeds in enjoying the happiness connected with sovereignty. That king whose ministers are all well born, incapable of being weaned away from him (by means of bribes and other influences), who always live with him, who are engaged in giving advice to their master, who are possessed of wisdom and goodness, who have a knowledge of the relations of things, who can provide for future events and contingencies, who have a good knowledge of the virtues of time, and who never grieve for what is past, succeeds in enjoying the happiness that attaches to sovereignty. That king whose servants share with him his griefs and joys, who always do what is agreeable to him, who always direct their attention to the accomplishment of their master's objects, and all of whom are faithful, succeeds in enjoying the happiness that attaches to sovereignty. That king whose subjects are always cheerful, and high-minded, and who always tread in the path of the righteous, succeeds in enjoying the happiness attached to sovereignty. He is the best of kings all the sources of whose income are managed and supervised by contented and trustworthy men well acquainted with the means of increasing the finances. That king succeeds in obtaining affluence and great merit whose repositaries and barns are supervised by incorruptible, trustworthy, dovoted, and uncovetous servants always bent upon gathering. That king in whose city justice is administered properly with the result of such administration leading to the well known results of fining the plaintiff or the defendant if his case is untrue, and in which criminal laws are administered even after the manner of Sankha and Likhita,* succeeds in earning the merit that attaches to sovereignty. That king who attaches his subjects to himself by kindness, who is conversant with the duties of kings, and who attends to the aggregate of six, succeeds in earning the merit that attaches to sovereignty.'"

SECTION CXVI.

"Bhishma said,—'In this connection is cited the following history of olden times. That history is regarded as a high precedent amongst good and wisemen. That history has connection with the present topic. I heard it in the hermitage of Rama the son of Jamadagni, recited by many foremost of *Rishis*. In a certain large forest uninhabited by human beings, there lived an ascetic upon fruits and roots observing rigid vows,

and with his senses under control. Observant also of stringent regulations and self-restraint, of tranquil and pure soul, always attentive to Vedic recitations, and of heart cleansed by fasts, he adopted a life of goodness towards all creatures. Possessed of great intelligence, as he sat on his seat, the goodness of his behaviour having been known to all the creatures that lived in that forest, they used to approach him with affection. Fierce lions and tigers, infuriate elephants of huge size, leopards, rhinoceroses, bears, and other animals of fierce aspect, subsisting upon blood, used to come to the *Rishi* and address him the usual questions of polite enquiry. Indeed, all of them behaved towards him like disciples and slaves and always did unto him what was agreeable. Coming to him they addressed the usual enquiries, and then went away to their respective quarters. One domestic animal, however, lived there permanently, never leaving the *Muni* at any time. He was devoted to the sage and exceedingly attached to him. Weak and emaciated with fasts, he subsisted upon fruits and roots and water, and was tranquil and of inoffensive aspect. Lying at the feet of that high-souled *Rishi* as the latter sat, the dog, with a heart like that of a human being, became exceedingly attached to him in consequence of the affection with which he was treated. One day a leopard of great strength came there, subsisting upon blood. Of a cruel disposition and always filled with delight at the prospect of prey, the fierce animal looked like a second Yama. Licking the corners of his mouth wilh the tongue, and lashing his tail furiously, the leopard came there, hungry and thirsty, with wide open jaws, desirous of seizing the dog as his prey. Beholding that fierce beast coming, O king, the dog, in fear of his life, addressed the *Muni* in these words. Listen unto them, O monarch !—O holy one, this leopard is a foe of the dogs ! It wishes to slay me ! O great sage, do thou act in such a way that all my fears from this animal may be dispelled through thy grace ! O thou of mighty arms, without doubt thou art possessed of omniscience !—Acquainted with the thoughts of all creatures, the sage felt that the dog had ample cause for fear. Possessed of the six attributes and capable of reading the voices of all animals, the sage said the following words.

"The sage said,—Thou shalt have no fear of death from leopards any longer ! Let thy natural form disappear and be thou a leopard, O son !—At these words, the dog was transformed into a leopard with skin bright as gold. With stripes on his body and with large teeth, thenceforth he began to live in that forest fearlessly. Meanwhile, the leopard, seeing before him an animal of his own species, immediately forsook all feelings of animosity towards it. Sometime after, there came into the hermitage a fierce and hungty tiger with open mouth. Licking the corners of his mouth with the tongue, and eagerly desirous of drinking blood, that tiger began to approach towards the animal that had been transformed into a leopard. Beholding the hungry tiger of terrible teeth approach that forest, the (transformed) leopard sought the *Rishi's* protection for saving his life. The sage, who showed great

affection for the leopard in consequence of the latter's living in the same place with him, forthwith transformed his leopard into a tiger powerful for all foes. The tiger seeing a beast of his own species did him no injury, O king. The dog, having in course of time been transformed into a powerful tiger subsisting upon flesh and blood, abstained from his former food which had consisted of fruits and roots. Indeed, from that time, O monarch, the transformed tiger lived, subsisting upon the other animals of the forest, like a true king of beasts.' "

SECTION CXVII.

"Bhishma said,—'The dog transformed into a tiger, gratified with the flesh of slain beasts, slept at his ease. One day as he lay on the yard of the hermitage, an infuriate elephant came there, looking like a risen cloud. Of huge stature, with rent cheeks, having signs of the lotus on his body, and with broad frontal globes, the animal had long tusks and a voice deep as that of the clouds. Beholding that infuriate elephant, proud of his strength, approaching towards him, the tiger, agitated with fear, sought the protection of the *Rishi.* That best of sages thereupon transformed the tiger into an elephant. The real elephant, seeing an individual of his own species, huge as a mass of clouds, became terrified. The *Rishi's* elephant then, freckled with the dust of lotus filaments, dived delightfully into lakes overgrown with lotuses and wandered by their banks indented with rabbit holes. A considerable time elapsed in this way. One day as the elephant was cheerfully striding along the vicinity of the hermitage, there came before him unto that spot a maned lion born in a mountain cave and accustomed to slay elephants. Beholding the lion coming, the *Rishi's* elephant, from fear of life, began to tremble and sought the protection of the sage. The sage thereupon transformed that prince of elephants into a lion. As the wild lion was an animal of the same species with himself, the *Rishi's* lion no longer feared him. On the other hand, the wild lion seeing a stronger beast of his own species before him, became terrified. The *Rishi's* lion began to dwell in that hermitage within the forest. Through fear of that animal, the other animals no longer ventured to approach the hermitage. Indeed, they all seemed to be inspired with fear about the safety of their lives. Sometime after one day, a slayer of all animals, possessed of great strength inspiring all creatures with fright, having eight legs and eyes on the forehead, *viz.*, a *Sarabha*, came to that spot. Indeed, he came to that very hermitage for the object of slaying the *Rishi's* lion. Seeing this, the sage transformed his lion into a Sarabha of great strength. The wild *Sarabha*, beholding the *Rish'is Sarabha* before him to be fiercer and more powerful, quickly fled away, from that forest. Having been thus transformed into a *Sarabha* by the sage, the animal lived happily by the side of his transformer. All the animals then that

dwelt in the vicinity became inspired with the fear of that *Sarabha*. Their fear and the desire of saving their lives led them all to fly away from that forest! Filled with delight, the *Sarabha* continued every day to slay animals for his food. Transformed into a carnivorous beast, he no longer affected fruits and roots upon which he had formerly lived. One day that ungrateful beast who had first been a dog but who was now transformed into a Sarabha, eagerly thirsting for blood, wished to slay the sage. The latter, by ascetic power, saw it all by his spiritual knowledge. Possessed of great wisdom, the sage, having ascertained the intentions of the beast, addressed him in these words.

"The sage said,—O dog, thou wert first transformed into a leopard! From a leopard thou wert then made a tiger! From a tiger thou wert next transformed into an elephant with the temporal juice trickling adown thy cheeks! Thy next transformation was into a lion! From a mighty lion thou wert then transformed into a *Sarabha*! Filled with affection for thee, it was I that transformed thee into these diverse shapes! Thou didst not, and dost not, belong by birth, to any of those species! Since, however, O sinful wretch, thou desirest to slay me who have done thee no injury, thou shalt return to thy own species and be a dog again!—After this, that mean and foolish animal of wicked soul, transformed into a *Sarabha*, once more assumed, in consequence of the *Rishi's* curse, his own proper form of a dog."

SECTION CXVIII.

"Bhishma said,—'Having once more assumed his proper form, the dog became very cheerless. The *Rishi*, reproving him, drove the sinful creature from his hermitage. An intelligent king should, guided by this precedent, appoint servants, each fit for the office assigned to him, and exercise proper supervision over them, having first ascertained their qualifications in respect of truthfulness and purity, sincerity, general disposition, knowledge of the scriptures, conduct, birth, selfrestraint, compassion, strength, energy, dignity, and forgiveness. A king should never take a minister without first having examined him. If a king gathers round him persons of low birth, he can never be happy. A person of high birth, even if persecuted without any fault by his royal master, never sets his heart, in consequence of the respectability of his blood, upon injuring his master. An individual, however, that is mean and of low birth, having obtained even great affluence from his connection with some honest man, becomes an enemy of the latter if only he is reproached in words.* A minister shoald be possessed of high birth

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* The antithesis consists, as pointed out by Nilakantha, in this, *viz.*, the man of high birth, even if ruined undeservedly, would not injure his master. The man, however, that is of low birth, would become the foe of even a kind master if only a few words of censure be addressed to him.—T.

and strength ; he should be forgiving and self-restrained, and have all his senses under control ; he should be free from the vice of rapacity, contented with his just acquisitions, delighted with the prosperity of his master and friends, conversant with the requirements of place and time, ever employed in attaching men to himself or his master by doing good offices to them, always attentive to his duties, desiring the good of his master, always heedful, faithful in the discharge of his own duties, a thorough master of the art of war and peace, conversant with the king's requirements in respect of the great aggregate of three, beloved by both the citizens and the inhabitants of the provinces, acquainted with all kinds of battle-array for piercing and breaking the enemy's ranks, competent to inspire the forces of his master with cheerfulness and joy, capable of reading signs and gestures, acquainted with all requirements in respect of march, skilled in the art of training elehphants, free from pride, confident of his own powers, clever in the transaction of business, always doing what is right, of righteous conduct, surrounded by righteous friends, of sweet speech, possessed of agreeable features, capable of leading men, well-versed in policy, possessed of accomplishments, energetic in action, active, possessed of ingenuity, of a sweet temper, modest in address, patient, brave, rich, and capable of adapting his measures to the requirement of place and time. That king who succeeds in obtaining such a minister can never be humiliated or overpowered by any one. Indeed, his kingdom gradually spreads over the Earth like the light of the moon. A king, again, who is conversant with the scriptures, who regards righteousness to be superior to everything, who is always engaged in protecting his subjects, and who is possessed of the following virtues, obtains the love of all. He should be patient, forgiving, pure in conduct, severe when the occasion requires it, acquainted with the efficacy of exertion, respectful in his behaviour towards all his seniors, possessed of a knowledge of the scriptures, ready to listen to the instructions and counsels of those that are competent to instruct and give counsel, capable of judging correctly amid different or opposite courses of action suggested to him, intelligent, of a retentive memory, ready to do what is just, self-restrained, always sweet-speeched, forgiving even unto enemies, practising charity personally, possessed of faith, of agreeable features, ready to extend the hand of succour to persons plunged in distress, possessed of ministers that always seek his good, free from the fault of egotism, never without a wife,* and undisposed to do anything with haste. He should always reward his ministers when they achieve anything signal. He should love those that are devoted to him. Avoiding idleness, he should always attach men to himself by doing good to them. His face should always be cheerful. He should always be attentive to the wants of his servants and never give way to wrath. He should, besides, be magnanimous. Without lying aside the rod of chastisement, he should wield it with propriety. He should make all men

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* Nilkantha explains that *na nirddandvah* means *na nishparigrahah.*—T.

about him act righteously. Having spies for his eyes, he should always supervise the concerns of his subjects, and should be conversant in all matters connected with virtue and wealth. A king that is possessed of these hundred qualifications earns the love of all. Every ruler should strive to be such. The king should also, O monarch, search for good warriors (to enlist in his army) that should all be possessed of the necessary qualifications, for aiding him in protecting bis kingdom. A king that desires his own advancement should never disregard his army. That king whose soldiers are brave in battle, grateful, and versed in the scriptures, whose army consists of foot-soldiers conversant with the treatises on religion and duty, whose elephant-warriors are fearless, whose car-warriors are skilled in their own mode of fighting and well-versed in shooting arrows and in wielding other weapons, succeeds in subjugating the whole Earth. That king who is always employed in attaching all men to himself, who is ready for exertion, who is rich in friends and allies, becomes the formost of rulers. A king who has succeeded in attaching all men unto himself, may, O Bharata, with the aid of even a thousand horemen of courage, succeed in conquering the whole Earth.' "

SECTION CXIX.

"Bhishma said,—'That king who, guided by the lesson to be drawn from the story of the dog, appoints his servants to offices for which each is fit, succeeds in enjoying the happiness that is attached to sovereignty! A dog should not, with honors, be placed in a position above that for which he is fit. If a dog be placed above that situation which is fit for him, he becomes intoxicated with pride. Ministers should be appointed to offices for which they are fit and should possess such qualifications as are needed for their respective occupations. Appointments on unfit persons are not at all approved. That king who confers on his servants offices for which each is fit, succeeds, in consequence of such merit, to enjoy the happiness attaching to sovereignty. A *Sarabho* should occupy the position of a *Sarabha*; a lion should swell with the might of a lion; a tiger should be placed in the position of a tiger; and a leopard should be placed as a leopard. Servants should, according to the ordinance, be appointed to offices for which each is fit. If thou wishest to achieve success thou shouldst never appoint servants in situations higher than what they deserve. That foolish king who, transgressing precednt, appoints servants to offices for which they are not fit, fails to gratify his people. A king that deires to possess accomplished servants should never appoint persons that are destitute of intelligence, that are low-minded, that are without wisdom, that are not masters of their senses, and that are not of high

birth. Men that are honest, possessed of high birth, brave, learned, destitute of malice and envy, high-minded, pure in behaviour, and clever in the transaction of business, deserve to be appointed as ministers. Persons that are possessed of humility, ready in the performance of their duties, tranquil in disposition, pure in mind, adorned with diverse other gifts of nature, and are never the objects of calumny in respect of the offices they hold, should be the intimate associates of the king. A lion should always make a companion of a lion. If one that is not a lion becomes the companion of a lion, one earns all the advantages that belong to a lion. That lion, however, who, while engaged in discharging the duties of a lion, has a pack of dogs only for his associates, never succeeds in consequence of such companionship, in accomplishing those duties. Even thus, O ruler of men, may a king succeed in subjugating the whole Earth if he has for his ministers men possessed of courage, wisdom, great learning, and high birth. O foremost of royal masters, kings should never entertain a servant that is destitute of learning and sincerity and wisdom and great wealth. Those men that are devoted to the services of their master are never stopped by any impediments.* Kings should always speak in soothing terms unto those servants that are always engaged in doing good to their masters. Kings should always, with great care, look after their treasuries. Indeed, kings have their roots in their treasuries. A king should always seek to swell his treasury. Let thy barns, O king, be filled with corn. And let their keep be entrusted to honest servants. Do thou seek to increase thy wealth and corn. Let thy servants, skilled in battle, be always attentive to their duties. It is desirable that they should be skilful in the management of steeds. O delighter of the Kurus, attend to the wants of thy kinsmen and friends ! Be thou surrounded with friends and relatives ! Seek thou the good of thy city ! By citing the precedent of the dog I have instructed thee about the duties thou shouldst adopt towards thy subjects. What further dost thou wish to hear ?' "

SECTION CXX.

"Yudhishthira said,—'Thou hast, O Bharata, discoursed upon the many duties of king-craft that were observed and laid down in days of old by persons of anciet times conversant with kingly duties. Thou hast, indeed, spoken in detail of those duties as approved by the wise. Do thou, however, O bull of Bharata's race, speak of them in such a way that one may succeed in retaining them in memory !'†

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* Literally, 'proceed like unreturning arrows.'—T.

† *I. e.*, 'speak in brief of them, or give us an abridgment of thy elaborate discourses.'—T.

"Bhishma said,—'The protection of all creatures is regardred as the highest duty of the Kshattriya. Listen now to me, O king, as to how the duty of protection is to be exercised. A king conversant with his duties should assume many forms even as the peacock puts forth plumes of diverse hues. Keenness, crookedness, truth, and sincerity, are the qualities that should be present in him. With thorough impartiality, he should practise the qualities of goodness if he is to earn felicity. He must assume that particular hue or form which is beneficial in view of the particular object which he seeks to accomplish.* A king who can assume diverse forms succeeds in accomplishing even the most subtile objects. Dumb like the peaceock in autumn, he should conceal his counsels. He should speak little, and the little he speaks should be sweet. He should be of good features and well versed in the scriptures. He should always be heedful in respect of those gates through which dangers may come and overtake him, like men taking care of breaks in embankments through which the waters of large tanks may rush and flood their fields and houses. He should seek the refuge of Brahmanas crowned with ascetic success even as men seek the refuge of lordly rivers generated by the rain-water collected within mountain lakes. That king who desires to amass wealth should act like religions hypocrities in the matter of keeping a coronal lock.† The king should always have the rod of chastisement uplifted in his hands. He should always act heedfully (in the matter of levying his taxes) after examining the incomes and expenses of his subjects, like men repairing to a full-grown palmyra for drawing its juice.‡ He should act equitably towards his own subjects; cause the crops of his enemies to be crushed by the tread of his cavalry, march against foes when his own wings have become strong; and observe all the sources of his own weakness. He should proclaim the faults of his foes; crush those that are their partizans; and collect wealth from outside like a person plucking flowers from the woods. He should destroy those foremost of monarchs that swell with might and stand with uplifted heads like mountains, by seeking the shelter of unknown shades§ and by ambuscades and sudden attacks. Like the peacock in the season of rains, he should enter his nightly quarters alone

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* *I. e.*, as the commentator explains, keenness, when he punishes and harmlessness when he shows favor.—T.

† *I. e.*, 'should assume the qualities (such as keenness, &c.,) necessary for his object.' K. P. Singha's version of the last line of 8 is erroneous. The Burdwn version is right.—T.

‡ *Vrihadvrikshamivasravat* is explained by Nilkantha as *Vrihantah Vrikshah Yatra*; *asravat* is explained as *rasamprasravat*. I think *Vrihad-vriksham* may be taken as a full-grown palmyra (1) tree. The sense is that as men always draw the juice from a full-grown tree and not from a young one, even so the king should take care as to how taxes should be laid upon subjects that are unable to bear them.—T.

§ *I. e.*, by tampering with the governors of the citadels and the garrisons of his foes, as the commentator explains.—T.

and unseen. Indeed, he should enjoy, after the manner of the peacock, within his inner apartments, the companionship of his wives. He should not put off his mail. He should himself protect his own self, and avoid the nets spread out for him by the spies and secret agents of his foes. He should also win over the affections of the spies of his enemies, but extirpate them when opportunity occurs. Like the peacocks the king should kill his powerful and angry foes of crooked policy, and destroy their force and drive them away from home. The king should also like the peacocks do what is good to him, and glean wisdom from everywhere as they collect insects even from the forest. An wise and peacock-like king should thus rule his kingdom and adopt a policy which is beneficial to him. By exercising his own intelligence, he should settle what he is to do. By consulting with others he should either abandon or confirm such resolution. Aided by that intelligence which is sharpened by the scriptures, one can settle his courses of action. In this consists the usefulness of the scriptures. By practising the arts of conciliation, he should inspire confidence in the hearts of his enemies. He should display his own strength. By judging of different courses of action in his own mind he should, by exercising his own intelligence, arrive at conclusions. The king should be well-versed in the arts of conciliating policy, he should be possessed of wisdom ; and should be able to do what should be done and avoid what should not. A person of wisdom and deep intelligence does not stand in need of counsels or instruction. A wise man who is possessed of intelligence like Vrihaspati, if he incurs obloquy, soon regains his disposition like heated iron dipt in water. A king should accomplish all objects, of his own or of others, according to the means laid down in the scriptures. A king conversant with the ways of acquiring wealth should always employ in his acts such men as are mild in disposition, possessed of wisdom and courage and great strength. Beholding his servants employed in acts for which each is fit, the king should act in conformity with all of them like the strings of a musical instrument, stretched to proper tension, according with their intended notes. The king should do good to all persons without transgressing the dictates of Righteousness. That king stands immovable as a hill whom everybody regards —*He is mine.*—Having set himself to the task of adjudicating between litigants, the king, without making any difference between persons that are liked and those that are disliked by him, should uphold justice. The king should appoint in all his offices such men as are conversant with the characteristics of particular families, of the masses of the people, and of different countries ; as are mild in speech ; as are of middle age ; as have no faults ; as are devoted to good acts ; as are never heedless ; as are free from rapacity ; as are possessed of learning and self-restraint ; and as are firm in virtue and always prepared to uphold the interests of both virtue and profit. In this way, having ascertained the course of actions and their final objects, the king should accomplish them heedfully ; and instructed in all matters by his spies, he may live in cheerfulness. That king who never gives way to

wrath and joy without sufficient cause, who supervises all his acts himself, and who looks after his income and expenditure with his own eyes, succeeds in obtaining great wealth from the Earth. That king is said to be conversant with the duties of king-craft who rewards his officers and subjects publicly (for any good they do), who chastises those that deserve chastisement, who protects his own self, and who protects his kingdom from every evil. Like the Sun shedding his rays upon everything below, the king should always look after his kingdom himself, and aided by his intelligence he should supervise all his spies and officers. The king should take wealth from his subjects at the proper time. He should never proclaim what he does. Like an intelligent man milking his cow every day, the king should milk his kingdom every day. As the bee collects honey from flowers gradually, the king should draw wealth gradually from his kingdom for storing it. Having kept apart a sufficient portion, that which remains should be spent upon acquisition of religious merit and the gratification of the desire for pleasure. That king who is acquainted with duties and who is possessed of intelligence would never waste what has been stored. The king should never disregard any wealth for its littleness; he should never disregard foes for their powerlessness; he should, by exercising his own intelligence, examine his own self; he should never repose confidence upon persons destitute of intelligence. Steadiness, cleverness, self-restraint, intelligence, health, patience, bravery, and attention to the requirements of time and place,—these eight qualities lead to the increase of wealth be it small or be it much. A little fire, fed with clarified butter, may blaze forth into a conflagration. A single seed may produce a thousand trees. A king, therefore, even when he hears that his income and expenditure are great, should not disregard the smaller items. A foe, whether he happens to be a child, a young man, or an aged one, succeeds in slaying a person who is heedless. An insignificant foe, when he becomes powerful, may exterminate a king. A king, therefore, who is conversant with the requirements of time is the foremost of all rulers. A foe, strong or weak, guided by malice, may very soon destroy the fame of a king, obstruct the acquisition of religious merit by him; and deprive him of even his energy. Therefore, a king that is of regulated mind should never be heedless when he has a foe. If a king possessed of intelligence desire for affluence and victory, he should, after surveying his expenditure, income, savings, and administration, make either peace or war. For this reason the king should seek the aid of an intelligent minister. Blazing intelligence weakens even a mighty person; by intelligence may power that is growing be protected; a growing foe is weakened by the aid of intelligence; therefore, every act that is undertaken conformably to the dictates of intelligence is deserving of praise. A king possessed of patience and without any fault, may, if he likes, obtain the fruition of all his wishes, with the aid of even a small force. That king, however, who wishes to be surrounded by train of self-seeking flatterers,*

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* *I. e.* that king who is vain and covetous.—T.

never succeeds in winning even the smallest benefit. For these reasons, the king should act with mildness in taking wealth from his subjects. If a king continually oppresses his people, he meets with extinction like a flash of lightning that blazes forth only for a second. Learning, penances, vast wealth, indeed, everything, can be earned by exertion. Exertion, as it occurs in embodied creatures, is governed by intelligence. Exertion, therefore, should be regarded as the foremost of all things. The human body is the residence of many intelligent creatures of great energy, of Sakra, of Vishnu, of Saraswati, and of other beings. A man of knowledge, therefore, should never disregard the body.* A covetous man should be subjugated by constant gifts. He that is covetous is never satiated with appropriating other people's wealth. Every one, however, becomes covetous in the matter of enjoying happiness. If a person, therefore, becomes destitute of wealth, he becomes destitute of virtue and pleasure (which are objects attainable by wealth). A covetous man seeks to appropriate the wealth, the enjoyments, the sons and daughters, and the affluence of others. In covetous men every kind of fault may be seen. The king, therefore, should never take a covetous man for his minister or officer. A king (in the absence of proper agents) should despatch even a low person for ascertaining the disposition and acts of his foes. A ruler possessed of wisdom should frustrate all the endeavours and objects of his enemies. That trustful and high-born king who seeks instruction from learned and virtuous Brahmanas and who is protected by his ministers, succeeds in keeping all his tributary chiefs under proper control.† O prince of men, I have briefly discoursed to thee of all the duties laid down in the scriptures. Attend to them, aided by thy intelligence. That king who, in obedience to his preceptor, attends to these, succeeds in ruling the whole Earth. That king who disregards the happiness that is derivable from policy and seeks for that which chance may bring, never succeeds in enjoying the happiness that attaches to sovereignty or in winning regions of bliss hereafter.‡ A king that is heedful, by properly attending to the requirements of war and peace, succeeds in slaying even such foes as are eminent for wealth, worshipped for intelligence and good conduct, possessed of accomplishments, brave in battle, and ready for exertion. The king should discover those means which are furnished by different kinds of acts and measures. He should never depend upon destiny. One that sees faults in faultless persons never succeeds in winning prosperity and fame. When two friends engage in accomplishing one and the same act, a wise man always applauds him among the two that takes upon himself the heavier share of the work. Do thou practise these

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* Whether it belongs to himself or to any other person.—T.

† Verses 49 and 50 have been rendered wrongly by the Burdwan Pundits.—T.

‡ The sense seems to be that a king should always be guided by the precepts of the science of king-craft without depending upon chance.—T.

duties of kings that I have told thee. Set thy heart upon the duty of protecting men. Thou mayst then easily obtain the reward of virtue. All the regions of felicity hereafter are dependent upon merit!' "*

SECTION CXXI.

"Yudhishthira said,—'O grandsire, thou hast now finished thy discourse upon the duties of kings. From what thou hast said it seems that Chastisement occupies a high position and is the lord of everything, for everything depends upon Chastisement. It seems, O puissant one, that Chastisement, which is possessed of great energy and which is present everywhere, is the foremost of all beings among either gods and *Rishis* and high-souled *Pitris* and *Yakshas* and *Rakshasas* and *Pisachas* and *Sadhyas*, or living beings in this world including beasts and birds. Thou hast said that the entire universe, mobile and immobile, including gods, *Asuras*, and men, may be seen to depend upon Chastisement. I now desire, O bull of Bharata's race, to know truly who Chastisement is. Of what kind is he? What is his form? What is his disposition? Of what is he made? Whence is his origin? What are his features? What is his splendour? How does he remain wakeful among living creatures so heedfully? Who is he that remains eternally wakeful, protecting this universe? Who is he that is known to be the foremost of all things? Who, indeed, is that high personage called Chastisement? What is that upon which Chastisement depends? And what is his course?'

"Bhishma said,—'Listen, O descendant of Kuru, who Chastisement is and why he is called also *Vyavahara*! That upon whom all things depend is called Chastisement. Chastisement is that by which righteousness is kept up. He is sometimes called *Vyavahara*. In order that the righteousness of a king that is heedfully awake may not suffer extinction (Chastisement has come to be called by that name). It is for this reason that the name *Vyavahara* becomes applicable to it.† In olden days Manu, O king, declared first of all this truth, *viz.*,—He who protects all creatures, the loved and the odious equally, by impartially wielding the rod of Chastisement, is said to be the embodiment of righteousness.—These words that I have said were, O king, first, uttered in days of old by Manu. They represent the high words of Brahman. And because these words were spoken

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* I. e., he who earns religious merit is sure to obtain such regions; and as great merit may be acquired by properly discharging kingly duties, one may, by such conduct, win much felicity hereafter.—T.

† *Vyavahara* is *vi* and *avahara*, hence that through which all kinds of misappropriation are stopped. It is a name applied to Law and administration of justice.—T.

first, therefore, they are known as the *first words*. And since it is by Chastisement that the misappropriation of other people's possessions is stopped, therefore Chastisement has come to be called by the name of *Vyavahara*. The aggregate of three always rests on well-applied Chastisement. Chastisement is a great god. In form he looks like a blazing fire. His complexion is dark like that of the petals of the blue lotus. He is equipt with four teeth, has four arms and eight legs and many eyes. His ears are pointed like shafts and his hair stands upright. He has matted locks and two tongues. His face has the hue of copper, and he is clad in a lion's skin.* That irresistible deity assumes such a fierce shape. Assuming again the form of the sword, the bow, the mace, the dart, the trident, the mallet, the arrow, the thick and short club, the battle-axe, the discus, the noose, the heavy bludgeon, the rapier, the lance, and in fact of every kind of weapon that exists on Earth, Chastisement moves in the world. Indeed, Chastisemont moves on Earth, piercing and cutting and afflicting and lopping off and dividing and striking and slaying and rushing against its victims. These, O Yudhishthira, are some of the names which Chastisement bears, *viz.*, Sword, Sabre, Righteousness, Fury, the Irresistible, the Parent of prosperity, Victory, Punisher, Checker, the Eternal, the Scriptures, Brahmana, *Mantra*, Avenger, the Foremost of first Legislators, Judge, the Undecaying, God, the individual whose course is irresistible, the Ever-agoing, the First-born, the individual without affections, the Soul of Rudra, the eldest Manu, and the great Benefiter. Chastisement is the holy Vishnu. He is the puissant Narayana. And because he always assumes a terrible form, therefore he is called *Mahapurusha*. His wife Morality is also known by the names of Brahman's Daughter, Lakshmi, Vritti, Saraswati, and Mother of the universe. Chastisement thus has many forms. Blessing and curse, pleasure and pain, righteousness and unrighteousness, strength and weakness, fortune and misfortune, merit and demerit, virtue and fault, desire and aversion, season and month, night and day and hour, heedfulness and heedlessness, joy and anger, peace and self-restraint, destiny and exertion, salvation and condemnation, fear and fearlessness, injury and abstention from injury, penances and sacrifice and rigid abstinence, poison and healthy food, the beginning, the middle, and the end, the result of all murderous acts, insolence, insanity, arrogance, pride, patience, policy, impolicy, powerlessness and power, respect, disrespect, decay and stability, humility, charity, fitness of time and unfitness of time, falsehood, wisdom, truth, belief, disbelief, impotence, trade, profit, loss, success, defeat, fierceness, mildness, death, acquisition and non-acquisition, agreement and disagreement, that which should be done and that which should not be done, strength and weakness, malice and good will, righteousness and unrighteousness, shame

*The commentator, in a long note, gives very fanciful explanations touching every one of these peculiarities of form. He understands *Mrigaraja* to mean the black antelope. I cannot reject the obvious meaning of the word. The object of the poet is simply to create a form that is frightful.—T.

and shamelessness, modesty, prosperity and adversity, energy, acts, learning, eloquence, keenness of understanding,—all these, O Yudhishthira, are forms of Chastisement in this world! Hence, Chastisement is exceedingly multiform. If Chastisement had not existed, all creatures would have grinded one another. Through fear of Chastisement, O Yudhishthira, living creatures do not slay one another. The subjects, O king, always protected by Chastisement, enhance the might of their ruler. It is for this that Chastisement is regarded as the foremost refuge of all. Chastisement, O king, quickly sets the world on the path of righteousness. Dependent upon truth, righteousness exists in the Brahmanas. Endued with righteousneas, foremost of Brahmanas become attached to the Vedas. From the Vedas the sacrifices flow. Sacrifices gratifiy the deities. The deities, being gratified, commend the denizens of the Earth to Indra. For benefiting the denizens of the Earth, Indra gives them food (in the form of rain, without which crops and vegetation would fail). The life of all creatures depends upon food. From food creatures derive their support and growth. Chastisement (in the form of the Kshattriya ruler) remains wakeful amongst them. For serving this object, Chastisement assumes the form of a Kshattriya among men. Protecting men, he remains awake, always heedful and never decaying. Chastisement has again these other eight names, *viz.*, God, Man, Life, Power, Heart, the Lord of all creatures, the Soul of all things, and the Living creature. God gave both affluence and the rod of chastisement to the king who is possessed of strength (in the form of military forces) and who is a combination of five ingredients.* Noblity of blood, ministers of great wealth, knowledge, the different kinds of forces (such as strength of body, energy of mind, &c.), with the eight objects mentioned below, and the other force (*viz.*, that which depends upon a well-filled treasury), should be sought for by the king, O Yudhishthira. Those eight objects are elephants, horses, cars, foot-soldiers, boats, impressed labourers (for following the camp and doing other work), increase of population, and cattle such as sheep, &c.). Of the army equipt in mail and with other accoutrements, car-warriors, elephant-warriors cavalry, infantry, officers, and surgeons constitute the limbs. Beggars, principal judges, astrologers, performers of propitiatory and *Atharvan* rites, treasury, allies, grain, and all other requisites, constitute the body, composed of seven attributes and eight limbs, of a kingdom. Chastisement is another powerful limb of a kingdom. Chastisement (in the form of an army) is the author of a kingdom. God himself has, with great care, sent Chastisement for the use of the Kshattriya. This eternal universe is impartial Chastisement's self. There is nothing more worthy of respect by kings than Chastisement by which the ways of Righteousness are pointed out. Brahman himself, for the protection of the world and for establishing the duties of different individuals, sent down (or

* These are Righteousness, Law, Chastisement, God, and Living creature.—T.

created) Chastisement! There is another kind of *Vyavahara* arising out of the disputes of litigants which also has sprung from Brahman. Principally characterised by a belief in either of the two parties, that Vyavahara is seen to be productive of good. There is another kind of Vyavahara which has the Veda for its soul. It is also said to have the Veda for its cause. There is, O tiger among kings, a (third) kind of Vyavahara which is connected with family customs but which is consistent with the scriptures.* That Vyavahara which has, as above, been said to be characrerised by a belief in either of two litigant parties, should be known by us as inhering in the king. It should be also known by the name of Chastisement, as also by the name of Evidence. Although Chastisement is seen to be regulated by Evidence, yet it has been said to have its soul in Vyavahara. That which has been called Vyavahara is really based upon Vedic precepts. That Vyavahara which has been indicated to have the Vedas for its soul is Morality or duty, It is also productive of good unto persons believing in duty and morality, men of cleansed souls have spoken of that Vyavahara as they have done of ordinary law.† The third kind of Vyavahara is also a protector of men, and it has also its roots in the Veda, O Yudhishthira! It upholds the three worlds. It has Truth for its soul and it is productive of prosperity. That which is Chastisement has been seen by us to be eternal Vyavahara. That which has been said to be Vyavahara is verily the Veda. That which is the Veda is morality and duty. That which is morality and duty is the path of Righteousness. This last it was which in the beginning had been the Grandsire Brahman, that Lord of all

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* The nearest approach in English to what is meant here by Vyavahara is Law. Three kinds of Vyavahara or Law are here spoken of. The first is the ordinary Law, according to which the disputes of litigants are decided. It includes both civil and criminal law. It is quaintly described here as *Vattri-pratyayalakshana, i. e.,* 'characterised by a belief in either of two litigant parties.' When a suit, civil or criminal, is instituted, the king or those that act in the king's name must call for Evidence and decide the matter by believing either of the two parties. Then follows restoration or punishment. In either case, it is a form of Chastisement. The second kind of Vyavahara or Law is the ecclesiastical law of the Vedas. These are the precepts or injunctions laid down in those sacred books for regulating every part of human duty. The third kind of Vyavahara or Law is the particular customs of families or races. It is also called *kulachara.* Where Kulachara is not inconsistent or in open variance of the established civil or criminal Law, or is not opposed to the spirit of the ecclesiastical law as laid down in the Vedas, it is upheld. (Even the British courts of law uphold Kulachara, interpreting it very strictly.) What Bhishma says here is that even Kulachara should not be regarded as inconsistent with the scriptures (Vedas and *Smritis*).—T.

† In verse 52 Bhishma says that the first kind of Vyavahara or Law, *i. e.,* the ordinary civil and criminal law of a realm, must be regarded as resting on the *king.* But as this kind of Law has the Veda for its soul and has originally flowed from Brahman, a king incurs no sin by adminstering it and by inflicting chastisement in its administration. The purport, in brief, of verse 54 is that Manu and others, in speaking of Morality and duty have said that it is as binding as the ordinary law that is administered by kings.—T.

creatures. Brahman is the Creator of the entire universe with the gods and *Asuras* and *Rakshasas* and human beings and snakes, and of every other thing. Hence that Vyavahara which is characterised by a belief in either of two litigant parties has also flowed from him. For this reason He has laid down the following in respect of Vyavahara :—Neither mother, nor father, nor brother, nor wife, nor priest, is unpunishable with that king who rules agreeably to his duty.' "

SECTION CXXII.

"Bhishma said,—'In this connection is cited the old story that follows. There was among the Angas a king of great splendour, called Vasuhoma. That king was always engaged in acts of piety, and accompanied by his spouse he always practised the most rigid penances. He repaired to the spot called *Munjaprishtha* held in high esteem by the *Pitris* and the celestial *Rishis*. There, on that peak of Himavat, near the golden mountains of Meru, (the great Brahmana here) Rama, sitting under the shade of a well-known banian, had tied his matted locks together.* From that time, O monarch, the spot, which is a favorite haunt of Rudra, came to be called *Munjaprishtha* by *Rishis* of rigid vows. King Vasuhoma, residing in that spot, acquired many pious attributes and, having gained the esteem of the Brahmanas, came to be regarded as a celestial *Rishi* in holiness. One day, that crusher of foes, that friend of Sakra, *viz*., king Mandhatri of great soul, came to Vasuhoma on his mountain retreat. Arrived there, Mandhatri, beholding king Vasuhoma of austere penances, stood before the latter in an attitude of humility. Vasuhoma offered unto his guest water to wash his feet, and the *Arghya* consisting of the usual articles, and enquired of him about the well-being or otherwise of his kingdom consisting of seven limbs. After this, Vasuhoma addressed his royal guest who faithfully followed the practices of the righteous men of old, saying,—What, O king, shall I do for thee ?—Thus addressed, O delighter of the Kurus, Mandhatri, that best of kings, highly gratified, answered Vasuhoma of great wisdom seated at his ease, in the following words.

" 'Mandhatri said,—Thou hast, O king, studied all the doctrines of Vrihaspati ! O best of men, the doctrines laid down by Usanas also are known to thee ! I desire to know what is the origin of Chastisement. What was awake before Chastisement ? What also is said to be its end ? How came Chastisement to depend upon the Kshattriya ? Tell me all this, O thou of

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* *Jataharamadisat* may also mean 'ordered the removal of his matted locks',—in other words, 'had a shame.'—T.

great wisdom! I come to thee as a disciple ready to give thee the tutorial fee!*—

"'Vasuhoma said,—Listen, O king, as to how Chastisement, that upholder of the world, arose. The soul of righteousness, it is eternal, and was created for maintaining the due government of all creatures! It hath been heard by us that once upon a time, the Grandsire of all the worlds. *viz.*, the divine Brahman, desiring to perform a sacrifice, failed to find a priest possessed of qualifications like himself. For this reason he conceived in his brain and held the fœtus there for many long years. After a thousand years had passed away, the great god sneezed. In that act, the fœtus fell from his head. The divine being, O chastiser of foes, that thus took birth from Brahman was called by the name of Kshupa. Possessed of great powers, he became a lord of creatures. That Kshupa became the priest, O king, in the sacrifice of the high-souled Grandsire. Upon the commencement of that sacrifice, of Brahman, O best of kings, Chastisement disappeared in consequence of the visible form that the Grandsire was then obliged to assume.† Chastisement having disappeared, a great confusion set in among all creatures. There was no longer any distinction between what should be done and what should not. All distinction, again, between clean and unclean food ceased. Men ceased to distinguish between what drink was allowable and what drink was otherwise. All creatures began to injure one another. There were no restraints in the matter of the union of the sexes. All idea of property ceased. All creatures began to rob, and snatching meat from one another. The strong began to slay the weak. Nobody cherished the slightest consideration for his neighbour. The Grandsire then, having worshipped the divine and eternal Vishnu, addressed that great boon-giving god, saying,—It behoveth thee, O Kesava, to show mercy on the present occasion! Let it be so ordained by thee that the confusion that has occurred may disappear!—Thus addressed, that foremost of deities, armed with an enormous *Sula*,‡ having reflected long, created his ownself into the form of Chastisement. From that form, having Righteousness for its legs, the goddess Saraswati created *Danda-niti* (Science of Chastisement) which very soon became celebrated over the world. After this the great god armed with the enormous *Sula*, having again reflected for sometime, appointed a few among the gods as the lords or rulers of their respective classes. It was then that he made the divine Indra of a thousand eyes the ruler of the deities. Yama the son of Vivaswat was made the lord of the *Pitris*. Kuvera was made the lord of treasures and of all the *Rakshasas*. Meru was

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* *I. e.*, to acknowledge thee as a tutor.—T.

† The sense is that inasmuch as the Grandsire, who was the governor of the universe, assumed the mild and peaceful aspect of a sacrificer, Chastisement which had dwelt in his furious form could no longer exist.—T.

‡ Though *Sula* is mentioned, yet it is Vishnu and *not* Mahadeva, that is implied. Generally, the word means any weapon. —T.

made the king of the mountains, and Ocean was made the lord of the rivers. The puissant Varuna was installed into the sovereignty of the waters and of the *Asuras*. Death was made the lord of life and all living things, and Fire was appointed as the lord of all things possessed of energy. The puissant Isana the high-souled and eternal Mahadeva, of three eyes, was made the lord of the Rudras. Vasishtha was made the lord of the Brahmanas, and Jatavedas was made the chief of the Vasus. Surya was made the lord of all luminous bodies, and Chandramas was made the king of Stars and constellations. Ansumat was made the lord of all herbs, and the puissant and foremost of deities, *viz.*, Kumara or Skanda, of twelve arms, was made the chief of all the spirits and ghostly beings (that wait upon Mahadeva). Time, possessing the seeds of both destruction and growth, was made the sovereign of all creatures, as also of the four portions of Death (*viz.*, weapons, diseases, Yama, and acts,) and lastly of grief and joy. The *Srutis* declare that the supreme god Mahadeva, that lord of lords, O king, armed with *Sula*, is the chief of the Rudras. The rod of chastisement was given to Brahman's son of subsequent birth, *viz.*, Kshupa, that lord of all creatures and the foremost one of all virtuous persons, Upon the completion of that sacrifice according to due rites, Mahadeva, after doing proper reverence, made over Chastisement, that protector of Righteousness, unto Vishnu.* Vishnu gave it to Angiras ; and Angiras, that foremost of ascetics, made it over to Indra and Marichi. Marichi gave it to Bhrigu. Bhrigu gave that rod intended for the protection of righteousness unto all the *Rishis*. The *Rishis* gave it unto the Regents of the world, and the Regents made it over again to Kshupa. Kshupa then made it over to Manu the son of Surya. The deity of *Sraddhas* (viz.., Manu), gave it unto his sons for the sake of true righteousness and wealth. Chastisement should be inflicted with discrimination, guided by righteousness and not by caprice. It is intended for restraining the wicked. Fines and forfeitures are intended for striking alarm, and not for filling the king's treasury. The maiming of one's body or the infliction of death should not proceed from trivial causes. The infliction of physical pain by diverse means, hurling from tops of mountains, and banishment also, should not proceed from similar causes. Surya's son Manu gave the rod of chastisement (to his sons) for the protection of the world. Chastisement, in the hands of successive holders, remains awake, protecting all creatures, At the top of the scale, the divine Indra is awake (with the rod of chastisement) ; after him, Agni of blazing flames ; after him, Varuna : after Varuna, Prajapati ; after Prajapati, Righteousness whose essence consists of restraint ;† after Righteousness, the son of Brahman, *viz.*, the

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* The whole account contains more than one inconsistency. The commentator is silent. I think the inconsistencies are incapable of being explained. It is very probable that there have been interpolations in the passage. Verse 34 is probably an interpolation, as also Verse 36.—T.

† *I. e.*, Self-denial or discipline.—T.

eternal Law ; after Law, Energy is awake, employed in the act of protection ; after Energy, the herbs (offered in sacrifices for supporting the gods,and used as food and medicines) ; after the herbs, the mountains ; after the mountains, all kinds of juices and their attributes ; after these, the goddess Niriti ; after Niriti, the planets and the luminous bodies in heaven ; after these, the Vedas ; after the Vedas, the puissant form of Vishnu with equine head ; after him, the almighty and eternal Grandsire, *viz.*, Brahman ; after the Grandsire, the divine and blessed Mahadeva ; after Mahadeva, the Viswedevas ; after them, the great *Rishis* ; after the *Rishis*, the divine Soma ; after Soma, the deities who are all eternal ; after the deities, know that the Brahmanas are awake. After the Brahmanas, the Kshattriyas are righteously protecting all creatures. The eternal universe, consisting of mobile and immobile creatures, is kept awake by the Kshattriyas. Creatures are kept awake in this world, and Chastisement is awake among them. Possessed of splendour resembling that of the Grandsire himself, Chastisement keeps together and upholds everything.* Time, O Bharata, is always awake, in the beginning, the middle, and the end. The master of all the worlds, the lord of all creatures, the puissant and blessed Mahadeva, the god of gods, is always awake. He is called by these names also, *viz.*, Kaparddin, Sankara, Rudra, Bhava, Sthanu, and the lord of Uma. Thus Chastisement also keeps awake in the beginning, the middle, and the end. A virtuous king should rule properly, guided by Chastisement !—'

"Bhishma continued,—'That person who listens to this teaching of Vasuhoma, and having listened to it conducts himself according to its tenure, is sure to obtain the fruition of all his wishes. I have now, O bull among men, told thee everything as to who Chastisement is, that restrainer of the universe which is governed by righteousness !' "

SECTION CXXIII.

"Yudhishthira said,—'I wish, O sire, to hear, the settled conclusions on the subject of Virtue, Wealth, and Pleasure ! Depending upon which of these does the course of life proceed ? What are the respective roots of Virtue, Wealth, and Pleasure ? What are again the results of those three ? They are sometimes seen to mingle with one another, and sometimes to exist separately and independently of one another !'

"Bhishma said,—'When men in this world endeavour with good hearts to achieve Wealth with the aid of Virtue, then those three *viz.*, Virtue, Wealth,

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* I have not the faintest idea of what is intended by these verses, *viz.*, 43 to 51. Nilakantha is silent. It is very doubtful if they have really any meaning.—T.

and Pleasure, may be seen to co-exist in a state of union in respect of time, cause, and action.* Wealth has its root in Virtue, and Pleasure is said to be the fruit of Wealth. All the three again have their root in Will. Will is concerned with objects. All objects, again, in their entirety, exist for gratifying the desire of enjoyment. Upon these then does the aggregate of three depend. Entire abstraction from all objects is Emancipation. It is said that Virtue is sought for the protection of the body, and Wealth is for the acquisition of Virtue. Pleasure is only the gratification of the senses. All the three have, therefore, the quality of Passion.† Virtue, Wealth, and Pleasure, when sought for the sake of heaven such other rewards, are said to be remote because the rewards themselves are remote. When sought, however, for the sake of Knowledge of Self, they are said to be proximate. One should seek them when they are of such a character.‡ One should not cast them off evn mentally. If virtue, Wealth, and Pleasure are to be abandoned, one should abandon them when one has freed one's self by ascetic penances § The aim of the triple aggregate is towards emancipation. Would that man could obtain it ! One's acts, undertaken and completed with even the aid of intelligence may or may not lead to the expected results. Virtue is not always the root of Wealth, for other things than Virtue lead to Wealth (such as service, agriculture, &c.) There is again a contrary opinion (for some say that Wealth is earned through chance or birth or like causes). In some instances, Wealth acquired has been productive of evil. Other things again than Wealth (such as fasts and vows) have led to the acquisition of Virtue. As regards this topic, therefore, a dullard whose understanding has been debased by ignorance, never succeeds in acquiring the highest aim of Virtue and Wealth, *viz.*, Emancipation. Virtues dross consists in the desire of reward ; the drose of Wealth consists in hoarding it ; when purged of these impurities, they are productive of great results. In this connection is cited the narrative of the discourse that took place in days of old between Kamandaka and Angaristha. One day, king Angarishtha, having waited for

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* The commentator illustrates this by the action of a virtuous husband seeking congress with his wedded wife in the proper season. There is religious merit in the performance of the rites known by the name of *Garbhadhan* : there is pleasure in the act itself ; and lastly, wealth or profit in the form of a son is also acquired.—T.

† There are three qualities or attributes that characterise human acts, *viz.*, Goodness, Passion, and Darkness. *Vide* the later sections of the *Bhagavadgita.* Such Virtue and Wealth and Pleasure, therefore, are not very high objects of pursuit. Things possessing the attribute of Goodness only are worthy of pursuit.—T.

‡ *I. e.*, one should seek virtue for only compassing purity of soul ; Wealth in order that one may spend it in acts undertaken without desire of fruit ; and Pleasure for only supporting the body.—T.

§ *Dharmadinkamanaishthikan*, *i. e.*, having Dharma for the first and Kama for the last,' hence Virtue, Wealth, and Pleasure.—T.

the opportunity, saluted the *Rishi* Kamanda as he was seated at his ease asked him the following questions.—If a king, forced by lust and folly, commits sin for which he afterwards repents, by what acts, O *Rishi*, can those sins be destroyed? If again a man impelled by ignorance, does what is sinful in the belief that he is acting righteously, how shall the king put stop to that sin come into vogue among men?—

" 'Kamanda said,—That man who, abandoning Virtue and Wealth, pursues only Pleasure, reaps as the consequence of such conduct the destruction of his intelligence. The destruction of intelligence is followed by heedlessness that is at once destructive of both Virtue and Wealth. From such heedlessness proceed dire atheism and systematic wickedness of conduct. If the king does not restrain those wicked men of sinful conduct, all good subjects then live in fear of him like the inmate of a room within which a snake has concealed itself. The subjects do not follow such a king. Brahmanas and all pious persons also act in the same way. As a consequence the king incurs great danger, and ultimately the risk of destruction itself. Overtaken by infamy and insult, he has to drag on a miserable existence. A life of infamy, however, is equal to death. Men learned in the scriptures have indicated the following means for checking sin. The king should always devote himself to tha study of the three Vedas. He should respect the Brahmanas and do good offices unto them. He should be devoted to righteousness. He should make alliances (of marriage) with high families. He should wait upon high-minded Brahmanas adorned with the virtue of forgiveness. He should perform ablutions and recite sacred *mantras* and thus pass his time happily. Banishing all wicked subjects from himself and his kingdom, he should seek the companionship of virtuous men. He should gratify all persons by speeches or good acts. He should say unto all—*I am yours*,—and proclaim the virtues of even his foes. By pursuing such conduct he may soon cleanse himself of his sins and win the high regard of all. Without doubt, by conduct such as this all his sins will be destroyed. Thou shouldst accomplish all those high duties which thy seniors and preceptors would indicate. Thou art sure to obtain great blessings through the grace of thy seniors and preceptors—' "

SECTION CXXIV.

"Yudhishthira said,—All persons on Earth, O foremost of men, applaud virtuous behaviour. I have, however, great doubts with respect to this object of their praise. If the topic be capable of being understood by us, O foremost of virtuous men, I desire to hear everything about the way in which virtuous behaviour can be acquired. How indeed, is that behaviour acquired, O

Bharata! I desire to hear it. Tell me also, O foremost of speakers, what have been said to be the characteristics of that behaviour!'

"Bhishma said,—'Formerly, O giver of honors, Duryodhana while burning with grief at sight of that well-known prosperity belonging to thee and thy brothers at Indraprastha and for the jeers he received in consequence of his mistakes at the grand mansion, had asked his father Dhritarashtra the same question. Listen to what transpired on that occasion, O Bharata! Having seen that grand mansion of thine and that high prosperity of which thou wert master, Duryodhana, while sitting before his father, spake of what he had seen to the latter. Having heard the words of Duryodhana, Dhritarashtra, addressing his son and Karna, replied unto him as follows.

" 'Dhritarashtra said,—Why dost thou grieve, O son! I desire to hear the cause in detail. If after ascertaining the reasons they appear to be adequate, I shall then endeavour to instruct thee! O subjugator of hostile towns, thou too hast obtained great affluence. All thy brothers are ever obedient to thee, as also all thy friends and relatives. Thou coverest thy limbs with the best robes. Thou eatest the richest food.* Steeds of the best kind bear thee. Why then hast thou become pale and emaciated?—

" 'Duryodhana said,—Ten thousands of high-souled Snataka Brahmanas (daily) eat at Yudhishthira's palace off plates of gold! Beholding his excellent mansion adorned with excellent flowers and fruits, his steeds of the *Tittiri* and the *Kalmasha* breeds, his robes of diverse kinds, indeed, beholding that high prosperity of my enemies, *viz.*, the sons of Pandu,—a prosperity that resembles the high affluence of Vaisravana himself,—I am burning with grief, O Bharata!—

" 'Dhritarashtra said,—If thou wishest, O sire, to win prosperity like that of Yudhishthira or that which is even superior to it, do thou then, O son, endeavour to be of virtuous behaviour! Without doubt, one may, by behaviour alone, conquer the three worlds. There is nothing impossible of attainment by persons of virtuous behaviour. Mandhatri conquered the whole world in course of only one night, Janamejaya, in course of three; and Nabhaga, in course of seven. All these kings were possessed of compassion and virtuous behaviour. For this reason the Earth came to them of their own accord, won over by their virtues!—

" 'Duryodhana said,—I desire to hear, O Bharata, how that behaviour may be acquired, that behaviour, *viz.*, in consequence of which the Earth was won so speedily (by the kings named by thee)!—

" 'Dhritarashtra said,—In this connection, the following old narrative is cited. It was formerly recited by Narada on the subject of virtuous behaviour. In days of yore, the *Daitya* Prahlada, by the merit of his behaviour, snatched from the high-souled Indra his sovereignty and reduced the three

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* *Pisitaudanam* is food mixed with pounded meat; a kind of *Pilau*, or perhaps, *Kabab.*—T.

worlds to subjection. Sakra then, with joined hands, approached Vrihaspati. Possessed of great wisdom, the chief of the celestials addressed the great preceptor, saying,—I desire thee to tell me what is the source of felicity !—Thus addressed, Vrihaspati said unto him that Knowledge (leading to emancipation) is the source of the highest felicity. Indeed, Vrihaspati indicated Knowledge to be the source of supreme felicity. Indra, however, once more asked him as to whether there was any thing higher than that.

" '—Vrihaspati said,—There is something, O son, that is still higher. The high-souled Bhargava (Usanas) will instruct thee better. Repair to him, blessed be thou, and enquire of him, O chief of the celestials !—Possessed of great ascetic merit and endued with great splendour, the chief of the celestials then repaired to Bhargava and obtained from him with a gratified heart, a knowledge of what was for his great good. Obtaining the permission of the high-souled Bhargava, the performer of a hundred sacrifices once more asked the sage as to whether there was anything higher (as the means for the acquisition of felicity) than what the sage had already told him. The omniscient Bhargava said,—The high-souled Prahlada has better knowledge !—Learning this, Indra became highly delighted. The chastiser of Paka, possessed of great intelligence, assumed the form of a Brahmana, and repairing to Prahlada, asked him, saying,—I desire to hear what conduces to felicity ! Prahlada answered the Brahmana, saying,—O chief of regenerate ones, I have no time, being wholly occupied in the task of ruling the three worlds ! I cannot, therefore, instruct thee !—The Brahmana said,—O king, when thou mayst have leisure, I desire to listen to thy instructions about what course of conduct is productive of good !—At this answer, king Prahlada became deligted with that utterer of *Brahma*. Saying—So be it !—he availed of a favorable opportunity for imparting to the Brahmana the truths of knowledge. The Brahmana duly observed towards Prahlada the conduct which a disciple should observe towards his preceptor, and began with his whole heart to do what Prahlada desired. Many a time the Brahmana enquired, saying,—O chastiser of foes, by what means hast thou been able to win the sovereignty of the three worlds ? Tell me, O righteous king, what those means are !—Prahlada, O monarch, answered the question the Brahmana asked.

" '—Prahlada said,—I do not, O regenerate one, feel any pride in consequence of my being a king, nor do I cherish any hostile feelings towards the Brahmanas ! On the other hand, I accept and follow the counsels of policy they declare unto me based upon the teachings of Sukra. In complete trustfulness they say unto me what they wish to say, and restrain me from courses that are unrighteous or improper. I am ever obedient to the teachings of Sukra. I wait upon and serve the Brahmanas and my seniors. I bear no malice. I am of righteous soul. I have conquered wrath. I am self-restrained, and all my senses are under my control. These regenerate ones that are my instructors pour beneficial instructions upon me like bees dropping honey into the cells of their comb. I taste the nectar dropped by those learned men,

and like the Moon among the constellations I live among the members of my race.* Even this is nectar on Earth, even this is the clearest eye, *viz.*, listening to the teachings of Sukra from the lips of Brahmanas and acting according to them. In these consist the good of a man!—Thus said Prahlada unto that utterer of *Brahma*. Served dutifully by him, the chief of the *Daityas* once more said,—O foremost of regenerate ones, I am exceedingly gratified with thee in consequence of thy dutiful behaviour towards me! Ask of me the boon thou desirest, blessed be thou, for verily I shall grant thee what thou wilt ask!—The Brahmana answered the chief of the *Daityas* saying,—Very well. I will obey thee!—Prahlada, gratified with him, said,—Take what thou wishest!—

" '—The Brahmana said,—If, O king, thou hast been gratified with me and if thou wishest to do what is agreeable to me, I desire then to acquire thy behaviour! Even this is the boon that I solicit! †—At this, though delighted, Prahlada became filled with a great fear. Indeed, when this boon was indicated by the Brahmana, the *Daitya* chief thought that the solicitor could not be a person of ordinary energy. Wondering much, Prahlada at last said,—Let it be so!—Having, however, granted the boon, the *Daitya* chief became filled with grief. The Brahmana, having received the boon, went away, but Prahlada, O king, became penetrated by a deep anxiety and knew not what to do. While the *Daitya* chief sat brooding over the matter, a flame of light issued out of his body. It had a shadowy form of great splendour and huge proportions. Prahlada asked the form, saying,—Who art thou?—The form answered, saying,—I am the embodiment of thy Behaviour. Cast off by thee I am going away. I shall henceforth, O king, dwell in that faultless and foremost of Brahmanas who had become thy devoted disciple!—Having said these words, the form disappeared and soon after entered the body of Sakra. After the disappearance of that form, another of similar shape issued out of Prahlada's body. The *Daitya* chief addressed it, saying,—Who art thou?—The form answered, saying,—Know me, O Prahlada, for the embodiment of Righteousness. I shall go there where that foremost of Brahmanas is, for, O chief of the *Daityas*, I reside there where Behaviour dwells!—Upon the disappearance of Righteousness, a third form, O monarch, blazing with splendour, issued out of the body of the high-souled Prahlada. Asked by Prahlada as to who he was, that form possessed of great effulgence answered, saying,—Know, O chief of the *Daityas*, that I am Truth! I shall leave thee, following the way of Righteousness!—After Truth had left Prahlada, following in the wake of Righteousness, another great person issued out of Prahlada's body. Asked by the *Daitya* king, the mighty being answered,—I am the embodiment of Good deeds! Know, O Prahlada, that I live there where

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* *Vagagravidyanam* is explained by Nilakantha to mean persons whose learning is at the end of their tongues and not buried in books; hence, persons of sharp memory.—T.

† The asker wishes to *rob* Prahlada of his conduct.—T.

Truth lives!—After this one had left Prahlada, another being came out, uttering loud and deep cries. Addressed by Prahlada, he answered,—Know that I am Might. I dwell there where Good deeds are!—Having said these words, Might went away to that place whither Good deeds had gone. After this, a goddess of great effulgence issued out of Prahlada's body. The *Daitya* chief asked her and she answered him saying that she was the embodiment of Prosperity, adding,—I dwelt in thee, O hero, O thou of prowess incapable of being baffled! Cast off by thee, I shall follow in the wake of Might.—The high-souled Prahlada, penetrated with great fear, once more asked the goddess, saying,—Where dost thou go, O goddess, O thou that dwellest amid lotuses? Thou art ever devoted to truth, O goddess, and thou art the first of deities! Who is that foremost of Brahmanas (who was my disciple)? I desire to know the truth!—

" '—The goddess of Prosperity said,—Devoted to the vow of Brahmacharyya, that Brahmana who was instructed by thee was Sakra. O puissant one, he robbed thee of that sovereignty which thou hadst over the three worlds. O righteous one, it was by thy behaviour that thou hadst reduced the three worlds to subjection. Knowing this, the chief of the celestials robbed thee of thy behaviour! Righteousness and Truth and Good deeds and Might and myself, O thou of great wisdom, all have our root verily in Behaviour!—

"Bhishma continued,—'Having said these words, the goddess of Prosperity went away, as also all the rest, O Yudhishthira! Duryodhana, once more addressing his father, said these words:—O delighter of the Kurus, I wish to know the truth about Behaviour! Tell me the means by which it may be acquired!—

" 'Dhritarashtra said,—Those means were indicated by the high-souled Prahlada while discoursing unto Indra. Listen, however, O ruler of men, as to how in brief Behaviour may be acquired. Abstention from injury, by act, thought, and word, in respect of all creatures, compassion, and gift, constitute behaviour that is worthy of praise. That act or exertion by which others are not benefited, or that act in consequence of which one has to feel shame, should never be done. That act, on the other hand, should be done in consequence of which one may win praise in society. O best of the Kurus, I have now told thee in brief as to what Behaviour is! If O king, persons of wicked behaviour do ever win prosperity, they do not enjoy it long, O son, and are seen to be exterminated by the root!—

" 'Dhritarashtra continued,—Knowing all this truly, do thou, O son, be of good behaviour, if thou desirest to obtain prosperity greater than that of Yudhishthira!—

"Bhishma continued,—'Even this was what king Dhritarashtra said unto his son. Do thou act according to these instructions, O son of Kunti, and thou wilt then surely obtain their fruit!' "

SECTION CXXV.

"Yudhishthira said,—'Thou hast said, O grandsire, that behaviour is the first (of requisites for a man)! Whence, however, does Hope arise? Tell me what it is! This great doubt has taken possession of my mind, There is no other person than thee, O subjugator of hostile towns, who can remove it! O grandsire, I had great hope in respect of Suyodhana that when a battle was about to ensue (in consequence of his own obstinacy), he would, O lord, do what was proper! In every man hope is great. When that hope is destroyed, great is the grief that succeeds, and which, without doubt, is equal to almost death itself. Fool that I am, Dhritarashtra's wicked-souled son, Duryodhana, destroyed the hope I had cherished! Behold, O king, the foolishness of my mind! I think that hope is vaster than a mountain with all its trees! Or, perhaps, it is vaster than the firmament itself. Or, perhaps, O king, it is really immeasurable. Hope, O chief of the Kurus, is exceedingly difficult of being understood and equally difficult of being subdued. Beholding this last attribute of Hope, I ask, what else is so unconquerable as this?

"Bhishma said,—'I shall narrate to thee, O Yudhishthira, in this connection, the discourse between Sumitra and Rishabha that took place in olden times. Listen to it! A royal sage of the Haihaya race, Sumitra by name, went out ahunting. He pursued a deer, having pierced it with a straight shaft. Possessed of great strength, the deer ran ahead, with the arrow sticking to him. The king was possessed of great strength, and accordingly pursued with great speed his large prey. The animal, endued with fleetness, quickly cleared a low ground and then a level plain. The king, young, active, and strong, and armed with bow and sword and cased in mail, still pursued it. Unaccompanied by anybody, in chasing the animal through the forest the king crossed many rivers and streams and lakes and copses. Endued with great speed, the animal, at its will, showing itself now and then to the king, ran on with great speed. Pierced with many shafts by the king, that denizen of the wilderness, O monarch, as if in sport, repeatedly lessened the distance between itself and the pursuer. Repeatedly putting forth its speed and traversing one forest after another, it now and then showed itself to the king at a near point. At last that crusher of foes, taking up a very superior shaft, sharp, terrible, and capable of penetrating into the very vitals, fixsd it on his bowstring. The animal then, of huge proportions, as if laughing at the pursuer's efforts suddenly distanced him by reaching a point full four miles ahead of the range of the shaft. That arrow of blazing splendour accordingly fell on the ground. The deer entered a large forest but the king still continued the chase.'"

SECTION CXXVI.

"Bhishma said,—'The king, having entered that large forest, came upon an asylum of ascetics. Fatigued with the toil he had undergone, he sat himself down for rest. Beholding him armed with bow, worn out with toil, and hungry, the ascetics approached him and honored him in due form. Accepting the honors offered by the *Rishis*, the king enquired of them about the progress and advacement of their penances. Duly answering the enquiries of the king, those *Rishis* endued with wealth of asceticism asked that tiger among rulers about the reason that led his steps to that retreat. And they said,—Blessed be thou, in pursuit of what delightful object hast thou, O king, come to this asylum, walking on foot and armed with sword and bow and arrows? We wish to hear whence thou art coming, O giver of honors! Tell us also in what race thou art born and what thy name is!—Thus addressed, O bull among men, the king proceeded to duly give unto all those Brahmanas an account of himself, O Bharata, saying,—I am born in the race of the Haihayas. By name I am called Sumitra, and I am the son of Mitra. I chase herds of deer, slaying them in thousands with my arrows. Accompanied by a large force and my ministers and the ladies of my household, I came out on a hunting expedition. I pierced a deer with an arrow, but the animal with the shaft sticking to his body ran with great speed. In chasing it I have, without a set purpose, arrived at this forest and find myself in your presence, shorn of splendour, toil-worn, and with hope disappointed. What can be more pitiable than this, viz., that I have arrived at this asylum, spent with fatigue, shorn of the signs of royalty, and disappointed of my hopes! I am not at all sorry, ye ascetics, at my being now shorn of the signs of royalty or at my being now at a distance from my capital. I feel, however, a poignant grief in consequence of my hope having been disappointed! The prince of mountains, viz., Himavat, and that vast receptacle of waters, *viz.*, the ocean, cannot, for its vastness, measure the extent of the firmament. Ye ascetics, similarly, I also cannot discern the limit of hope. Ye that are endued with wealth of penances are omnicisent! There is nothing unknown to you! Ye are also highly blessed! I, therefore, solicit you for resolving my doubt! Hope as cherished by man, and the wide firmament, which of these two appears vaster to you? I desire to hear in detail what is so unconquerable as hope. If the topic be one upon which it is not improper for ye to discourse, then tell me all about it without delay! I do not wish, ye foremost of regenerate ones, to hear anything from you that may be a mystery improper to discourse upon! If again the discourse be injurious to your penances, I would not wish you to speak. If the question asked by me be a worthy topic of discourse, I would then wish to hear the cause in detail. Devoted to penances as ye are, do ye all instruct me on the subject!'"

SECTION CXXVII.

"Bhishma said,—'Then that best of *Rishis*, *viz*., the regenerate Rishava, sitting in the midst of all those *Rishis*, smiled a little and said these words: —Formerly, O tiger among kings, while sojourning among sacred places, I arrived, O lord, at the beautiful asylum of Nara and Narayana. There lies the delightful spot called Vadari. and there also is that lake in the firmament (whence the sacred Ganga takes her rise).* There the sage Aswasiras, O king, (always) reads the eternal Vedas. Having performed my ablutions in that lake and offered with due rites oblations of water unto the *Pitris* and the gods, I entered the asylum. Within that retreat the *Rishis* Nara and Narayana always pass their time in true pleasure.† Not far from that spot I repaired to another retreat for taking up my abode. While seated there I beheld a very tall and emaciated *Rishi*, clad in rags and skins, approaching towards me. Possessed of the wealth of penances, he was name Tanu. Compared, O mighty-armed one, with other men, his height seemed to be eight times greater. As regards his leanness, O royal sage, I can say that I have never beheld its like. His body, O king, was as thin as one's little finger. His neck and arms and legs and hair were all of extraordinary aspect. His head was proportionate to his body, and his ears and eyes also were the same. His speech, O best of kings, and his movements were exceedingly feeble. Beholding that exceedingly emaciated Brahmana I became very cheerless and frightened. Saluting his feet, I stood before him with joined hands. Having informed him of my name and family, and having told him also the name of my father, O bull among men, I slowly sat myself down on a seat that was indicated by him. Then, O monarch, that foremost of virtuous men, *viz*., Tanu, began to discourse in the midst of the *Rishis* dwelling in that asylum upon topics connected with Righteousness and Profit. While engaged in discourse, a king, possessed of eyes like lotus petals and accompanied by his forces and the ladies of his household, came to that spot on a car drawn by fleet steeds. The name of that king was Viradyumna. Of handsome features, he was possessed of great fame. His son's name was Bhuridyumna. The child had been missing, and the sire, exceedingly cheerless, came there in course of his wanderings amid the forest in pursuit of the missing one'—I shall find my son here!—I shall find my son here!—Dragged on by hope in this way, the king wandered through that forest in those days. Addressing the emaciated *Rishi* he said—Without doubt that highly virtuous son of mine is exceedingly difficult to be traced by me. Alas he was my only child. He is lost and can nowhere be found! Though incapable

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* This lake is at a great height on the Himalayas.—T.

† The spirits of those two immortal sages are supposed to dwell for ever, in that retreat, in the enjoyment of true happiness,—T.

of being found out, my hope, however, of finding him is very great! Filled with that hope (which is being constantly disappointed), I am verily on the point of death!—Hearing these words of the king, that foremost of *Munis*, *viz.*, the holy Tanu, remained for a short while with head hanging down and himself buried in contemplation. Beholding him buried in contemplation, the king became exceedingly cheerless. In great grief he began to say slowly and softly,—What, O celestial *Rishi*, is unconquerable and what is greater than hope? O holy one, tell me this if I may hear it without impropriety!—

" 'The *Muni* said,—A holy and great *Rishi* had been insulted by thy son. He had done it through ill-luck, moved by his foolish understanding. The *Rishi* had asked thy son for a golden jar and vegetable barks. Thy son contemptously refused to gratify the ascetic. Thus treated by thy son, the great sage became disappointed!—Thus addressed, the king worshipped that ascetic who was worshipped by all the world. Of virtuous soul, Viradyumna sat there, spent with fatigue even as thou, O best of men, now art. The great *Rishi*, in return, offered the king according to the rites observed by the dwellers of the forests water to wash his feet and the usual ingredients that make up the *Arghya*. Then all the *Rishis*, O tiger among kings, sat there, surrounding that bull among men like the stars of the constellation of *Ursa Major* surrounding the Pole star. And they asked the unvanquished king as to the cause of his atrival at that asylum,—'

SECTION CXXVIII.

" '—The king said,—I am a king called by the name of Viradyumna. My fame has spread in all directions. My son Bhuridyumna hath been lost. It is in quest of him that I have come to this forest. Ye foremost of Brahmanas, that child was my only son and, ye sinless ones, he is of very tender years! He cannot, however, be found here. I am wandering everywhere for finding him out!—

" 'Rishava continued,—After the king had said these words, the ascetic Tanu hung down his head. He remained perfectly silent, without uttering a single word in answer. In former days that Brahmana had not been much honored by the king. In disappointmeet, O monarch, he had for that reason practised austere penances for a long time, resolving in his mind that he should never accept anything in gift from either kings or members of any other order. And he said to himself,—Hope agitates every man of foolish understanding. I shall drive away hope from my mind!—Even such had been his determination. Viradyumna once more questioned that foremost of ascetics in these words :—

" '—The king said,—What is the measure of the thinness of Hope?

What on Earth is exceedingly difficult of acquisition? Tell me this, O holy one, for thou art well conversant with morality and profit!—

" 'Rishava continued,—Himself recollecting all the past incidents (about his own disregard at the hands of the king) and calling them back to the recollection of the king also, that holy Brahmana of emaciated body addressed the king and said the following words:—

" '—The sage said,—There is nothing, O king, that equals Hope in slenderness. I had solicited many kings and found that nothing is so difficult of acquisition as an image that Hope sets before the mind!—

" '—The king said,—At thy words, O Brahmana, I understand what is slender and what is not so.* I understand also how difficult of acquisition are the images set by Hope before the mind. I regard these words of thine as utterances of *Sruti*. O thou of great wisdom, one doubt, however, has arisen in my mind. It behoveth thee, O sage, to explain it in detail unto me that ask thee! What is slender than thy body? Tell me this, O holy one, if, of course, O best of sages, the topic be one which may be discoursed upon without impropriety!—

" '—The emaciated sage said,—A contented applicant is exceedingly difficult to meet with. Perhaps, there is none such in the world. Something rarer still O sire, is the person that never disregards an applicant. The hope that rests upon such persons as do not, after passing their promises, do good to others according to the best of their powers and according as the applicants deserve, is slender than even my body.† The hope that rests upon an ungrateful man, or upon one that is cruel, or one that is idle, or one that injures others, is slenderer than even my body. The hope cherished by a sire that has but one son, of once more seeing that son after he has been lost or missed, is slenderer than even my body. The hope that old women entertain of bringing forth sons, O king, and that is cherished by rich men, is slenderer than even my body. The hope that springs up in the hearts of grown up maidens of marriage when they hear any body only talk of it in their presence, is slenderer than even my body‡—Hearing these words, O monarch, king Viradyumna, and the ladies of his household, prostrated themselves before that bull among Brahmanas and touched his feet with their bent heads.—

" '—The king said,—I beg thy grace, O holy one! I wish to meet with

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* *I. e.*, Hope is slender; while things unconnected with Hope are the reverse.—T.

† The sense is that such persons should always be distrusted. Yet there are men who hope for good from them. Such hope, the sage says, is slenderer than his slender body.—.

‡ The word *maya* repeated in verses 14 to 18 is explained by Nilakantha as having the sense of *mattah*. The meaning, of course, is very plain. Yet the Burdwan translator has strangely misunderstood it. K. P. Singha, of course, gives an accurate version.—T.

my child. What thou hast said, O best of Brahmanas, is very true! There is no doubt of the truth of thy utterances!—

" 'Rishabha continued,—The holy Tanu, that foremost of virtuous persons, smiling, caused, by means of his learning and his penances the king's son to be brought to that spot. Having caused the prince to be brought thither, the sage rebuked the king (his father).* That foremost of virtuous persons then displayed himself to be the god of righteousness. Indeed, having displayed his own wonderful and celestial form, he entered an adjacent forest, with heart freed from wrath and the desire of revenge. I saw all this, O king, and heard the words I have said. Drive off thy hope, that is even slenderer (than any of those which the sage indicated)!—

"Bhishma continued,—'Thus addressed, O monarch, by the high-souled Rishabha, king Sumitra speedily cast off the hope that was in his heart and which was slenderer (than any of the kinds of hope indicated by the emaciated *Rishi*). Do thou also, O son of Kunti, hearing these words of mine, be calm and collected like Himavat. Overcome with distress† thou hast questioned me and heard my answer. Having heard it, O monarch, it behoves thee to dispel these regrets of thine!' "

SECTION CXXIX.

"Yudhishthira said,—'Like one that drinks nectar I am never satiated with listening to thee as thou speakest! As a person possessing a knowledge of self is never satiated with meditation, even so I am never satiated with hearing thee! Do thou, therefore, O grandsire, discourse once more upon morality! I am never satiated with drinking the nectar of thy discourse upon morality!'

"Bhishma said,—'In this connection is cited the old narrative of the discourse between Gotama and the illustrious Yama. Gotama owned a wide retreat on the Paripatra hills. Listen to me as to how many years he dwelt in that abode. For sixty thousand years that sage underwent ascetic austerities in that asylum. One day, the Regent of the world, Yama, O tiger among men, repaired to that great sage of cleansed soul while he was engaged in the severest austerities. Yama beheld the great ascetic Gotama of rigid penances. The regenerate sage, understanding that it was Yama who had come, speedily saluted him and sat with joined hands in an attentive attitude (waiting for his commands). The royal Dharma, beholding that bull among Brahmanas, duly saluted him (in return) and addressing him asked what he was to do for him.

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* For the king's disregard of the sage in former days.—T.

† The distress, which Yudhishthira felt at the thought of the slaughter in battle.—T.

" 'Gotama said,—By doing what acts does one liberate one's self from the debt one owes to one's mother and father? How also does one succeed in winning regions of pure bliss that are so difficult of attainment?—

" 'Yama said,—Devoting one's self to the duty of truth, and practising purity and penances, one should ceaselessly worship one's mother and father. One should also perform Horse-sacrifices with presents in profusion unto the Brahmanas. By such acts one wins many regions (of felicity) of wonderful aspect.' "

SECTION CXXX.

"Yudhishthira said,—'What course of conduct should be adopted by a king shorn of friends, having many enemies, possessed of an exhausted treasury, and destitute of troops, O Bharata! What, indeed, should be his conduct when he is surrounded by wicked ministers, when his counsels are all divulged, when he does not see his way clearly before him, when he assails another kingdom, when he is engaged in grinding a hostile kingdom, and when though weak he is at war with a stranger ruler? What, indeed, should be the conduct of a king the affairs of whose kingdom are ill-regulated, and who disregards the requirements of place and time, who is unable, in consequence of his oppressions, to bring about peace and cause disunion among his foes? Should he seek the acquisition of wealth by evil means, or should he lay down his life without seeking wealth?'

"Bhishma said,—'Conversant as thou art with duties, thou hast, O bull of Bharata's race, asked me a question relating to a mystery (in connection with duties).* Without being questioned, O Yudhishthira, I could not venture to discourse upon this duty! Morality is very subtile. One understands it, O bull of Bharata's race, by the aid of the texts of scriptures. By remembering what one has heard and by practising good acts, some one in some place may become a righteous person. By acting with intelligence the king may or may not succeed in acquiring wealth.† Aided by thy own intelligence do thou think what answer should be given to thy question on this head. Listen, O Bharata, to the means, fraught with great merit, by which kings may conduct themselves (during seasons of distress). For the sake of true morality, however, I would not call those means righteous. If the treasury be filled by oppression, conduct like this brings the king to the verge of destruction. Even this is the conclusion of all intelligent men who have thought upon the subject. The kind of scriptures or science which one

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* *I e*, this is not a subject upon which one can or should discourse before miscellaneous audiences.—T.

† *I. e.*, by ingenious contrivances a king may succeed in filling his treasury, or his best ingenuity and calculations may fail.—T.

always studies gives him the kind of knowledge which it is capable of giving. Such Knowledge verily becomes agreeable to him. Ignorance leads to barrenness of invention in respect of means. Contrivance of means, again, through the aid of knowledge, becomes the source of great felicity. Without entertaining any scruples and any malice,* listen to these instructions. Through the decrease of the treasury, the king's forces are decreased. The king should, therefore, fill his treasury (by any means) like to one creating water in a wilderness which is without water. Agreeably to this code of quasi-morality practised by the ancients, the king should, when the time for it comes,† show compassion to his people. This is eternal duty. For men that are able and competent, ‡ the duties are of one kind. In seasons of distress, however, one's duties are of a different kind. Without wealth a king may (by penances and the like) acquire religious merit. Life, however, is much more important than religious merit. (And as life cannot be supported without wealth, no such merit should be sought which stands in the way of the acquisition of wealth). A king that is weak, by acquiring only religious merit, never succeeds in obtaining just and proper means for sustenance ; and since he cannot, by even his best exertions, acquire power by the aid of only religious merit, therefore the practices in seasons of distress are sometimes regarded as not inconsistent with morality. The learned, however, are of opinion that those practices lead to sinfulness. After the season of distress is over, what should the Kshattriya do ? He should (at such a time) conduct himself in such a way that his merit may not be destroyed. He should also act in such a way that he may not have to succumb to his enemies.§ Even these have been declared to be his duties. He should not sink in despondency. He should not (in times of distress) seek to rescue (from the peril of destruction) the merit of others or of himself. On the other hand, he should rescue his own self. This is the settled conclusion.$ There is this Sruti, *viz.*, that it is settled that Brahmanas, who are conversant with duties, should have proficiency in respect of duties. Similarly, as regards the Kshattriya, his proficiency should consist in exertion, since might of arms is his great possession. When a Kshattriya's means of support are gone, what should he not take excepting what belongs to ascetics and what is owned by Brahmanas ? Even as a Brahmana in a season of distress may officiate at the sacrifice of a person for whom he should never

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* *I. e.*, with a pure heart.—T.

† *I. e.*, when the season of distress is over.—T.

‡ *I. e.* under ordinary situations of circumstances.—T.

§ *I. e.*, he should perform expiations and do good to them whom he has injured, so that these may not remain discontented with him.—T.

$ *He should not seek to rescue the merit of others or of himself*, i. e., he should not, at such times, refrain from any act that may injure his own merit or that of others ; in other words, he may disregard all considerations about the religious merits of others and of himself. His sole concern at such a time should be to save himself, that is, his life.—T.

officiate (at other and ordinary times) and eat forbidden food, so there is no doubt that a Kshattriya (in distress) may take wealth from every one except ascetics and Brahmanas. For one afflicted (by an enemy and seeking the means of escape) what can be an improper outlet? For a person immured (within a dungeon and seeking escape) what can be an improper path? When a person becomes afflicted, he escapes by even an improper outlet. For a Kshattriya that has, in consequence of the weakness of his treasury and army, become exceedingly humiliated, neither a life of mendicancy nor the profession of a Vaisya or that of a Sudra has been laid down. The profession ordained for a Kshattriya is the acquisition of wealth by battle and victory. He should never beg of a member of his own order. The person who supports himself at ordinary times by following the practices primarily laid for him, may in seasons of distress support himself by following the practices laid down in the alternative. In a season of distress, when ordinary practices cannot be followed, a Kshattriya may live by even unjust and improper means. The very Brahmanas, it is seen, do the same when their means of living are destroyed. When the Brahmanas (at such times) conduct themselves thus, what doubt is there in respect of Kshattriyas? This is, indeed, settled. Without sinking into despondency and yielding to destruction, a Kshattriya may (by force) take what he can from persons that are rich. Know that the Kshattriya is the protector and the destroyer of the people. Therefore, a Kshattriya in distress should take (by force) what he can, with a view to (ultimately) protect the people. No person in this world, O king, can support life without injuring other creatures. The very ascetic leading a solitary life in the depths of the forest is no exception. A Kshattriya should not live, relying upon destiny,* especally he, O chief of the Kurus, who is desirous of ruling. The king and the kingdom should always mutually protect each other. This is an eternal duty. As the king protects, by spending all his possessions, the kingdom when it sinks into distress, even so should the kingdom protect the king when he sinks into distress. The king, even at the extremity of distress, should never give up † his treasury, his machinery for chastising the wicked, his army, his friends and allies, and other necessary institutions and the chiefs existing in his kingdom. Men conversant with duty say that one must keep one's seeds, deducting them from one's very food. This is a truth cited from the treatise of Samvara well-known for his great powers of illusion. Fie on the life of that king whose kingdom languishes. Fie on the life of that man who from want of means goes to a foreign country for a living. The king's roots are his treasury and army. His army, again, has its roots in his treasury. His army is the root of all his religious merits. His religious merits, again, are the root of his subjects. The treasury can never be filled without oppressing others. How then can the

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* *Sankhalikhitam i. e*, that which is written on the forehead by the Ordainer.—T.

† Literally, "cause to be removed."—T.

army be kept without oppression ? The king, therefore, in seasons of distress, incurs no fault by oppressing his subjects for filling the treasury. For performing sacrifices many improper acts are done. For this reason a king incurs no fault by doing improper acts (when the object is to fill his treasury in a season of distress). For the sake of wealth practices other than those which are proper are followed (in seasons of distress). If (at such times) such improper practices be not adopted, evil is certain to result. All those institutions that are kept up for working destruction and misery exist for the sake of collecting wealth.* Guided by such considerations, an intelligent king should settle his course (at such times). As animals and other things are necessary for sacrifices, as sacrifices are for purifying the heart, and as animals, sacrifices, and purity of the heart are all for final emancipation, even so policy and chastisement exist for the treasury, the treasury exists for the army, and policy and treasury and army all the three exist for vanquishing foes and protecting or enlarging the kingdom. I shall here cite an example illustrating the true ways of morality. A large tree is cut down for making of it a sacrificial stake. In cutting it, other trees that stand in its way have also to be cut down. These also, in falling down, kill others standing on the spot. Even so they that stand in the way of making a well-filled treasury must have to be slain. I do not see how else success can be had ! By wealth, both the worlds, *viz.*, this and the other, can be had, as also Truth and religious merit. A person without wealth is more dead than alive. Wealth for the performance of sacrifices should be acquired by every means. The demerit that attaches to an act done in a season of distress is not equal to that which attaches to the same act if done at other times, O Bharata ! The acquisition of wealth and its abandonment cannot both be possibly seen in the same person, O king ! I do not see a rich man in the forest. With respect to every wealth that is seen in this world, every one contends with every one else, saying,—This shall be mine,—This shall be mine !—There is nothing, O scorcher of foes, that is so meritorious for a king as the possession of a kingdom. It is sinful for a king to oppress his subjects with heavy impositions at ordinary times. In a season, however, of distress, it is quite different. Some acquire wealth by gifts and sacrifices ; some who have a liking for penances acquire wealth by penances ; some acquire it by the aid of their intelligence and cleverness. A person without wealth is said to be weak, while he that has wealth become powerful. A man of wealth may acquire everything. A king that has a well-filled treasury succeeds in accomplishing everything. By his treasury a king may earn religious merit, gratify his desire for pleasure, obtain the next world, and this also. The treasury, however, should be filled by the aid of righteousness and never by unrighteous practices, such, that is, as pass for righteous in times of distress.' "

* The army and the criminal courts.—T.

SECTION CXXXI.

(Apaddharmanusasana Parva).

"Yudhishthira said,—'What, besides this, should be done by a king that is weak and procrastinating, that does not engage in battle from anxiety for the lives of his friends, that is always under the influence of fear, and that cannot keep his counsels secret? What, indeed, should that king do whose cities and kingdom have been partitioned and appropriated by foes, who is dives ted of wealth, who is incapable (through such poverty) of honoring his friends and attaching them to himself, whose ministers are disunited or bought over by his enemies, who is obliged to stand in the face of foes, whose army has dwindled away, and whose heart has been agitated by some strong enmy?"

"Bhishma said,—'If the invading enemy be of pure heart and if he be conversant with both morality and profit, a king of the kind you have indicated should, with no loss of time, make peace with the invader and bring about the restoration of those portions of the kingdom that have already been conquered. If, again, the invader be strong and sinful and seek to obtain victory by unrighteous means, the king should make peace with him, too, by abandoning a portion of his territories. If the invader be unwilling to make peace, the king should then abandon his very capital and all his possessions for escaping from danger. If he can save his life he may hope for similar acquisitions in future. What man conversant with morality is there that would sacrifice his own self, which is a more valuable possession, for encountering that danger from which escape can be had by the abandonment of his treasury and army? A king should protect the ladies of his household. If these fall into the hands of the enemy, he should not show any compassion for them (by incurring the risk of his own arrest in delivering them). As long as it is in his power, he should never surrender his own self to the enemy.'

"Yudhishthira said,—'When his own are dissatisfied with him, when he is oppressed by invaders, when his treasury is exhausted, and when his counsels are divulged, what should the king then do?'

"Bhishma said,—'A king, under such circumstances, should (if his enemy be righteous) seek to make peace with him. If the enemy be unrighteous, he should then put forth his valor. He should,by such means, seek to cause the foe to withdraw from his kingdom; or, fighting bravely, he should lay down his life and ascend to heaven. A king can conquer the whole Earth with the help of even a small force if that force be loyal, cheerful, and devoted to his good. If slain in battle, he is sure to ascend to heaven. If he succeed in slaying (his enemies), he is sure to enjoy the Earth. By layiug down one's life in battle, one obtains the companionship of Indra himself.'

SECTION CXXXII.

"Yudhishthira said,—'When practices fraught with high morality and beneficial to the world, (*viz.*, those that appertain to righteous rule) disappear, when all the means and resources for the support of life fall into the hands of robbers, when, indeed, such a calamitous time sets in, by what means should a Brahmana, O grandsire, who from affection is unable to desert his sons and grandsons, subsist ?'

"Bhishma said,—'When such a time sets in, the Brahmana should live by the aid of knowledge. Everything in this world is for them that are good. Nothing here is for them that are wicked. He who, making himself an instrument of acquisition, takes wealth from the wicked and gives it unto them that are good, is said to be conversant with the morality of adversity. Desirous of maintaining his rule, the king, O monarch, without driving his subjects to indignation and rebellion, may take what is not freely given by the owner, saying—*This is mine* !—That wise man who, cleansed by the possession of knowledge and might and of righteous conduct at other times, acts censurably in such seasons, does not really deserve to be censured. They who always support themselves by putting forth their might never like any other method of living. They that are endued with might, O Yudhishthira, always live by the aid of prowess. The ordinary scriptures, that exist (for seasons of distress) without exceptions of any kind, should be practised by a king (at such times). A king, however, that is endued with intelligence, while following those scriptures, would do something more.* At such times, however, the king should not oppress *Ritwijas*, and *Purohitas* and preceptors and Brahmanas, all of whom are honored and held in high esteem. By oppressing them, even at such times, he incurs reproach and sin. This that I tell thee is regarded as an authority in the world. Indeed, this is the eternal eye (by which practices in seasons of distress are to be viewed). One should be guided by this authority. By this is to be judged whether a king is to be called good or wicked. It is seen that many persons residing in villages and towns, actuated by jealousy and wrath, accuse one another. The king should never, at their words, honor or punish any body. Slander should never be spoken. If spoken, it should never be heard. When slanderous converse goes on, one

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* The commentator explains it in the following way. The ordinary texts, without exceptions of any kind, laid down for seasons of distress, permit a king to fill his treasury by levying heavy contributions on both his own subjects and those of hostile kingdoms. An ordinary king, at such a time, acts in this way. A king, however, that is endued with intelligence, while levying such contributions, takes care to levy them upon those that are wicked and punishable among his own subjects and among the subjects of other kingdoms, and refrains from molesting the good. Compare the conduct of Warren Hastings in exacting a heavy tribute, when his own treasury was empty, from Cheyt Sing, whose unfriendliness for the British power was a matter of notoriety.—T.

should close one's ears or leave the place outright. Slanderous converse is the characteristic of wicked men. It is an indication of depravity. They, on the other hand, O king, who speak of the virtues of others in assemblies of the good, are good men. As a pair of sweet-tempered bulls, governable and well-broken and used to bear burthens, put their necks to the yoke and drag the cart willingly, even so should the king bear his burthens (in seasons of distress). Others say that a king (at such times) should conduct himself in such a way that he may succeed in gaining a large number of allies. Some regard ancient usage as the highest indication of righteousness. Others, *viz.*, they that are in favour of the conduct pursued by Sankha towards Likhita, do not hold this opinion. They do not advance such an opinion through either malice or covetousness.* Examples are seen of even great *Rishis* who have laid down that even preceptors, if addicted to evil practices, should be punished. But approvable authority there is none for such a proposition. The gods may be left to punish such men when they happen to be vile and guilty of wicked practices. The king who fills his treasury by having recourse to fraudulent devices, certainly falls away from righteousness. That code of morality which is honored in every respect by those that are good and in affluent circumstances, and which is approved by every honest heart, should be followed. He is said to be conversant with duty who knows duty as depending on all the four foundations. It is difficult to find out the reasons on which duties stand even as it is difficult to find out the legs of the snake.† As a hunter of beasts discovers the track of a shaft-struck deer by observing spots of blood on the ground, even so should one seek to discover the reasons of duties. Thus should a man tread with humility along the path trod by the good. Such, indeed, was the conduct of the great royal sages of old, O Yudhishthira!'"

SECTION CXXXIII.

"Bhishma said,—'The king should, by drawing wealth from his own kingdom as also from the kingdoms of his foes, fill his treasury. From the treasury springs his religious merit, O son of Kunti, and it is in consequence of the treasury that the roots of his kingdom extend. For these reasons the treasury

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* The sense seems to be that there are persons who hold that priests and Brahmanas should never be punished or taxed. This is the eternal usage, and, therefore, this is morality. Others who approve of the conduct of Sankha towards his brother Likhita on the occasion of the latter's appropriating a few fruits belonging to the former, are of a different opinion. The latter class of persons, Bhishma says, are as sincere as the former in their opinion. They cannot be blamed for holding that even priests and Brahmanas my be punished when offending.—T.

† *Duty depending on all the four foundations, i. e.*, as laid down in the Vedas as laid down in the *Smritis*; as sanctioned by ancient usage and custom; and as approved by the heart or one's own consciences.—T.

must be filled ; and when filled, it should be carefully protected (by putting a stop to all useless expenditure), and even sought to be increased. This is the eternal practice. The treasury cannot be filled by (acting with) purity and righteousness, nor by (acting with) heartlesa cruelty. It should be filled by adopting a middle course. How can a weak king have a treasury ? How again can a king who has no treasury have strength ? How can a weak man have a kingdomt? Whence again can one without a kingdom obtain prosperity ? For a person of high rank, adversity is like death. For this reason the king should always increase his treasury, and army, and allies and friends. All men disregard a king with an empty treasury, Without being gratified with the little that such a king can give, his servants never express any alacrity in his business. In consequence of his affluence, the king succeeds in obtaining great honors. Indeed, affluence conceals his very sins, like robes concealing such parts of a feminine form as should not be exposed to the view. Those with whom the king has formerly quarrelled become filled with grief at the sight of his new affluence. Like dogs they once more take service under him, and though they wait only for an opportunity to slay him, he takes to them as if nothing has happened. How, O Bharata, can such a king obtain happiness ? The king should always exert for acquiring greatness. He should never bend down in humilty* Exertion is manliness. He should rather break at an unfavorable opportunity than bend before any one. He should rather repair to the forest and live there with the wild animals. But he should not still live in the midst of ministers and officers who have like robbers broken through all restraints. Even the robbers of the forest may furnish a large number of soldiers for the accomplishment of the fiercest of deeds, O Bharata ! If the king transgresses all wholesome restraints, all people become filled with alarm. The very robbers who know not what compassion is, dread such a king.† For this reason, the king should always establish rules and restraints for gladdening the hearts of his people. Rules in respect of even very trivial matters are hailed with delight by the people. There are men who think that this world is nothing and the future also is a myth. He that is an athiest of this type, though his heart is agitated by secret fears, shouid never be trusted. If the robbers of the forest, while observing other virtues, commit depredations in respect only of property, those depredations may be regarded as harmless. The lives of thousands of creatures are protected in consequence of robbers observing such restraints. Slaying an enemy who is flying away from battle, ravishment of wives, ingratitude, plundering the property of a Brahmana, depriving a person of the whole of his property, violation of maidens, continued occupation of villages and towns as their lawful lords, and adulterous congress with other people's wives,—these

* *I. e.*, yield with ease.—T.

† Grammatically, the last line may mean,—'The very robbers dread a king destitute of compassion.'—T.

are regarded as wicked acts among even robbers, and robbers should always abstain from them. It is again certain that those kings who strive (by making peace) to inspire confidence upon themselves in the hearts of the robbers, succeed, after watching all his ins and outs, in exterminating him. For this reason, in dealing with robbers, it is necessary that they should not be exterminated outright.* They should be sought to be brought under the king's sway. The king should never behave with cruelty towards them, thinking that he is more powerful than they. Those kings that do not exterminate them outright have no fear of extermination themselves. They, however, that do exterminate them have always to live in fear in consequence of that act.' "

SECTION CXXXIV.

"Bhishma said,—'In this connection, persons acquainted with the scriptures declare this text in respect of duty, *viz.*, for a Kshattriya possessed of intelligence and knowledge, (the earning of) religious merit and (the acquisition of) wealth, constitute his obvious duties. He should not, by subtile discussions on duty and unseen consequences in respect of a future world, abstain from accomplishing those two duties. As it is useless to argue, upon seeing certain foot-prints on the ground, whether they are the wolf's or not, even so is all discussion upon the nature of righteousness and the reverse. Nobody in this world ever sees the fruits of righteousness and unrighteousness. A Kshattriya, therefore, should seek the acquisition of power. He that is powerful is master of everything. Wealth leads to the possession of an army. He that is powerful† obtains intelligent advisers. He that is without wealth is truly fallen. A little (of anything in the world) is regarded as the dirty remnant of a feast.‡ If a strong man does even many bad acts, nobody, through fear, says or does anything (for censuring or checking him). If Righteousness and Power be associated with Truth, they can then rescue men from great perils. If, however, the two be compared, Power will appear to be superior to Righteousness. It is from Power that Righteousness springs. Righteousness rests upon Power as all immobile things upon the Earth. As smoke depends upon the wind (for its motion), even so Righteousness depends upon Power. Righteousness which is the weaker of the two depends for its support upon a tree. Righteousness is dependent on them that are powerful

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* Their wives and children ought to be saved, and their habitations and wearing apparel and domestic utensils, &c,, should not be destroyed.—T.

† *I. e.*, 'he that has wealth and forces.'—T.

‡ The sense seems to be that a poor man can have only a *little* of all earthly things. That little, however, is like the remnant of a strong man's dinner.—T.

even as pleasure is dependent upon them that are given to enjoyment. There is nothing that powerful men cannot do. Everything is pure with them that are powerful. A powerless man, by committing evil acts can never escape, Men feel alarmed at his conduct even as they are alarmed at the appearance of an wolf. One fallen away from a state of affluence leads a life of humiliation and sorrow. A life of humiliation and reproach is like death itself. The learned have said that when in consequence of one's sinful conduct one is cast off by friends and companions, one is pierced repeatedly by the wordy darts of others and one has to burn with grief on that account. Professors of scriptures have said with respect to the expiation of sinfulness that one should (if stained with sinfulness) study the three Vedas, wait upon and worship the Brahmanas, gratify all men by looks, words, and acts, cast off all meanness, marry in high families, proclaim the praises of others while confessing one's own worthlessness, recite *mantras*, perform the usual water-rites, assume a mildness of behaviour, and abstain from speaking much, and perform austere penances, seek the refuge of Brahmanas and Kshattriyas. Indeed, one who has committed many evil acts, should do all this, without being angry at the reproaches uttered by men. By conducting one's self in this way, one many soon become cleansed of all his sins and regain the regard of the world. Indeed, one wins great respect in this world and great rewards in the next, and enjoys diverse kinds of happiness here by follwing such conduct and by sharing his wealth with others.' "

SECTION CXXXV.

"Bhishma said,—'In this connection is cited the old story of a robber who having in this world been observant of restraints did not meet with destruction in the next. There was a robber of the name of Kayavya, born of a Kshattriya father and a Nishada mother. Kayavya was a practiser of Kshattriya duties. Capable of smiting, possessed of intelligence and courage, conversant with the scriptures, destute of cruelty, devoted to the Brahmanas, and worshipping his seniors and preceptors with reverence, he protected the ascetics in the observance of their practices. Though a robber, he still succeeded in winning felicity in heaven. Morning and evening he used to excite the wrath of the deer by chasing them. He was well conversant with all the practices of the Nishadas as also of all animals living in the forest. Well acquainted with the requirements of time and place, he roved over the mountains. Acquainted as he was with the habits of all animals, his arrows never missed their aim, and his weapons were strong. Alone, he could vanquish many hundreds of troops. He worshipped his old, blind, and deaf parents in the forest every day. With honey and flesh and fruits and roots and other kinds of excellent food, he hospitably entertained all persons deserving of honor and did them many good offices. He showed great respect for those Brahmanas that had retired from

the world for taking up their residence in the woods. Killing the deer, he often took flesh to them. As regards those that were unwilling, from fear of others, to accept gifts from him because of the profession he followed, he used to repair their abodes before dawn and leave flesh at their doors.* Ond day many thousands of robbers, destitute of compassion in their conduct and regardless of all restraints, desired to elect him as their leader.

" 'The robbers said,—Thou art acquainted with the requirements of place and time. Thou hast wisdom and courage. Thy firmness also is great in everything thou undertakest ! Be thou our foremost of leaders, respected by us all ! We will do as thou wilt direct ! Protect us duly, even as a father or mother !—

" 'Kayavya said,—Never kill ye a woman, or one that from fear keeps away from the fight, or one that is a child, or one that is an ascetic ! One that abstains from fight should never be slain, nor should women be seized or brought away with force ! None of you should ever slay a woman amongst all creatures. Let Brahmanas be always blessed and you should always fight for their good. Truth should never be sacrificed. The marriages of men should never be obstructed. No injury should be inflicted on those houses in which the deities, the *Pitris*, and guests are worshipped. Amongst creatures, Brahmanas deserve te be exempted by you in your plundering excursions. By giving away even your all, you should worship them. He who incurs the wrath of the Brahmanas, he for whose discomfiture they wish, fails to find a rescuer in the three worlds. He who speaks ill of the Brahmanas and wishes for their destruction, himself meets with destruction like darkness at sunrise. Residing here, ye shall acquire the fruits of your valour. Troops shall be sent against those that will refuse to give us our dues. The rod of chastisement is intended for the wicked. It is not intended for self-aggrandisement. They who oppress the good deserve death, it is said. They who seek to aggrandise their fortunes by afflicting kingdoms in unscrupulous ways, very soon come to be regarded as vermin in a dead body. Those robbers again that would conduct themselvee by conforming to these restraints of the scriptures, would soon win salvation although leading a plundering life !—'

"Bhishma continued,—'Those robbers, thus addressed, obeyed all the commands of Kayavya. By desisting from sin, they obtained great prosperity. By behaving himself in such a way, by thus doing good to the honest and by thus restraining the robbers from bad practices, Kayavya won great success (in the next world). He who always thinks of this narrative of Kayavya will not have any fear from the denizens of the forest, in fact, from any earthly creature. Such a man will have no fear from any creature, O Bharata ! He will have no fear from wicked men. If such a man goes to the forest, he will be able to live there with the security of a king.' 'i

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* It is always reproachful to accept gifts from persons of questionable character.—T.

SECTION CXXXVI.

"Bhishma said,—'In this connection, *viz.*, the method by which a king should fill his treasury, persons acquainted with the scriptures of olden days cite the following verses sung by Brahman himself. The wealth of persons who are given to the performance of sacrifices, as also the wealth dedicated to the deities, should never be taken. A Kshattriya should take the wealth of such persons as never perform religious rites and sacrifices and as are on that account regarded to be equal to robbers. All the creatures that inhabit the Earth and all the enjoyments that appertain to sovereignty, O Bharata, belong to the Kshattriyas. All the wealth of the Earth belongs to the Kshattriya and not to any person else. That wealth the Kshattriya should use for keeping up his army and for the performance of sacrifices. Tearing up such creepers and plants as are not of any use, men burn them for cooking such vegetables as serve for food.* Men conversant with duty have said that his wealth is useless who does not, with libations of clarified butter, feed the gods, the *Pitris*, and men. A virtuous ruler, O king, should take away such wealth. By that wealth a large number of good people can be gratified. He should not, however, hoard that wealth in his treasury. He who makes himself an instrument of acquisition and taking away wealth from the wicked gives them to those that are good, is said to be conversant with the whole science of morality. A king should extend his conquests in the next world according to the measure of his power, and as gradually as vegetable products are seen to grow. As some ants are seen to grow from no adequate cause, even so sacrifice springs from no adequate cause.† As flies and gnats and ants are driven off from the bodies of kine and other domestic cattle (at the time of milking them), even so should all persons who are averse to the performance of sacrifices should be similarly driven off from the kingdom. This is consistent with morality. As the dust that lies on the Earth, if pounded between two stones, becomes finer and finer, even so questions of morality, the more they are reflected upon and discussed, finer and finer.' "

SECTION CXXXVII.

"Bhishma said,—'These two, *viz.*, one that provides for the future, and one possessed of presence of mind, always enjoy happiness. The man of procrastination, however, is lost. In this connection, listen attentively to the

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* The king should similarly, by punishing the wicked, cherish the good.—T.

† The sense seems to be that sacrifice proceeds more from an internal desire than from a large sum of money lying in the treasury. If the desire exists, money comes gradually for accomplishing it. The force of the simile consists in the fact that ants (probably white ants) are seen to gather and multiply from no ostensible cause.—T.

following excellent story of a procrastinating person in the matter of settling his course of action. In a lake that was not very deep and which abounded with fishes, there lived three *Sakula* fishes that were friends and constant companions. Amongst those three, one had much forethought and always liked to provide for what was coming. Another was possessed of great presence of mind. The third was procrastinating. One day certain fishermen coming to that lake began to bale out its waters to a lower ground through diverse outlets. Beholding the water of the lake gradually decreasing, the fish that had much foresight, addressing his two companions on that occasion of danger, said,—A great danger is about to overtake all the aquatic creatures living in this lake. Let us speedily go to some other place before our path becomes obstructed! He that resists future evil by the aid of good policy, never incurs serious danger. Let my counsels prevail with you! Let us all leave this place!—That one amongst the three who was procrastinating then answered,—It is well said. There is, however, no need of such haste. This is my deliberate opinion!—Then the other fish, who was noted for presence of mind, addressed his procrastinating companion and said,—When the time for anything comes, I never fail to provide for it according to policy. —Hearing the answers of his two companions, he of great forethought and considerable intelligence immediately set out by a current and reached another deep lake. The fishermen, seeing that all the water had been baled out, shut in the fishes that remained by diverse means. Then they began to agitate the little water that remained, and as they began to catch the fish, the procrastinating *Sakula* was caught with many others. When the fishermen began to tie to a long string the fishes they had caught, the *Sakula* who was noted for presence of mind thrust himself into the company of those that had been so tied and remained quietly among them, biting the string, for he thought that he should do it to give the appearance of being caught. The fishermen believed that all the fishes attached to the string had been caught. They then removed them to a piece of deep water for washing them. Just at that time the *Sakula* noted for presence of mind, leaving the string, quickly escaped. That fish, however, who had been procrastinating, foolish and senseless and without intelligence as he was, and, therefore, unable to escape, met with his death.

" 'Thus every one meets with destruction, like the procrastinating fish, who from want of intelligence cannot divine the hour of danger. That man, again, who regarding himself clever does not seek his own good in proper time, incurs great danger like the *Sakula* who had presence of mind. Hence these two only, *viz.*, he that has much forethought and he that has presence of mind, succeed in obtaining happiness. He, however, that is procrastinating meets with destruction. Diverse are the divisons of time, such as *Kashtha*, *Kala*, *Muhurta*, day, night, *Lava*, month, fortnight, the six seasons, *Kalpa*, year. The divisions of the Earth are called place. Time cannot be seen. As regards the success of any object or purpose, it is achieved or not achieved

according to the manner in which the mind is set to think of it. These two, *viz.*, the person of forethought and the person of presence of mind, have been declared by the *Rishis* to be the foremost of men in all treatises on morality and profit and in those dealing with emancipation. One, however, that does everything after reflection and scrutiny, one that avails of proper means for the accomplishment of one's objects, always succeeds in achieving much. Those again that act with due regard to time and place succeed in winning results better than the mere man of foresight and the man of presence of mind.' "

SECTION CXXXVIII.

"Yudhishthira said,—'Thou hast, O bull of Bharata's race, said that that intelligence which provides against the future, as well as that which can meet present emergencies, is everywhere superior, while procrastination brings about destruction. I desire, O grandsire, to hear of that superior intelligence aided by which a king, conversant with the scriptures and well versed with morality and profit, may not be stupefied even when surrounded by many foes. I ask thee this, O chief of Kuru's race! It behoveth thee to discourse to me on this! I desire to hear everything, comfortable to what has been laid down in the scriptures, about the manner in which a king should conduct himself when he is assailed by many foes. When a king falls into distress, a large number of foes, provoked by his past acts, range themselves against him and seek to vanquish him. How may a king, weak and alone, succeed in holding up his head when he is challenged on all sides by many powerful kings leagued together? How does a king at such times make friends and foes! How should he, O bull of Bharata's race, behave at such a time towards both friends and foes? When those that have indications of friends really become his foes, what should the king then do if he is to obtain happiness? With whom should he make war and with whom should he make peace? Even if he be strong, how should he behave in the midst of foes! O scorcher of foes, this I regard to be the highest of all questions connected with the discharge of kingly duties. There are few men for listening to the answer of this question and none to answer it save Santanu's son Bhishma firmly wedded to truth and having all his senses under control! O thou that art highly blessed reflect upon it and discourse to me on it'!

"Bhishma said,—'O Yudhishthira, this question is certainly worthy of thee! Its answer is fraught with great happiness. Listen to me, O son, as I declare to thee, O Bharata, all the duties not generally known that should be practised in seasons of distress. A foe becomes a friend, and a friend also becomes a foe. The course of human actions, through the combination of circumstances, becomes very uncertain. As regards, therefore, what should be done and what should not, it is necessary that paying heed

to the requirements of time and place, one should either trust one's foes or make war. One should, even exerting one's self to one's best, make friends with men of intelligence and knowledge that desire one's welfare. One should make peace with even one's foes, when, O Bharata, one's life-breaths cannot otherwise be saved. That foolish man who never makes peace with foes, never succeeds in winning any gain or acquiring any of those fruits for which others endeavour. He again who makes peace with foes and quarrels with even friends after a full consideration of circumstances, succeeds in obtaining great fruits. In this connection is cited the old story of the discourse between a cat and a mouse at the foot of a banian.'

"Bhishma continued,—"There was a large banian in the midst of an extensive forest. Covered with many kinds of creepers, it was the resort of diverse kinds of birds. It had a large trunk from which numerous branches extended in all directions. Delightful to look at, the shade it afforded was very refreshing. It stood in the midst of the forest, and animals of diverse species lived on it. A mouse of great wisdom, named Palita, lived at the foot of that tree, having made a hole there with a hundred outlets. On the branches of the tree there lived a cat, of the name of Lomasa, in great happiness, daily dovouring a large number of birds. Sometime after, a *Chandala* came into the forest and built a hut for himself. Every evening after sunset he spread his traps. Indeed, spreading his nets made of leathern strings he went back to his hut, and happily passing the night in sleep, returned to the spot at the dawn of day. Diverse kinds of animals fell into his traps every night. And it so happened that one day the cat, in a moment of heedlessness, was caught in the snare. O thou of great wisdom, when his foe the cat who was at all times an enemy of the mouse species was thus caught in the net, the mouse Palita came out of his hole and began to rove about fearlessly. White trustfully roving through the forest in search of food, the mouse after a little while saw the meat (that the *Chandala* had spread there as lure). Getting upon the trap, the little animal began to eat the flesh. Laughing mentally, he even got upon his enemy entangled helplessly in the net. Intent on eating the flesh, he did not mark his own danger, for as he suddenly cast his eyes he saw a terrible foe of his arrived at that spot. That foe was none else than a restless mungoose of coppery eyes, of the name of Harita. Living in underground holes, its body resembled the flower of a reed. Allured to that spot by the scent of the mouse, the animal came there with great speed for devouring his prey. And he stood on his haunches, with head upraised, licking the corners of his mouth with his tongue. The mouse beheld at the same time another foe living in the holes of trees, then sitting on the branch of the banian. It was a night-wandering owl of the name of Chandraka of sharp beaks. Having become an object of sight with both the mungoose and the owl, the mouse, in great alarm, began to think in this strain.—At such a season of great danger, when death itself is staring me in the face, when there is fear on every side, how should one act that wishes for

one's good ?—Encompassed on all sides by danger, seeing fear in every direction, the mouse, filled with alarm for his safety, made a high resolution.—Warding off even innumerable dangers by hundreds of means, one should always save one's life. Danger, at the present moment, encompasses me on every side! If I were to descend from this trap on the ground, without adequate precautions, the mungoose will surely seize and devour me. If I remain on this trap, the owl will surely seize me. If, again, the cat succeeds in disentangling himseif from the net, he also is certain to devour me! It is not proper, however, that a person of our intelligence should lose his wits. I shall, therefore, strive my best to save my life, aided by proper means and intelligence. A person possessed of intelligence and wisdom and conversant with the science of policy never sinks, however great and terrible the danger that threatens him. At present, however, I do not behold any other refuge than this cat. He is an enemy. But he is in distress. The service that I can do him is very great. Sought to be made a prey by three foes, how should I now act for saving my life? I should now seek the protection of one of those foes, *viz.*, the cat. Taking the aid of the science of policy, let me counsel the cat for his good, so that I may, with my intelligence, escape from all the three. The cat is my great foe, but the distress into which he has fallen is very great. Let me try whether I can succeed in making this foolish creature understand his own interests. Having fallen into such distress, he may make peace with me. A person when afflicted by a stronger one should make peace with even an enemy. Professors of the science of policy say that even this should be the conduct of one who having fallen into distress seeks the safety of his life. It is better to have a learned person for an enemy than a fool for a friend. As regards myself, my life now rests entirely in the hands of my enemy the cat. I shall now address the cat on the subject of his own liberation. Perhaps, at this moment, it would not be wrong to take the cat for an intelligent and learnd foe!—Even thus did that mouse, surrounded by foes, pursue his reflections. Having reflected in this strain, the mouse, conversant with the science of Profit and well acquainted with occasions when war should be declared and peace made, gently addressed the cat, saying,—I address thee in friendship, O cat! Art thou alive? I wish thee to live! I desire the good of us both! O amiable one, thou hast no cause for fear. Thou shalt live in happiness! I shall rescue thee, if, indeed, thou dost not slay me! There is an excellent expedient in this case, which suggests itself to me, and by which you may obtain your escape and I may obtain great benefit. By reflecting earnestly I have hit upon that expedient for thy sake and for my sake, for it will benefit both of us. There are the mungoose and the owl, both waiting with evil intent. Only so long, O cat, as they do not attack me, is my life safe! There that wretched owl with restless glances and horrid cries is eyeing me from the branch of that tree! I am exceedingly frightened by it. Friendship, as regards the good, is seven-

paced.* Possessed of wisdom as thou art, thou art my friend. I shall act towards thee as a friend. Thou needst have no fear now. Without my help, O cat, thou wilt not succeed in tearing the net. I, however, shall cut the net for serving thee, if thou abstain from killing me! Thou hast lived on this tree and I have lived at its foot. Both of us have dwelt here for many long years. All this is known to thee. He upon whom nobody places his trust, and he who never trusts another, are never applauded by the wise. Both of them are unhappy. For this reason, let our love for each other increase, and let there be union amongst us both. Men of wisdom never applaud the endeavour to do an act when its opportunity has passed away. Know that this is the proper time for such an understanding amongst us. I wish that thou shouldst live, and thou also wishest that I should live. A man crosses a deep and large river by a piece of wood. It is seen that the man takes the piece of wood to the other side, and the piece of wood also takes the man to the other side. Like this, our compact, also will bring happiness to both of us. I will rescue thee, and thou also wilt rescue me!—Having said these words that were beneficial to both of them, that were fraught with reason and on that account highly acceptable, the mouse Palita waited in expectation of an answer.

" 'Hearing these well-chosen words, fraught with reason and highly acceptable, that the mouse said, the mouse's foe possessed of judgment and forethought, *viz.*, the cat said these words in reply. Endued with great intelligence, and possessed of eloquence, the cat, reflecting upon his own state, praised the words of the speaker and honored him by gentle words in return. Possessed of sharp foreteeth and having eyes that resembled the stones called *lapis lazuli*, the cat, called Lomsa, gently eyeing the mouse, answered as follows:—I am delighted with thee, O amiable one! Blessed be thou that wishest me to live! Do that, without hesitation, which thou thinkest to be of beneficial consequences! I am certainly in great distress. Thou art, if possible, in greater distress still! Let there be a compact between us without delay! I will do that which is opportune and necessary for the accomplishment of our business, O puissant one! If thou rescuest me, thy service will go for nothing. I place myself in thy hands! I am devoted to thee! I shall wait upon and serve thee like a disciple! I seek thy protection and shall always obey thy behests!—Thus addressed, the mouse Palita, addressing in return the cat who was completely under his control, said these words of grave import and high wisdom:—Thou hast spoken most magnanimously. It could scarcely be unexpected from one like thee! Listen to me as I disclose the expedient I have hit upon for benefiting both of us. I will crouch myself beneath thy body. I am exceedingly frightened at the

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* The meaning is that as regards good men, they become friends in no time. By taking only seven steps in a walk together, two such men become friends.—T.

müngoose ! Do thou save me ! Kill me not ! I am competent to rescue thee ! Protect me also from the owl, for that wretch too wishes to seize me for his prey, I shall cut the noose that entangles thee. I swear by Truth, O friend !—Hearing these judicious words fraught with reason, Lomasa, filled with delight, cast his eyes upon Palita and applauded him with exclamations of welcome. Having applauded Palita, the cat, disposed to friendliness, reflected for a moment, and gladly said without losing any time,—Come quickly to me ! Blessed be thou, thou art, indeed, a friend dear to me as life ! O thou of great wisdom, through thy grace I have almost got back my life ! Whatever it is in my power to do for thee now, tell me and I shall do it. Let there be peace between us, O friend ! Liberated from this danger, I shall, with all my friends and relatives, do all that may be agreeable and beneficial to thee. O amiable one, freed from this distress, I shall certainly seek to gladden thee, and worship and honor thee on every occasion in return for thy services. A person by doing even abundant services in return never becomes equal to the person that did him good in the first instance. The former does those services for the sake of services received. The latter, however, should be held to have acted without any such motive.—'

"Bhishma continued,—'The mouse, having thus made the cat understand his own interests, trustfully crouched beneath his enemy's body. Possessed of learning, and thus assured by the cat, the mouse trustfully laid himself thus under the breast of the cat as if it were the lap of his father or mother. Beholding him thus ensconced within the body of the cat, the mungoose and the owl both became hopeless of seizing their prey. Indeed, seeing that close intimacy between the mouse and the cat, both Harita and Chandraka became alarmed and filled with wonder. Both of them had strength and intelligence. Clever in seizing their prey, though near, the mungoose and the owl felt themselves unable to wean the mouse and the cat from that compact. Indeed, beholding the cat and the mouse make that covenant for accomplishing their mutual ends, the mungoose and the owl both left that spot and went away to their respective abodes. After this, the mouse Palita, conversant with the requirements of time and place, began, as he lay under the body of the cat, to cut the strings of the noose slowly, waiting for the proper time to finish his work. Distressed by the strings that entangled him, the cat became impatient upon seeing the mouse slowly cutting away the noose. Beholding the mouse employed so slowly in the work, the cat wishing to expedite him in the task, said :—How is it, O amiable one, that thou dost not proceed with haste in thy work ? Dost thou disregard me now, having thyself succeeded in thy object ? O slayer of foes, do thou cut these strings quickly ! The hunter will soon come here !—Thus addressed by the cat who had become impatient, the mouse poesessed of intelligence said these beneficial words fraught with his own good unto the cat who did not seem to possess much wisdom :—Wait in silence, O amiable one ! Expedition is not necessary ! Drive all thy fears ! We know the requirements of time. We are not wasting

time! When an act is begun at an improper time, it never becomes profitable when accomplished. That act, on the other hand, which is begun at the proper time, always produces splendid fruits. If thou be freed at an improper time. I shall have to stand in great fear of thee! Therefore, do thou wait for the proper time. Do not be impatient, O friend! When I shall see the hunter approach towards this spot armed with weapons, I shall cut the strings at that moment of fear to both of us! Freed then, thou wilt ascend the tree. At that time thou wilt not think of anything else save the safety of thy life. And when thou, O Lomasa, wilt fly away in fear, I shall enter my hole and thou wilt get upon the tree!—Thus addressed by the mouse in words that were beneficial to him, the cat, possessed of intelligence and eloquence, and impatient of saving his life, replied unto the mouse in the following words. Indeed, the cat, who had quickly and properly done his own part of the covenant, addressing the mouse who was not expeditious in discharging his part, said,—I rescued these from a great danger with considerable promptness. Alas, honest persons never do the business of their friends in this way. Filled with delight while doing it, they do it otherwise! Thou shouldst do what is for my good with greater expedition. O thou of great wisdom, do thou exert a little so that good may be done to both of us! If, on the other hand, remembering our former hostility thou art only suffering the time to slip away, know, O wicked wight, that the consequence of this act of thine will surely be to lesson the duration of thy own life!* If I have ever, before this, unconsciously done thee any wrong, thou shouldst not bear it in remembrance. I beg thy forgiveness. Be gratified with me! After the cat had said these words, the mouse, possessed of intelligence and wisdom and knowledge of the scriptures, said these excellent words unto him:—I have, O cat, heard what thou hast said in furtherance of thy own object. Listen, however, to me as I tell thee what is consistent with my own objects! That friendship in which there is fear and which cannot be kept up without fear, should be maintained with great caution like the hand (of the snake-charmer) from the snake's fangs! The person that does not protect himself after having made a covenant with a stronger individual, finds that covenant to be productive of injury instead of benefit. Nobody is nobody's friend; nobody is nobody's well-wisher; persons become friends or foes only from motive of interest. Interest enlists interest even as tame elephants catch wild individuals of their species. After, again, an act has been accomplished, the doer is scarcely regarded. For this reason, all acts should be so done that something may remain to be done. When I shall set thee free, thou wilt, afflicted by the fear of the hunter, fly away for thy life without ever thinking of seizing me. Behold, all the strings of this net have been cut by me. Only one remains to be cut! I will cut that also with haste. Be comforted, O

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* Virtue prolongs life, and sin and wickedness always shorten it. This is laid down almost everywhere in the Hindu scriptures.—T.

Lomasa !—While the mouse and the cat were thus talking with each other, both in serious danger, the night gradually wore away. A great fear, however, penetrated the heart of the cat. When at last morning came, the *Chandala*, whose name was Parigha, appeared on the scene. His visage was frightful. His hair was black and twany. His hips were very large and his aspect was very fierce. Of a large mouth that extendeded from ear to ear, and exceedingly filthy, his ears were very long. Armed with weapons and accompanied by a pack of dogs, the grim-looking man appeared on the scene. Beholding that individual who resembled a messenger of Yama, the cat became filled with fear. Penetrated with fright, he addressed Palita and said,—What shalt thou do now ?—The mouse very quickly cut the remaining string that held fast the cat. Freed from the noose, the cat ran with speed and got upon the banian. Palita also, freed from that situation of danger and from the presence of a terrible foe, quickly fled and enteaed his hole. Lomasa meanwhile had climbed the high tree. The huuter, seeing everything, took up his net. His hopes frustrated, he also quickly left that spot. Indeed, O bull of Bharata's race, the *Chandala* returned to his abode. Liberated from that great peril, and having obtained back his life which is so very valuable, the cat from the branches of that tree addressed the mouse Palita then staying within the hole, and said,—Without having conversed with me, thou hast suddenly run away. I hope thou dost not suspect me of any evil intent ? I am certainly grateful and thou hast done me a great service. Having inspired me with trustfulness and having given me my life, why dost thou not approach me at a time when friends should enjoy the sweetness of friendship ? Having made friends, he that forgets them afterwards, is regarded a wicked person and never succeeds in obtaining friends at times of danger and need. I have been, O friend, honored and served by thee to the best of thy power. It behoveth thee to enjoy the company of my poor self who has become thy friend. Like disciples worshipping their preceptor, all the friends I have, all my relatives and kinsmen, will honor and worship thee ! I myself too shall worship thee with all thy friends and kinsmen. What grateful person is there that will not worship the giver of his life ? Be thou the lord of both my body and home ! Be thou the disposer of all my wealth and possessions ! Be thou my honored counseller and do thou rule me like a father ! I swear by my life that thou hast no fear from us. In intelligence thou art Usanas himself. By the power of thy understanding thou has conquered us. Possessed of the strength of policy, thou hast given us our life ! Addressed in such soothing words by the cat, the mouse, conversant with all that is productive of the highest good, replied in these sweet words that were beneficial to himself :—I have heard, O Lomasa, all that thou hast said. Listen now as I say what appears to me. Friends should be well examined. Foes also should be well studied. In this world, a task like this is regarded by even the learned as a difficult one depending upon acute intelligence. Friends assume the guise of foes, and

foes assume the guise of friends. When compacts of friendship are formed, it is difficult for the parties to understand whether the other parties are really moved by lust and wrath. There is no such thing as a foe. There is no such thing in existence as a friend. It is force of circumstances that creates friends and foes. He who regards his own interests ensured as long as another person lives and thinks them indangered when that other person will cease to live, takes that other person for a friend and considers him so as long as those interests of his are not clashed against. There is no condition that deserves permanently the name either of friendship or hostility. Both friends and foes arise from considerafions of interest and gain. Friendship becomes changed into enemity in the course of time. A foe also becomes a friend. Self-interest is very powerful. He who reposes blind trust on friends and always behaves with mistrust towards foes without paying any regard to considerations of policy, finds his life to be unsafe. He who, disregarding all considerations of policy, sets his heart upon an affectionate union with either friends or foes, comes to be regarded as a person whose understanding has been unhinged. One should not repose trust upon a person underserving of trust, nor should one trust too much a person deserving of trust. The danger that arises from blind reposing of confidence is such that it cuts the very roots (of the person that reposes such confidence). The father, the mother, the son, the maternal uncle, the sister's son, other relatives and kinsmen, are all guided by considerations of interest and profit. Father and mother may be seen to discard the dear son if fallen.* People take care of their own selves. Behold the efficacy of self-interest! O thou that art possessed of great wisdom, his escape is very difficult who immediately after he is freed from danger seeks the means of his enemy's happiness! Thou camest down from the tree-top to this very spot. Thou couldst not, from levity of understanding, ascertain that a not had been spread here. A person, possessed of levity of understanding, fails to protect his own self. How can he protect others? Such a person, without doubt, ruins all his acts. Thou tellest me in sweet words that I am very dear to thee! Hear me, however, O friend, the reasons that exist on my side. One becomes dear from an adequate cause. One becomes a foe from an adequate cause. This whole world of creatures is moved by the desire of gain (in some form or other). One never becomes dear to another (without cause). The friendship between two uterine brothers, the love between husband and wife, depends upon interest. I do not know any kind of affection between any persons that does not rest upon some motive of self-interest. If, as is sometimes seen, uterine brothers or husband and wife having quarrelled reunite togther from a natural affection, such a thing is not to be seen in persons unconnected with

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* *I. e.*, if excasted for irreligious practices.—

one another. One becomes dear for one's liberality. Another becomes dear for his sweet words. A third becomes so in consequence of his religious acts. Generally, a person becomes dear for the purpose he serves. The affection between us arose from a sufficient cause. That cause exists no longer. On the other hand, from adequate reason, that affection between us has come to an end. What is that reason, I ask, for which I have become so dear to thee, besides thy desire of making me thy prey? Thou shouldst know that I am not foregetful of this. Times spoils reasons. Thou seekest thy own interests. Others, however, possessed of wisdom, uuderstand their own interests. The world rests upon the example of the wise. Thou shouldst not address such words to a person possessed of learning and competent to understand his own interests. Thou art powerful. The reason of this affection that thou showest for me now is ill-timed. Guided, however, by my own interests, I myself am firm in peace and war that are themselves very unstable. The circumstances under which peace is to be made or war declared are changed as quickly as the clouds change their form. This very day thou wert my foe. This very day, again, thou wert my friend. This very day thou hast once more become my enemy. Behold the levity of the considerations that move living creatures! There was friendship between us as long as there was reason for its existence. That reason, dependant upon time, has passed away. Without it, that friendship also has passed away. Thou art by nature my foe. From circumstances thou becomest my friend. That state of things has passed away. The old state of enemity that is natural has come back. Thoroughly conversant as I am with the dictates of policy that have been thus laid down, tell me, why shall I enter today, for thy sake, the net that is spread for me? Through thy power I was freed from a great danger. Through my power thou hast been freed from a similar danger Each of us has served the other. There is no need of uniting ourselves again in friendly intercourse. O amiable one, the object thou hadst has been accomplished. The object I had has also been accomplished. Thou hast now no need for me except to make me your food. I am thy food. Thou art the eater. I am weak. Thou art strong. There cannot be a friendly union between us when we are situated so unequally. I understand thy wisdom. Having been rescued from the net, thou applaudest me so that thou mayst succeed in easily making food of me. Thou wert entangled in the net for the sake of food. Thou has been freed from it. Thou feelest now the pangs of hunger. Having recourse to that wisdom which arises from a study of the scriptures, thou seekest verily to eat me up today. I know that thou art hungry. I know that this is thy hour for taking food. Thou art seeking for thy prey, with thy eyes directed towards me. Thou hast sons and wives. Thou seekest still friendly union with me and wishest to treat me with affection and do me services. O friend, I am incapable of acceding to this proposal. Seeing me with thee, why will not thy dear spouse and thy loving children cheerfully eat me up? I shall not, there-

fore, unit with thee in friendship. The reason no longer exists for such a union. If, indeed, thou dost not forget my good offices, think of what will be beneficial to me and be comfortable. What person is there possessed of any wisdom that will place himself under the power of a foe that is not distinguished for righteousness, that is in pangs of hunger, and that is on the look out for a prey? Be happy then, I will presently leave thee. I am filled with alarm even if I behold thee from a distance. I shall not mingle with thee, cease in thy attempts, O Lomasa! If thou thinkest that I have done thee a service, follow then the dictates of friendship when I may happen to rove trustfully or heedlessly. Even that will be gratitude in thee! A residence near a person possessed of strength and power is never applauded. Even if the danger that existed be regarded to have passed away, I should always stand in fear of one more powerful than myself. If thou dost not seek thy own interests (of the kind indicated), tell me then what is there that I should do for thee. I shall certainly give thee everything except my life. For protecting one's own self one should give up one's very children, and kingdom, and jewels. and wealth. One should sacrifice one's all for protecting one's own self. If a person lives he can recover all the affluence that he may have to give unto foes for protecting his life. It is not desirable to give up life like one's wealth. Indeed, one's own self should always be protected by, as I have already said, giving up one's wives and wealth. Persons who are mindful of protecting their own selves and who do all their acts after a proper consideration and survey, never incur danger as the consequence of their acts. They that are weak always know him for a foe who is possessed of greater strength. Their understanding, firm in the truths of the scriptures, never loses its steadiness!—

" 'Thus rebuked soundly by the mouse Palita, the cat, blushing with shame, addressed the mouse and said the following words.

" 'Lomasa said,—Truly I swear by thee that to injure a friend is in my estimation very censurable. I know thy wisdom. I know also that thou art devoted to my good. Guided by the science of profit, thou said that there is cause for a breach between thee and me. It doth not behove thee, however, O good friend, to take me for what I am not! I cherish a great friendship for thee in consequence of thy having granted me my life. I am, again, acquainted with duties. I am an appreciater of other people's merits. I am very grateful for services received. I am dovoted to the service of friends. I am, again, especially devoted to thee. For these reasons, O good friend, it behoveth thee to reunite thyself with me. If I am commanded by thee, I can, with all my kinsmen and relatives, lay down my very life. They that are possessed of learning and wisdom see ample reason for placing their trust in persons of such mental disposition as ourselves. O thou that acquainted with the truths of morality, it behoveth thee not to cherish any suspicion in respect of me!—Thus addressed by the cat, the mouse, reflecting a little, said these words of grave import unto the former.—Thou art exceedingly good!

I have heard all that thou hast said and am glad to hear thee! For all that, however, I cannot trust thee! It is impossible for thee, by such eulogiums or by gifts of great wealth, to induce me to unite with thee again. I tell thee, O friend, that they who are possessed of wisdom never place themselves, when sufficient reason there is not, under the power of a foe. A weak person having made a compact with a stronger one when both are threatened by foes, should (when that common danger passes away) conduct himself heedfully and by considerations of policy. Having gained his object, the weaker of the two parties should not again repose confidence on the stronger. One should never trust a person who does not deserve to be trusted. Nor should one repose blind confidence upon a person deserving of trust. One should always endeavour to inspire others with confidence in himself. One should not, however, himself repose confidence in foes. For these reasons one should, under all circumstances, protect his own self. One's possessions and children and everything are so long valuable as one is alive. In brief, the highest truth of all treatises on policy is Mistrust. For this reason, mistrust of all persons is productive of the greatest good. However weak people may be, if they mistrust their foes, the latter, even if strong, never succeed in getting them under power. O cat, one like myself should always guard one's life from persons like thee. Do thou also protect thy own life from the *Chandala* whose rage has been excited!*—While the mouse thus spake, the cat, frightened at the mention of the hunter, hastily leaving the branch of the tree, ran away with great speed. Having thus displayed his power of understanding, the mouse Palita also, conversant with the truths of scripture and possessed of wisdom, entered another hole.'

"Bhishma continued,—'Even thus the mouse Palita possessed of wisdom, though weak and alone, succeeded in baffling many powerful foes. One possessed of intelligence and learning should make peace with a fowerful foe, The mouse and the cat owed their escape to their reliance upon each other's services. I have thus pointed out to thee the course of Kshattriya duties at great length. Listen now to me in brief. When two persons who were once engaged in hostilities make peace with each other, it is certain that each of them has it in his heart to over-reach the other. In such a case he that is possessed of wisdom succeeds by the power of his understanding in over-reaching the other, He, on the other hand, who is destitute of wisdom suffers himself, in consequence of his heedlessness, to be over-reached by the wise. It is necessary, therefore, that, in fear one should seem to be fearless, and while really mistrusting others one should seem to be trustful. One who acts with such heedfulness never trips, or tripping, is never ruined. When the time comes for it, one should make peace with an enemy; and when the time comes, one should wage war with even a friend. Even thus should one conduct himself, O king, as they have said that are conversant with the con-

* The correct reading is *Jatakilwishat.*—T.

siderations of peace (and war). Knowing this, O monarch, and bearing the truths of scripture in mind, one should, with all his senses about him and without heedlessness, act like a person in fear before the cause of fear actually presents itself. One should, before the cause of fear has actually come, act like a person in fear, and make peace with foes. Such fear and heedfulness lead to keenness of understanding. If one acts like a man in fear before the cause of fear is at hand, one is never filled with fear when that cause is actually present. From the fear, however, of a person who always acts with fearlessness, very great fear is seen to arise.*—*Never cherish fear*—such counsel should never be given to any one. The person that cherishes fear moved by a consciousness of his weakness, always seeks the counsel of wise and experienced men. For these reasons, one should, when in fear, seem to be fearless, and when mistrusting (others) should seem to be trustful. One should not, in view of even the gravest acts, behave towards others with falsehood. Thus have I recited to thee, O Yudhishthira, the old story (of the mouse and the cat). Having listened to it, do thou act duly in the midst of thy friends and kinsmen. Deriving from that story a high understanding, and learning the difference between friend and foe and the proper time for war and peace, thou wilt discover means of escape when overwhelmed with danger. Making peace, at a time of common danger, with one that is powerful, thou shouldst act with proper consideration in the matter of uniting thyself with the foe (when the common danger has passed away). Indeed, having gained thy object, thou shouldst not trust the foe again. This path of policy is consistent with the aggregate of three (*viz.*, Virtue, Profit, and Pleasure), O king ! Guided by this *Sruti*, do thou win prosperity by once more protecting thy subjects ! O son of Pandu, always seek the companionship of Brahmanas in all thy acts ! Brahmanas constitute the great source of benefit both in this world and the next. They are teachers of duty and morality. They are always grateful, O puissant one ! If worshipped, they are sure to do thee gaod. Therefore, O king, thou shouldst always worship them. Thou wilt then, O king, duly obtain kingdom, great good, fame, achievements and progeny in their proper order. With eyes directed to this history of peace and war between the mouse and the cat, this history couched in excellent words and capable of sharpening the intelligence, a king should always conduct himself in the midst of his foes.' "

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* The sense, of course, is that such a man, when filled with fear, becomes unable to ward off his dangers and calamities. Prudence requires that one should fear as long as the cause of fear is not at hand. When, however, that cause has actually presented itself, one should put forth one's courage.—T.

SECTION CXXXIX.

"Yudhishthira said,—'Thou hast laid it down, O mighty one, that no trust should be placed upon foes. But how would the king maintain himself if he were not to trust anybody? From trust, O king, thou hast said, great danger arises to kings. But how, O monarch, can a king, without trusting others, conquer his foes? Kindly remove this doubt of mine. My mind has become confused, O grandsire, at what I have heard thee say on the subject of mistrust!'

"Bhishma said,—'Listen, O king, to what happened at the abode of Brahmadatta, viz., the conversation between Pujani and king Brahmadatta. There was a bird named Pujani who lived for a long time with king Brahmadatta in the inner apartments of his palace at Kampilya. Like the bird *Jivajivaka*, Pujani could mimic the cries of all animals. Though a bird by birth, she had great knowledge and was conversant with every truth. While living there, she brought forth an offspring of great splendour. At the very same time the king also got by his queen a son. Pujani, who was grateful for the shelter of the king's roof, used every day to go to the shores of the ocean and bring a couple of fruits for the nourishment of her own young one and the infant prince. One of those fruits she gave to her own child and the other she gave to the prince. The fruits she brought were sweet, as nectar, and capable of increasing strength and energy. Every day she brought them and every day she disposed of them in the same way. The infant prince derived great strength from the fruit of Pujani's giving that he ate. One day the infant prince, while borne on the arms of his nurse, saw the little offspring of Pujani. Getting from the nurse's arms, the child ran towards the bird, and moved by childish impulse, began to play with it, relishing the sport highly. At length, raising the bird which was of the same age with himself in his hands, the prince pressed out its young life and then came back to his nurse. The dam, O king, who had been out in her search after the accustomed fruits, returning to the palace, beheld her young one lying on the ground, killed by the prince. Beholding her son deprived of life, Pujani, with tears gushing down her cheeks, and heart burning with grief, wept bitterly and said,—Alas, nobody should live with a Kshattriya or make friends with him or take delight in any intercourse with him! When they have any object to serve, they behave with courtesy. When that object has been served, they cast off the instrument. The Kshattriyas do evil unto all. They should never be trusted. Even after doing an injury they always seek to soothe and assure the injured for nothing. I shall certainly take due vengeance, for this act of hostility, upon this cruel and ungrateful betrayer of confidence. He has been guilty of a triple sin in taking the life of one that was born on the same day with him and that was being reared with him in the same place, that used to eat with him, and that was dependent on him for protection!—Having said these words unto herself,

Pujani, with her talons, pierced the eyes of the prince, and deriving some comfort from that act of vengeance, once more said,—A sinful act, perpetrated deliberately, assails the doer without any loss of time. They, on the other hand, who avenge an injury, never lose their merit by such conduct. If the cosequence of a sinful act be not seen in the perpetrator himself, they would certainly be seen, O king, in his sons or son's sons or daughter's sons !— Brahmadatta, beholding his son blinded by Pujani and regarding the act to have been a proper vengeance for what his son had done, said these words unto Pujani.

" 'Brahmadatta said,—An injury was done by us to thee. Thou hast avenged it by doing an injury in return. The account has been squared. Do not leave thy present abode. One the other hand, continue to dwell here, O Pujani.

" 'Pujani said,—If a person having once injured another continues to reside with that other, they that are possesesd of learning never applaud his conduct. Under such circumstances it is always better for the injurer to leave his old place. One should never place one's trust upon the soothing assurances received from an injured party. The fool that trusts such assurances soon meets with destruction. Animosity is not quickly cooled. The very sons and grandsons of persons that have injured each other meet with destruction (in consequence of the quarrel descending like an inheritance). In consequence again of such destruction of their offspring, they lose the next world also. Amongst men that have injured one another, mistrust would be productive of happiness. One that has betrayed confidence should never be trusted in the least. One who is not deserving of trust should not be trusted ; nor should too much trust be placed upon a person deserving of trust. The danger that arises from blind confidence brings about a destruction that is complete. One should seek to inspire others with confidence in one's self, One, however, should never repose confidence on others. The father and the mother are only the foremost of friends. The wife is merely a vessel for drawing the seeds. The son is only one's seed. The brother is a foe. The friend or companion requires to have his palms oiled if he is to remain so. One's own self it is that enjoys or suffers one's happiness or misery. Amongst persons that have injured one another, it is not advisable that there should be (real) peace. The reason no longer exists for which I lived here. The mind of a person who has once injured another, becomes naturally filled with mistrust, if he sees the injured person worshipping him with gifts and honors. Such conduct, especially when displayed by those that are strong, always fills the weak with alarm. A person possessed of intelligence should leave that place where he first meets with honor in order to meet only with dishonor and injury next. In spite of any subsequent honor that he might obtain from his enemy, he should behave in this way. I have dwelt in thy abode for a long time, all along honored by thee ! A cause of enmity, however, has at last arisen. I should, therefore, leave this place without any hesitation.—

" 'Brahmadatta said,—One who does an injury in return for an injury received is never regarded as offending. Indeed, the avenger squares his account by such conduct. Therefore, O Pujani, continue to reside here without leaving this place !—

" 'Pujani said,—No friendship can once more be cemented between a person that has injured and him that has inflicted an injury in return. The hearts of both cannot forget what has happened.—

" 'Brahmadatta said,—It is necessary that a union should take place between an injurer and the avenger of that injury. Mutual animosity, upon such a union, has been seen to cool. No fresh Injury also has followed in such cases.—

" 'Pujani said,—Animosity (springing from mutual injuries) can never die. The person injured should never trust his foes, thinking—O, I have been soothed with assurances of good will !—In this world, men frequently meet with destruction in consequence of (misplaced) confidence. For this reason it is necessary that we should no longer meet each other. They who cannot be reduced to subjection by the application of even force and sharp weapons, can be conquered by (insincere) conciliation like (wild) elephants through a a (tame) she elephant.—

" 'Brahmadatta said,—'From the fact of two persons residing together, even if one inflicts upon the other deadly injury, an affection arises naturally between them, as also mutual trust, as in the case of the Chandala and the dog. Amongst persons that have injured one another, co-residence blunts the keenness of animosity. Indeed, that animosity does not last long, but disappears quickly like water poured upon the leaf of a lotus.—

" 'Pujani said,—Hostility springs from five causes. Persons possessed of of learning know it. Those five causes are woman, land, harsh words, natural incompatability, and injury.* When the person with whom hostility occurs happens to be a man of liberality, he should never be slain, particularly by a Kshattriya, openly or by covert means. In such a case, the man's fault should be properly weighed.† When hostility has arisen with even a friend, no further confidence should be reposed upon him. Feelings of animosity lie hid like fire in wood. Like the *Aurvya* fire within the waters of the ocean, the fire of animosity can never be extinguished by gifts of wealth, by display of prowess, by conciliation, or by scriptural learning. The fire of animosity, once ignited,—the result of an injury once inflicted,—is never extinguished, O king, without consuming out the right one of the parties. One, having

* The hostility between Krishna and Sisupala was due to the first of thess causes ; that between the Kurus and the Pandavas to the second ; that between Drona and Drupada to the third ; that between the cat and the mouse to the fourth ; and that between the bird and the king (in the present story) to the fifth.—T.

† The sense seems to be that the act which has led to the hostility should be calmly considered by the enemy before he gives way to wrath.—T.

injured a person, should never trust him again as one's friend, even though one might have (after the infliction of the injury) worshipped him with wealth and honors. The fact of the injury inflicted fills the injurer with fear. I never injured thee. Thou also didst never do me an injury. For this reaaon I dwelt in thy abode. All that is changed, and at present I cannot trust thee !—

"Brahmadatta said,—It is Time that does every act. Acts are of divease kinds, and all of them proceed from Time. Who therefore, injures whom? * Birth and Death happen in the same way. Creatures act (*i. e.*, take birth and live) in consequence of Time, and it is in consequence also of Time that they cease to live. Some are seen to die at once. Some die one at a time. Some are seen to live for long periods. Like fire consuming the fuel it gets, Time consumes all creatures. O blessed lady, I am, therefore, not the cause of your sorrow, nor art thou the cause of mine. It is Time that always ordains the weal and woe of embodied creatures. Do thou then continue to dwell here according to thy pleasure, with affection for me and without fear of any injury from me. What thou hast done has been forgiven by me. Do thou also forgive me, O Pujani !—

"Pujani said,—If Time, according to thee, be the cause of all acts, then of course nobody can cherish feelings of animosity towards anybody on Earth. I ask, however, why do friends and kinsmen, are slain, seek to avenge the latter ? Why also did the gods and the *Asuras* in days of yore smite each other in battle ? If it is Time that causes weal and woe and birth and death, why do physicians then seek to administer medicines to the sick ? If it is Time that is moulding everything, what need is there of medicines ? Why do people, deprived of their senses by grief, indulge in such delirious rhapsodies ? If Tfme, according to thee, be the cause of acts, how can religious merit be acquired by persons performing religious acts ? Thy son killed my child. I have injured him for that. I have by that act, O king, become liable to be slain by thee. Moved by grief for my son, I have done this injury to thy son. Listen now to the reason why I have become liable to be killed by thee. Men wish for birds either to kill them for food or to keep them in cages for sport. There is no third reason besides such slaughter or immurement for which men would seek individuals of our species. Birds, again, from fear of being either killed or immured by men, seek safety in flight. Persons conversant with the Vedas have said that death and immurement are both painful. Life is dear unto all. All creatures are made miserable by grief and pain. All creatures wish for happiness. Misery arises from various sources. Decrepitude, O Brahmadatta, is misery. The loss of wealth is misery. The adjacence of anything disagreeable or evil is misery. Separation or dissociation from friends and agreeable objects is misery.

* If it is Time that does all acts, there can be no individual responsibility.—T.

Misery arises from death and immurement. Misery arises from causes connected with women and from other natural causes. The misery that arises from the death of children alters and afflicts all creatures very greatly. Some foolish persons say that there is no misery in other's misery. * Only he who has not felt any misery himself can say so in the midst of men. He, however, that has felt sorrow and misery, would never venture to say so. One that has felt the pangs of every kind of misery feels the misery of others as one's own. What I have done to thee, O king, and what thou hast done to me, cannot be washed away by even a hundred years. After what we have done to each other, there cannot be a reconciliation. As often as thou wilt happen to think of thy son, thy animosity towards me will become fresh. If a person after avenging an injury, desires to make peace with the injured, the parties cannot be properly reunited even like the fragments of an earthen vessel. Men conversant with scriptures have laid it down that trust never produces happiness. Usanas himself sang two verses unto Prahlada in days of old. He who trusts the words, true or false, of a foe, meets with destruction like a seeker of honey, in a pit covered with dry grass. † Animosities are seen to survive the very death of enemies, for persons are not wanting to speak of the quarrels of deceased sires before their surviving children. Kings extinguish animosities by having recourse to conciliation but, when the opportunity comes, break their foes into pieces like earthen jars full of water dashed upon stone. If the king does injury to any one, he should never trust him again. By trusting a person who has been injured, one has to suffer great misery.—

"'Brahmadatta said,—No man can obtain the fruition of any object by withholding his trust (from others). By cherishing fear one always is obliged to live as a dead person.—

"Pujani said,—He whose feet have become sore, certainly meets with a fall if he seeks to move, move he may howsoever cautiously. A man who has got sore eyes, by opening them against the wind, finds them exceedingly pained by the wind. He who, without knowing his own strength, sets foot on a wicked path and persists in walking along it, soon loses his very life as the consequence. The man who, destitute of exertion, tills his land, disregarding the season of rain, never succeeds in obtaining a harvest. He who takes every day food that is nutritive, be it bitter or astringent or palatable or sweet, enjoys a long life. He, on the other hand, who disregards wholesome food and takes that which is injurious without an eye to consequences, soon meets with death. Destiny and Exertion exist, depending upon each other. They that are of high souls achieve good and great feats, while eunuchs only pay court to Destiny. Be it harsh or be it mild, an act that is bene-

* *I. e.*, they are indifferent to other people's sorrow.—T.

† Honey-seekers direct their steps through hill and dale by marking intently the course of the flight of bees. Hence they meet with frequent falls.—T.

ficial should be done. The unfortunate man of inaction, however, is always overwhelmed by all sorts of calamity. Therefore, abandoning everything else, one should put forth his energy. Indeed, disregarding everything, men should do what is productive of good to themselves. Knowledge, courage, cleverness, strength, and patience, are said to be one's natural friends. They that are possessed of wisdom pass their lives in this world with the aid of those five. Houses, precious metals, land, wife, and friends,—these are said by the learned to be secondary sources of good. A man may obtain them everywhere. A person possessed of wisdom may be delighted everywhere. Such a man shines everywhere. He never inspires anybody with fear. If sought to be frightened, he never yields to fear himself. The wealth, however little, that is possessed at any time by an intelligent man is certain to increase. Such a man does every act with cleverness. In consequence of self-restraint, he succeeds in winning great fame. Home-keeping men of little understandings have to put up with termagant wives that eat up their flesh like the progeny of a crab eating up their dam. There are men who through loss of understanding become very cheerless at the prespect of leaving home. They say unto themselves,—These are our friends! This is our country! Alas, how shall we leave these?—One should certainly leave the country of one's birth if it be afflicted by plague or famine. One should live in one's own country, respected by all, or repair to a foreign country for living there. I shall, for this reason, repair to some other region. I do not venture to live any longer in this place, for I have done a great wrong to thy child, O king! One should from a distance abandon a bad wife, a bad son, a bad king, a bad friend, a bad alliance, and a bad country. One should not place any trust on a bad son. What joy can one have in a bad wife? There can not be any happiness in a bad kingdom. In a bad country one cannot hope to obtain a livelihood. There can be no lasting companionship with a bad friend whose attachment is very uncertain. In a bad alliance, when there is no necessity for it, there is disgrace. She, indeed, is a wife who speaks only what is agreeable. He is a son who makes the sire happy. He is a friend in whom one can trust. That, indeed, is one's country where one earns one's living. He is a king of strict rule who does not oppress, who cherishes the poor and in whose territories there is no fear. Wife, country, friends, son, kinsmen, and relatives, all these one can have if the king happens to be possessed of accomplishments and virtuous eyes. If the king happens to be sinful, his subjects, in consequence of his oppressions, meet with destruction. The king is the root of one's triple aggregate (i. e., Virtue, Wealth, and Pleasure). He should protect his subjects with heedfulness. Taking from his subjects a sixth share of their wealth, he should protect them all. That king who does not protect his subjects is truly a thief. That king who, after giving assurances of protection, does not, from rapacity, fulfil them,—that ruler of sinful soul,—takes upon himself the sins of all his subjects and ultimately sinks into hell. That king, on the other hand, who, having

given assurances of protection, fulfils them, comes to be regarded as a universal benefactor in consequence of his protecting all his subjects. The lord of all creatures, *viz.*, Manu, has said that the king has seven attributes : he is mother, father, preceptor, protector fire, Vaisravana, and Yama. The king by behaving with compassion towards his people is called their father. The subject that behaves falsely towards him takes birth in his next life as an animal or a bird. By doing good to them and by cherishing the poor, the king becomes a mother unto his people. By scorching the wicked he comes to be regarded as fire, and by restraining the sinful he comes to be called Yama. By making gifts of wealth unto those that are dear to him, the king comes to be regarded as Kuvera, the grantor of wishes. By giving instruction in morality and virtue, he becomes a preceptor, and by exercising the duty of protection he becomes the protector. That king who delights the people of his cities and provinces by means of his accomplishments, is never divested of his kingdom in consequence of such observance of duty. That king who knows how to honor his subjects never suffers misery either here or hereafter. That king whose subjects are always filled with anxiety or overburdened with taxes, and overwhelmed by evils of every kind, meets with defeat at the hands of his enemies. That king, on the other hand, whoses subjects grow like a large lotus in a lake succeeds in obtaining every reward here and at last meets with honor in heaven. Hostility with a person that is powerful is, O king, never applauded. That king who has incurred the hostility of one more powerful than himself, loses both kingdom and happiness.—'

"Bhishma continued,—'The bird, having said these words, O monarch, unto king Brahmadatta, took the king's leave and proceeded to the region she chose. I have thus recited to thee, O foremost of kings, the discourse between Brahmadatta and Pujani. What else thou wish to hear ?" '

SECTION CXL.

"Yudhishthira said,—'When both righteousness and men, O Bharata, decay in consequence of the gradual lapse of *Yuga*, and when the world becomes afflicted by robbers, how, O Grandsire, should a king then behave ?'*

"Bhishma said,—'I shall tell thee, O Bharata, the policy the king should pursue amid such distress. I shall tell thee how he should bear himself at such a time, casting off compassion. In this connection is cited the old story of the discourse between Bharadwaja and king Satrunjaya. There was a king name Satrunjaya among the Sauviras. He was a great car-warrior. Repairing to Bharadwaja, he asked the *Rishi* about

* Everything decays in course of time. *Vide* the characteristics of the different *Yugas, ante.*—T.

the truths of the science of Profit, saying,—How can an unacquired object be acquired? How, again, when acquired, can it be increased? How also, when increased, can it be protected? And how, when protected, should it be used?—Thus questioned about the truths of the science of Profit, the regenerate *Rishi* said the following words fraught with excellent reason unto that ruler for explaining those truths.

" 'The Rishi said,—The king should always stay with the rod of chastisement uplifted in his hand. He should always display his prowess. Himself without *laches*, he should mark the laches of his foes. Indeed, his eye should ever be used for that purpose, At the sight of a king who has the rod of chastisement ever uplifted in his hand, every one is struck with fear. For this reason, the king should rule all creatures with the rod of chastisement. Men possessed of learning and knowledge of truth applaud Chastisement. Hence, of the four requisites of rule, *viz.*, Conciliation, Gift, Disunion, and Chastisement, Chastisement is said to be the foremost. When the foundations of that which serves for a refuge are cut away, all the refugees perish. When the roots of a tree are cut away, how would the branches live? A king possessed of wisdom should cut away the very roots of his foe. He should then win over and bring under his sway the allies and partisans of that foe. When calamities overtake the king, he should, without losing time, counsel wisely, display his prowess properly, fight with ability, and even retreat with wisdom. In speech only should the king exhibit his humility, but at heart he should be sharp as a razor. He should cast off lust and wrath, and speak sweetly and mildly. When the occasion comes for intercourse with an enemy, a king possessed of foresight should make peace, without reposing blind trust on him. When the business is over, he should quickly turn away from the new ally. One should conciliate a foe with sweet assurances as if he were a friend. One, however, should always stand in fear of that foe as of a room within which there is a snake. He whose understanding is to be dominated by thee (with the aid of thine) should be assured by reference to the past. He who is of wicked understanding should be assured by promises of future good. The person, however, that is possessed of wisdom, should be assured by present services. The person who is desirous of achieving prosperity should join hands, swear, use sweet words, worship by bending down his head, and shed tears.* One should bear one's foe on one's shoulders as long as time is unfavorable. When however, the opportunity has come one should break him into fragments like an earthen jar on a stone. It is better, O monarch, that a king should blaze up for a moment like charcoal of ebony-wood than that he should smoulder and smoke like chaff for many years. A man who has many purposes to serve should not scruple to deal with even an ungrateful person. If successful, one can enjoy happiness. If unsuccessful, one loses esteem. Therefore in accomplishing the acts of such persons, one should,

* *I. e.*, do any of these or all as occasion may require.—T.

without accomplishing them completely, always keep something, unfinished. A king should do what is for his good, imitating a *kokila*, a boar, the mountains of Meru, an empty chamber, an actor, and a devoted friend.* The king should frequently, with heedful application, repair to the houses of his foes, and even if calamities befall them, ask them about their good. They that are idle never win affluence ; nor they that are destitute of manliness and exertion ; nor they that are stained by vanity ; nor they that fear unpopularity ; nor they that are always procrastinating. The king should act in such a way that his foe may not succeed in detecting his laches. He should, however, himself mark the laches of his foe. He should imitate the tortoise which conceals its limbs. Indeed, he should always conceal his own holes. He should think of all matters connected with finance like a crane.† He should put forth his prowess like a lion. He should lie in wait like a wolf and fall upon and pierce his foes like a shaft. Drink, dice, women, hunting, and music,—these he should enjoy judiciously. Addiction to these is productive of evil. He should make his bow of bamboos ; he should sleep like the deer ; he should be blind when it is necessary that he should be so, or he should even be deaf when it is necessary to be deaf. The king possessed of wisdom should put forth his prowess, regardful of time and place. If these are not favorable, prowess becomes futile. Marking timeliness and untimeliness, reflecting upon his own strength and weakness, and improving his own strength by comparing it with that of the enemy, the king should address himself to action. That king who does not crush a foe reduced to subjection by military force, provides for his own death like the crab when she conceives. The king should put forth blossoms but not fruits. Putting forth fruits he should be difficult of climbing ; and though unripe he should seem to be ripe. If he conducts himself in such a way then would he succeed in upholding himself against all foes. The king should first strengthen the hopes (of those that approach him as suitors). He should then put obstacles in the way of the fulfilment of those hopes. He should say that those obstacles are merely due to occasion. He should next represent that those occasions are really the results of grave causes. As long as the cause of fear does not actually come, the king should make all his arrangements like a person inspired with fear. When, however, the cause of fear comes upon him, he should smite fearlessly. No man can

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* The king shoul imitate the *kokila* by causing his own friends or subjects to be maintained by others ; he should imitate the boar by tearing up his foes by their very roots ; he should imitate the mountains of Meru by presenting such a front that nobody may transgress him ; he should imitate an empty chamber by keeping room enough for storing acquisitions ; he should imitate the actor by assuming different guises ; and lastly, he should imitate a devoted friend in attending to the interests of his loving subjects.—T.

† The crane sits patiently by the water side for hours together in expectation of fish.—T.

reap good without incurring danger. If, again, he succeeds in preserving his life amid danger, he is sure to earn great benefits.* A king should ascertain all future dangers ; when they are present, he should conquer them ; and lest they grow again, he should, even after conquering them, think them to be unconquered. The abandonment of present happiness and the pursuit of that which is future, is never the policy of a person possessed of intelligence. That king who having made peace with a foe sleeps happily in trustfulness is like a man who sleeping on the top of a tree awakes after a fall. When one falls into distress, one should raise one's self by any means in one's power, mild or stern ; and after such rise, when competent, one should practise righteousness. The king should always honor the foes of his foes. He should take his own spies as agents employed by his foes. The king should see that his own spies are not recognised by his foe. He should make spies of athiests and ascetics and send them to the territories of his enemies, Sinful thieves, who offend against the laws of righteousness and who are thorns in the side of every person, enter gardens and places of amusement and houses set up for giving drinking water to thirsty travellers and public *serais* and drinking spots and houses of ill fame and *tirthas* and public assemblies. These should be recognised and arrested and put down. The king should not trust the person that does not deserve to be trusted nor should he trust too much the person that is deserving of trust. Danger springs from trust. Trust should never be placed without previous examination. Having by plausible reasons inspired confidence in the enemy, the king should smite him when he makes a false step. The king should fear him from whom there is no fear ; he should also always fear them that should be feared. Fear that arises from an unfeared one may lead to total extermination. By attention (to the acquisition of religious merit), by taciturnity, by the reddish garb of ascetics, and wearing matted locks and skins, one should inspire confidence in one's foe, and then (when the opportunity comes) one should jump upon him like the wolf. A king desirous of prosperity should not scruple to slay son or brother or father or friend, if any of these seek to thwart his objects. The very preceptor, if he happens to be arrogant, ignorant of what should be done and, what should not, and a treader of unrighteous paths, deserves to be restrained by chastisement. Even as certain insects of sharp stings cut off all flowers and fruits of the trees on which they sit, the king should, after having inspired confidence in his foe by honors and salutations and gifts, turn against him and shear him of everything. Without piercing the very vitals of others, without accomplishing many stern deeds, without slaughtering living creatures after the manner of the fisherman, one cannot acquire great prosperity. There is no separate species of creatures called foes or friends. Persons become friends or foes according to the force of circumstances. The king should never allow his foe to escape even if the foe

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* *I. e.*, if he passes safely through the danger.—T.

should indulge piteous lamentations. He should never be moved by these; on the other hand, it is his duty to destroy the person that has done him an injury. A king desirous of prosperity should take care to attach to himself as many men as he can, and to do them good. In behaving towards his subjects he sholuld always be free from malice. He should also, with great care, punish and check the wicked and disaffected. When he intends to take wealth, he should say what is agreeable. Having taken wealth, he should say similar things. Having struck off one's head with his sword, he should grieve and shed tears. A king desirous of prosperity should draw others unto himself by means of sweet words, honors, and gifts. Even thus should he bind men unto his service. The king should never engage in fruitless disputes. He should never cross a river with the aid only of his two arms. To eat cow-horns is fruitless and never invigorating. By eating them one's teeth are broken while the taste is not gratified. The triple aggregate has three disadvantages with three inseparable adjuncts. Carefully considering those adjuncts, the disadvantages should be avoided.* The unpaid balance of a debt, the unquenched remnant of a fire, and the unslain remnant of foes, repeatedly grow and increase. Therefore, all those should be completely extinguished and exterminated. Debt, which always grows, is certain to remain unless wholly extinguished. The same is the case with defeated foes and neglected maladies. These always produce great fear. (One should, therefore, always eradicate them). Every act should be done thoroughly. One should be always heedful. Such a minute thing as a thorn, if extracted badly, leads to obstinate gangrene. By slaughtering its population, by tearing up its roads and otherwise injuring them, and by burning and pulling down its houses, a king should destroy a hostile kingdom. A king should be far-sighted like the vulture, motionless like a crane, vigilant like a dog, valiant like a lion, fearful like a crow, and penetrate the territories of his foes like a snake with ease and without anxiety. A king should win over a hero by joining his palms, a coward by inspiring him with fear, and a covetous man by gifts of wealth while with an equal he should wage war. He should be mindful of producing disunion among the leaders of sects and of conciliating those that are dear to him. He should protect his ministers from disunion and destructions. If the king

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* The triple aggregate consists of Virtue, Wealth, and Pleasure. The disadvantages all arise from an injudicious pursuit of each. Virtue stands as an impediment in the way of Wealth; Wealth stands in the way of Virtue; and Pleasure stands in the way of both. The inseparable adjuncts of the three, in the case of the vulgar, are that Virtue is practised as a means of Wealth; Wealth is sought as a means of Pleasure; and Pleasure is sought for gratifying the senses. In the case of the truly wise, those adjuncts are purity of the soul as the end of Virtue; performance of sacrifices as the end of Wealth; and upholding of the body as the end of Pleasure.—T.

becomes mild, the people disregard him. If he becomes stern, the people feel it as an affliction. The rule is that he should be stern when the occasion requires sternness, and mild when the occasion requires mildness. By mildness should the mild be cut. By mildness on may destroy that which is fierce. There is nothing that mildness cannot effect. For this reason, mildness is said to be sharper than fierceness. That king who becomes mild when the occasion requires mildness and who becomes stern when sternness is required, succeeds in accomplishing all his objects, and in putting down his foes. Having incurred the animosity of a person possessed of knowledge and wisdom, one should not draw comfort from the conviction that one is at a distance (from one's foe). Far-reaching are the arms of an intelligent man by which he injures when injured. That should not be sought to be crossed which is really uncrossable. That should not be snatched from the foe which the foe would be able to recover. One should not seek to dig at all if by digging one would not succeed in getting at the root of the thing for which one digs. Ond should never strike him whose head one would not cut off. A king should not always act in this way. This course of conduct that I have laid down should be pursued only in seasons of distress. Inspired by the motive of doing thee good I have said this for instructing thee as to how thou shouldst bear thyself when assailed by foes.—

"Bhishma continued,—'The ruler of the kingdom of the Sauviras, hearing these words spoken by that Brahmana inspired with the desire of doing him good, obeyed those instructions cheerfully and obtained with his kinsmen and friends blazing prosperity.' "

SECTION CXLI.

"Yudhishthira said,—'When high righteousness suffers decay and is transgressed by all, when unrighteousness becomes righteousness, and righteousness assumes the form of its reverse, when all wholesome restraints disappear, and all truths in respect of righteousness are disturbed and confounded, when people are oppressed by kings and robbers, when men of all the four modes of life become stupefied in respect of their duties, and all acts lose their merit, when men see cause of fear on every direction in consequence of lust and covetousness and folly, when all creatures cease to trust one another, when they slay one another by deceitful means and deceive one another in their mutual dealings, when houses are burnt down throughout the country, when the Brahmanas becomes exceedingly afflicted, when the clouds do not pour a drop of rain, when every one's hand is turned against every one's neighbour, when all the necessaries of life fall under the power of robbers, when, indeed, such a season of terrible distress sets in, by

what means should a Brahmana live who is unwilling to cast off compassion and his children ? How, indeed, should a Brahmana maintain himself at such a time ? Tell me this, O grandsire ! How also should the king live at such a time when sinfulness overtakes the world ? How, O scorcher of foes, should the king live so that he might not fall away from both righteousness and profit ?'

"Bhishma said,—'O mighty-armed one, the peace and prosperity of subjects,* sufficiency and seasonableness of rain, disease, death, and other fears, are all dependent on the king.† I have no doubt also in this, O bull of Bharata's race, that *Krita*, *Treta*, *Dwapara*, and *Kali*, as regards their setting in, are all dependent on the king's conduct. When such a season of misery as has been described by thee sets in, the righteous should support life by the aid of judgment. In this connection is cited the old story of the discourse between Viswamitra and the Chandala in a hamlet inhabited by Chandalas. Towards the end of *Treta* and the beginning of Dwapara, a frightful drought occurred, extending for twelve years, in consequence of what the goods had ordained At that time which was the end of Treta and the commencement of Dwapara, when the period came for many creatures superannuated by age to lay down their lives, the thousand-eyed deity of heaven poured no rain. The planet Vrihaspati began to move in a retrograde course, and Soma, abandoning his own orbit, receded towards the south. Not even could a dew-drop be seen, what need then be said of clouds gathering together ? The rivers all shrank into narrow streamlets. Everywhere lakes and wells and springs disappeared and lost their beauty in consequence of that order of things which the gods brought about. Water having become scarce, the places set up by charity for its distribution became desolate.‡ The Brahmanas abstained from sacrifices and recitation of the Vedas. They no longer uttered *Vashats* and performed other propitiatory rites. Agriculture and keep of cattle were given up. Markets and shops were abandond. Stakes for tethering sacrificial animals disappeared. People no longer collected diverse kinds of articles for sacrifices. All festivals and amusements perished. Everywhere heaps of bones were visible and every place resounded with the shrill cries and yells of fierce creatures.§ The cities and towns of the Earth became empty

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* Literally, 'preservation of what has been got, and acquisition of what is desired.'—T.

† These depend on the king, *i. e.*, if the king happen to be good, prosperity, &c , are seen. On the other hand, if the king become oppressive and sinful, prosperity disappears, and every kind of evil sets in.—T.

‡ In India, during the hot months, charitable persons set up shady thatches by the sides of streets for the distribution of cool water and raw sugar and oat soaked in water. Among any of the principal roads running through the country, one may, during the hot months, still see hundreds of such institutions affording real relief to thirsty travellers.—T.

§ Such as *Rakshasas* and *Pisachas* and carnivorous birds and beasts.—T.

of inhabitants. Villages and hamlets were burnt down. Some afflicted by robbers, some by weapons, and some by bad kings, and in fear of one another, began to fly away. Temples and places of worship became desolate. They that were aged were forcibly turned out of their houses. Kine and goats and sheep and buffaloes fought (for food) and perished in large numbers. The Brahmanas began to die on all sides. Protection was at an end. Herbs and plants were dried up. The Earth became shorn of all her beauty and exceedingly awful like the trees in a crematorium. In that period of terror, when righteousness was nowhere, O Yudhishthira, men in hunger lost their senses and began to eat one another. The very *Rishis*, giving up their vows and abandoning their fires and deities, and deserting their retreats in the woods, began to wander hither and thither (in search of food). The holy and great *Rishi* Viswamitra, possessed of great intelligence, wandered homeless and afflicted with hunger. Leaving his wife and son in some place of shelter, the *Rishi* wandered, fireless* and homeless, and regardless of food clean and unclean. One day he came upon a hamlet, in the midst of a forest, inhabited by cruel hunters addicted to the slaughter of living creatures. The little hamlet abounded with broken jars and pots made of earth. Dog-skins were spread here and there. Bones and skulls, gathered in heaps, of boars and asses, lay in different places. Cloths stript from the dead lay here and there, and the huts were adorned with garlands of used up flowers.† Many of the habitations again were embellished with sloughs cast off by snakes. The place resounded with the loud crowing of cocks and hens and the dissonant bray of asses. Here and there the inhabitants disputed with one another, uttering harsh words in shrill voices. Here and there were temples of gods bearing devices of owls and other birds. Resounding with the tinkle of iron bells, the hamlet abounded with canine packs standing or lying on every side. The great *Rishi* Viswamittra, urged by pangs of hunger and engaged in search after food, entered that hamlet and endeavoured his best to find something to eat. Though the son of Kusika begged repeatedly, yet he failed to obtain any meat or rice or fruit or root or any other kind of food. He then, exclaiming—Alas, great is the distress that has overtaken me!—fell down from weakness in that hamlet of the Chandalas. The sage began to reflect, saying to himself,—What is best for me to do now?—Indeed, O best of kings, the thought that occupied him was of the means by which he could avoid immediate death. He beheld, O king, a large piece of flesh, of a dog that had recently been slain with a weapon, spread on the floor of a Chandala's hut. The sage reflected and arrived at the conclusion that he should steal that meat. And he said unto himself,—I have no means now of sustaining life. Theft is allowable in a season of distress for even an eminent person. It will not detract from

* Abandoning his *Homa* fire.—T.

† *I. e.*, flowers already offered to the deities.—T.

his glory. Even a Brahmana for saving his life may do it. This is certain. In the first place one should steal from a low person. Failing such a person one may steal from one's equal. Failing an equal, one may steal from even an eminent and righteous man. I shall then, at this time when my life itself is ebbing away, steal this meat. I do not see demerit in such theft. I shall, therefore, rob this haunch of dog's meat.—Having formed this resolution, the great sage Viswamitra laid himself down for sleep in that place where the Chandala was. Seeing sometimes after that the night had advanced and that the whole Chandala hamlet had fallen asleep, the holy Viswamitra, quietly rising up, entered that hut. The Chandala who owned it, with eyes covered with pleghm, was lying like one asleep. Of disagreeable visage, he said these harsh words in a broken and dissonant voice.

" 'The Chandala said,—Who is there, engaged in undoing the latch? The whole Chandala hamlet is asleep. I, however, am awake and not asleep. Whoever thou art, thou art about to be slain!—These were the harsh words that greeted the sage's ears. Filled with fear, his face crimson with the blushes of shame, and his heart agitated by anxiety caused by that act of theft which he had attempted, he answered, saying,—O thou that art blest with a long life, I am Viswamitra! I have come here in the pangs of hunger. O thou of righteous understanding, do not slay me, if thy sight be clear!—Hearing these words of that great *Rishi* of cleansed soul, the Chandala rose up in terror from his bed and approached the sage. Joining his palms from reverence and with eyes bathed in tears, he addressed Kusika's son, saying,—What do you seek here in the night, O Brahmana!—Conciliating the Chandala, Viswamitra said,—I am exceedingly hungry and about to die of starvation! I desire to take away that haunch of dog's meat. Being hungry I have become sinful. One solicitous of food has no shame. It is hunger that is urging me to this misdeed. It is for this that I desire to take away that haunch of dog's meat! My life-breaths are languishing. Hunger has destroyed my Vedic lore. I am weak and have lost my senses. I have no scruple about clean or unclean food. Although I know that it is sinful still I wish to take away that haunch of dog's meat. After I had failed to obtain any alms, having wandered from house to house in this your hamlet, I set my heart upon this sinful act of taking away this haunch of dog's meat. Fire is the mouth of the gods. He is also their priest. He should, therefore, take nothing save things that are pure and clean. At times, however, that great god becomes a consumer of everything. Know that I have now become even like him in that respect!—Hearing these words of the great *Rishi*, the Chandala answered him, saying,—Listen to me! Having heard the words of truth that I say, act in such a way that thy religious merit may not perish! Hear, O regenerate *Rishi*, what I say unto thee about thy duty. The wise say that a dog is less clean than a jackal.

The haunch, again, of a dog is a much worse part than other parts of his body. This was not wisely resolved by thee, therefore., O great *Rishi*, this act that is inconsistent with righteousness, this theft of what belongs to a Chandala, this theft, besides, of food that is unclean ! Blessed be thou, do thou look for some other means for preserving thy life. O great sage, let not thy penances suffer destruction in consequence of this thy strong desire for dog's meat ! Knowing as thou dost the duties laid down in the scriptures, thou shouldst not do an act whose consequence is a confusion of duties.* Do not cast off righteousness, for thou art the foremost of all persons observant of righteousness !—Thus addressed, O king, the great *Rishi* Viswamitra, afflicted by hunger, O bull of Bharata's race, once more said,—A long time has passed away without my having taken any food ! I do not see any means again for preserving my life ! One should, when one is dying, preserve one's life by any means in one's power without judging of their character. Afterwards, when competent, one should seek the acquisition of merit. The Kshatttriyas should observe the practices of Indra. It is the duty of the Brahmanas to behave like Agni. The Vedas are fire. They constitute my strength. I shall, therefore, eat even this unclean food for appeasing my hunger ! That by which life may be preserved should certainly be accomplished without scruple. Life is better than death. Living, one may acquire virtue. Solicitous of preserving my life, I desire, with the full exercise of my understanding, to eat this unclean food. Let me receive thy permission. Continuing to live I shall seek the acquisition of virtue and shall destroy by penances and by knowledge the calamities consequent on my present conduct, like the luminaries of the firmament destroying even the thickest gloom !—

" 'The Chandala said,—By eating this food one (like thee) cannot obtain long life. Nor can one (like thee) obtain strength (from such food), nor that gratification which ambrosia offers. Do thou seek for some other kind of alms ! Let not thy heart incline towards eating dog's meat ! The dog is certainly an unclean food to members of the regenerate classes !—

" 'Viswamitra said,—Any other kind of meat is not be easily had during a famine like this ! Besides, O Chandala, I have no wealth (wherewith to buy food) ! I am exceedingly hungry. I cannot move any longer ! I am utterly hopeless ! I think that all the six kinds of taste are to be fouud in that piece of dog's meat !—

" 'The Chandala said,—Only the five kinds of five-clawed animals are clean food for Brahmanas and Kshattriyas and Vaisyas, as laid down in the scriptures. Do not set thy heart upon what is unclean (for thee.)—

" 'Viswamita said,—The great *Rishi* Agastya, while hungry, ate up the

* No one of the three regenerate orders should take dog's meat. If thou takest such meat, where would then the distinction be between persons of those orders and men like Chandalas ?—T.

Asura named Vatapi. I am fallen into distress. I am hungry. I shall, therefore, eat that haunch of dog's meat.—

" 'The Chandala said,—Do thou seek some other alms. It behoves thee not to do such a thing! Verily, such an act should never be done by thee. If, however, it pleases thee, thou mayst take away this piece of dog's meat!—

" 'Viswamitra said,—They that are called good are authorities in matters of duty. I am following their example. I now regard this dog's haunch to be better food than anything that is highly pure.—

" 'The Chandala said,—That which is the act of an unrighteous person can never be regarded as an eternal practice. That which is an improper act can never be a proper one. Do not commit a sinful act by deception!—

" 'Viswamitra said,—A man who is a *Rishi* cannot do what is sinful.* In the present case, deer and dog, I think, are the same (both being animals). I shall, therefore, eat this dog's haunch!—

" 'The Chandala said,—Solicited by the Brahmanas, the *Rishi* (Agastya) did that act. Under the circumstances it could not be a sin. That is righteousness in which there is no sin. Besides, the Brahmanas, who are the preceptors of three other orders, should be protected and preserved by every means.—

" 'Viswamitra said,—I am a Brahmana. This my body is a friend of mine. It is very dear to me and is worthy of the highest reverence from me! It is from the desire of sustaining the body that the wish is entertained by me of taking away that dog's haunch. So eager have I become that I have no longer any fear of thee and thy fierce brethren!—

" 'The Chandala said,—Men lay down their lives but they still do not set their hearts on food that is unclean. They obtain the fruition of all their wishes even in this world by conquering hunger. Do thou also conquer thy hunger and obtain those rewards!—

" 'Viswamitra said,—As regards myself, I am observant of rigid vows and my heart is set on peace. For preserving the root of all religious merit, I shall eat food that is unclean. It is evident that such an act would be regarded as righteous in a person of cleansed soul. To a person, however, of uncleansed soul, the eating of dog's flesh would appear sinful. Even if the conclusion to which I have arrived be wrong (and if I eat this dog's meat) I shall not, for that act, become one like thee!—

" 'The Chandala said,—It is my settled conclusion that I should endeavour my best to restrain thee from this sin. A Brahmana by doing a wicked act falls off from his high state. It is for this that I am reproving thee!—

" 'Viswamitra said,—Kine continue to drink, regardless of the croaking of the frogs. Thou canst lay no claim to what constitutes righteousness (and what not). Do not be a self-eulogiser!—

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* Agastya was a *Rishi*. He could not do what was sinful.—T.

" 'The Chandala said,—I have become thy friend. For this reason only I am preaching to thee. Do what is beneficial. Do not, from temptation, do what is sinful.—

" 'Viswamitra said,—If thou be a friend desirous of my happiness, do thou then raise me up from this distress! In that case, relinquishing this dog's haunch, I may consider myself saved by the aid of righteousness (and not by that of sinfulness)!—

" 'The Chandala said,—'I dare not make a present of this piece of meat to thee, nor can I quietly suffer thee to rob me of my own food. If I give thee this meat and if thou take it, thyself being a Brahmana, both of us will become liable to sink in regions of woe in the next world!—

" 'Viswamitra said,—By committing this sinful act today I shall certainly save my life which is very sacred. Having saved my life I shall afterwards practise virtue and cleanse my soul. Tell me which of these two is preferable (to die without food, or save my life by taking this food that is unclean)?—

" 'The Chandala said,—In discharging the duties that appertain to one's order or race, one's own self is the best judge (of its propriety or impropriety). Thou thyself knowest which of those two acts is sinful. He who would regard dog's meat as clean food, I think, would in matters of food abstain from nothing!—

" 'Viswamitra said,—In accepting (an unclean present) or in eating (unclean food) there is sin. When one's life, however, is in danger, there is no sin in accepting such a present or eating such food. Besides, the eating of unclean food, when unaccompanied by slaughter and deception and when the act will provoke only mild rebuke, is not matter of much consequence.—

" 'The Chandala said,—If this be thy reason for eating unclean food, it is then clear thou dost not regard the Veda and Arya morality! Taught by what thou art going to do, I see, O foremest of Brahmanas, that there ia no sin in disregarding the distinctions between food that is clean and food that is unclean!—

" 'Viswamitra said,—It is not seen that a person incurs a grave sin by eating (forbidden food). That one becomes fallen by drinking wine is only a wordy precept (for restraining men from drinking). The other forbidden acts (of the same species), whatever they be,—in fact, every sin,—cannot destroy one's merit.

" 'The Chandala said,—That learned person who takes away dog's meat from an unworthy place (like this), from an unclean wretch (like me), from one who (like me) leads such a wicked life, commits an act that is opposed to the behaviour of those that ars called good. In consequence, again, of his connection with such a deed, he is certain to suffer the pangs of repentance!—'

"Bhishma continued,—The Chandala, having said these words unto Kusika's son, became silent. Viswamitra then, of cultivated understanding, took away that haunch of dog's meat. The great ascetic, having possessed

himself of that piece of dog's meat for saving his life, took it away into the woods and wished with his wife to eat it. He resolved that having first gratified the deities according to due rites, he should then eat that haunch of dog's meat at his pleasure. Igniting a fire according to the *Brahma* rites, the ascetic, agreeably to those rites that go by the name of *Aindragneya*, began himself to cook that meat into sacrificial *Charu*. He then, O Bharata, began the ceremonies in honor of the gods and the *Pitris*, by dividing that *Charu* into as many portions as were necessary, according to the injunctions of the scriptures, and by invoking the gods with Indra at their head (for accepting their shares). Meanwhile, the chief of the celestials began to pour copiously. Reviving all creatures by those showers, he caused plants and herbs to grow once more. Viswamitra, however, having completed the rites in honor of the gods and the *Pitris* and having gratified them duly, himself ate that meat. Burning all his sins afterwards by his penances, the sage, after a long time, acquired the most wonderful (ascetic) success. Even thus, when the end in view is the preservatiou of life itself, should a high-souled person possessed of learning and acquainted with means rescue his own cheerless self when fallen into distress, by all means in his power. By having recourse to such understanding one should always preserve his life. A person, if alive, can win religious merit and enjoy happiness and prosperity. For this reason, O son of Kunti, a person of cleansed soul and possessed of learning should live and act in this world, relying upon his own intelligence in discriminating between righteousness and its reverse.' "

SECTION CXLII.

"Yudhishthira said,—'If that which is so horrible and which like falsehood should never be object of regard, be cited (as duty), then what act is there from which I should forbear ? Why also should not robbers then be respected ? I am stupefied ! My heart is pained ! All the ties that bind me to morality are loosened ! I cannot tranquillise my mind and venture to act in the way suggested by you !'

"Bhishma said,—'I do not instruct thee in respect of duty, taught by what I have heard from the Vedas alone ! What I have told thee is the result of wisdom and experience. This is the honey that the learned have gathered. Kings should gather wisdom from various sources. One cannot accomplish his course through the world with the aid of a morality that is one-sided: Duty must spring from the understanding ; and the practices of those that are good should always be ascertained, O son of Kuru ! Attend to these words of mine ! Only kings that are possessed of superior intelligence can rule, expecting victory. A king should provide for the observance of morality by the aid of his understanding and guided by knowledge derived from various

sources. The duties of a king can never be discharged by rules drawn from a morality that is one-sided. A weak-minded king can never display wisdom (in the discharge of his duties) in consequence of his not having drawn any wisdom from the examples before him. Righteousness sometimes takes the shape of unrighteousness. The latter also sometimes takes the shape of the former. He who does not know this, becomes confouuded when confronted by an actual instance of the kind. Before the occasion comes, one should, O Bharata, comprehend the circumstances under which righteousness and its reverse become confused. Having acquired this knowledge, a wise king should, when the occasion comes, act accordingly, aided by his judgment. The acts he does at such a time are misunderstood by ordinary people. Some persons are possessed of true knowledge. Some persons have false knowledge. Truly ascertaining the nature of each kind of knowledge, a wise king derives knowledge from them that are regarded as good. They that are really breakers of morality find fault with the scriptures. They that have themselves no wealth proclaim the inconsistencies of the treatises on the acquisition of wealth. Those who seek to acquire knowledge for the object only of carrying their sustenance by it, O king, sinful besides being enemies of morality. Wicked men, of immature understandings, can never know things truly, even as persons unconversant with scriptures are unable in all their acts to be guided by reason. With eyes directed to the faults of the scriptures, they decry the scriptures. Even if they understand the true meaning of the scriptures, they are still in the habit of proclaiming that scriptural injunctions are unsound. Such men, by decrying the knowledge of others proclaim the superiority of their own knowledge. They have words for their weapons and words for their arrows and speak as if they are real masters of their sciences. Know, O Bharata, that they are traders in learning and *Rakshasas* among men. By the aid of mere pretexts they cast off that morality which has been established by good and wise men. It has been heard by us that the texts of morality are not to be understood by either discussion or one's own intelligence. Indra himself has said that this is the opinion of the sage Vrihaspati. Some are of opinion that no scriptural text has been laid down without a reason. Others again, even if they properly understand the scriptures, never act according to them. One class of wise men declare that morality is nothing else than the approved course of the world. The man of true knowledge should find out for himself the morality laid down for the good. If even a wise man speaks of morality under the influence of wrath or confusion of understanding or ignorance, his deliverances go for nothing. Discourses on morality made with the aid of an intelligence that is derived from the true letter and spirit of the scriptures, are worthy of praise and not those which are made with the help of anything else. Even the words heard from an ignorant person, if in themselves they be fraught with sense, come to be regarded as pious and wise. In days of old, Usanas said unto the Daiteyas this truth, which should remove all doubts, that scriptures are

no scriptures if they cannot stand the test of reason. The possession or absence of knowledge that is mixed with doubts is the same thing. It behoves thee to drive off such knowledge after tearing it up by the roots. He who does not listen to these words of mine is to be regarded as one that has suffered himself to be misled. Dost thou not see that thou wert created for the accomplishment of fierce deeds ? Behold me, O dear child, how, by betaking myself to the duties of the order of my birth, I have despatched innumerable Kshattriyas to heaven ! There are some that are not delighted with me for this. Goat, horse and Kshattriya, were created by Brahman for a similar purpose (*viz.*, for being useful to everybody). A Kshattriya, therefore, should incessantly seek the happiness of all creatures. The sin that attaches to killing a person that should not be killed is equal to that which is incurred by not killing one who deserves to be killed. Even such is the established order of things which a weak-minded king thinks of never attending to. Therefore, a king should display severity in making all his subject observe their respective duties. If this is not done, they will prowl like wolves, devouring one another. He is a wretch among Kshattriyas in whose territories robbers go about plundering the property of other people like crows taking little fishes from water. Appointing high-born men possessed of Vedic knowledge as thy ministers, do thou govern the Earth, protecting thy subjects righteously. That Kshattriya who, ignorant of the established customs and contrivances, improperly levies taxes upon his people, is regarded as a eunuch of his order. A king should neither be severe nor mild. If he rules righteously he deserves praise. A king should not cast off both the qualities ; on the other hand, becoming severe (on occasions demanding severity), he should be mild when it is necessary to be so. Painful is the observance of Kshattriya duties. I bear a great love for thee. Thou art created for the accomplishment of severe acts. Therefore, do thou rule thy kingdom ! Sakra possessed of great intelligence has said that in times of distress the great duty of a king is chastising the wicked and protecting the good.'

"Yudhishthira said,—'Is there any such rule (in respect of kingly duties) which should, under no circumstances, be violated ? I ask thee this, O foremost of virtuous persons ! Tell me, O grandsire !

"Bhishma said,—'One should always worship Brahmanas venerable for learning, devoted to penances, and rich in conduct conformable to the injunctions of the Vedas. This, indeed, is a high and sacred duty. Let thy conduct towards the Brahmanas be always that which thou observest towards the gods. The Brahmanas, if enraged, can inflict diverse kinds of wrong, O king. If they be gratified, high fame will be thy share. If otherwise, great will be thy fear. If gratified, the Brahmanas become like nectar. If enraged, they become like poison.

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SECTION CXLIII.

"Yudhishthira said,—'O grandsire, O thou of great wisdom, O thou that are conversant with every kind of scripture, tell me what the merit is of one who cherishes a suppliant that craves for protection !'

"Bhishma said,—'Great is the merit, O monarch, in cherishing a suppliant. Thou art worthy, O best of the Bharatas, of asking such a question. Those high-souled kings of old, *viz.*, Sivi and others, O king, attained to great bliss in heaven by having protected suppliants. It is heard that a pigeon received with respect a suppliant foe according to due rites and even fed him with his own flesh.'

"Yudhishthira said,—'How, indeed, did a pigeon in days of old feed a suppliant foe with his own flesh ? What also was the end, O Bharata, that he won by such conduct ?'

"Bhishma said,—'Listen, O king, to this excellent story that cleanses the hearer of every sin, the story, *viz.*, that Bhrigu's son (Rama) had recited to king Muchukunda. This very question, O son of Pritha, had been put to Bhrigu's son by Muchukunda with due humility. Unto him desirous of listening with humility the son of Bhrigu narrated this story of how a pigeon, O monarch, won success (entitling him to the highest heavenly bliss).

" 'The sage said,—'O mighty-armed monarch, listen to me as I narrate to thee this story that is fraught with truths connected with Virtue, Profit, and Pleasure. A wicked and terrible fowler, resembling the Destroyer himself, used in days of old to wander through the great forest. He was black as a raven and his eyes were of a bloody hue. He looked like Yama himself. His legs were long, his feet short, his mouth large, and his cheeks protruding. He had no friend, no relative, no kinsman. He had been cast off by them all for the exceedingly cruel life he led. Indeed, a man of wicked conduct should be renounced from a distance by the wise, for he who injures his own self cannot be expected to do good to others. Those cruel and wicked-souled men that take the lives of other creatures are always like poisonous snakes, a source of trouble to all creatures. Taking his nets with him, and killing birds in the woods, he used to sell the meat of those winged creatures, O king, (for livelihood). Following such conduct, the wicked-souled wretch lived for many long years without ever understanding the sinfulness of his life. Accustomed for many long years to sport with his wife in the forest in the pursuit of this profession, and stupefied by destiny, no other profession was liked by him. One day as he was wandering through the forest intent on his business, a great storm arose that shook the trees and seemed about to uproot them. In a moment dense of clouds appeared on the sky, with flashes of lightning playing amidst them, presenting the aspect of a sea covered with merchant boats and vessels. He of a hundred sacrifices having entered the clouds with a large supply of rain, in a moment the Earth became flooded with water. While yet the rain fell in torrents, the fowler lost his senses through fear.

Trembling with cold and agitated with fear,' he roved through the forest. The killer of birds failed to find any high spot (which was not under water). The paths of the forest were all submerged. In consequence of the force of the shower, many birds were deprived of life or dropped down on the ground. Lions and bears and other animals, availing of some high spots they had found, lay down to rest. All the denizens of forest were filled with fear in consequence of that frightful storm and shower. Frightened and hungry, they roamed through the woods in packs small and large. The fowler, however, with limbs stiffened by cold, could neither stop where he was nor move. While in this state he eyed a she-pigeon lying on the ground, stiffened with cold. The sinful wight, though himself in the same predicament, beholding the bird, picked her up and immured her in a cage. Himself overwhelmed with affliction, he scrupled not to overwhelm a fellow-creature with affliction. Indeed, the wretch, through force of habit alone, committed that sin even at such a time. He then beheld in the midst of that forest a lordly tree blue as the clouds. It was the resort of myriads of birds desirous of shade and shelter. It seemed to have been placed there by the Creator for the good of all creatures like a good man in the world. Soon the sky cleared and became spangled with myriads of stars, presenting the aspect of a magnificent lake smiling with blooming lilies. Turning his eyes towards the clear firmament rich with stars, the fowler began to advance, still trembling with cold. Beholding the sky cleared of clouds, he cast his eyes on all sides and seeing that night was already upon him, he began to think,—My home is at a great distance from where I am!—He then resolved to pass the night under the shade of that tree. Bowing down to it with joined hands, he addressed that monarch of the forest, saying,—I am a suppliant for shelter unto all the deities that have this tree for their resort!—Having said these words, he spread some leaves for a bed, and laid himself down on it, resting his head on a stone. Though overwhelmed with affliction, the man soon fell asleep.' "—

SECTION CXLIV.

"Bhishma said,—'In one of the branches of that tree, a pigeon with beautiful feathers, O king, lived for many years with his family. That morning his wife had gone out in search of food but had not yet returned. Seeing that night had come and his wife still unreturned, the bird began to indulge in lamentations.—Oh, great has been the storm and painful the shower that came today! Alas, thou hast not yet returned, O dear wife! Woe is on me, what can be the cause that she has not yet come to us! Is everything right with that dear spouse of mine in the forest? Separated from her, this my home appears to me empty! A house-holder's home, even if filled with sons and

grandsons and daughters-in-law and servants, is regarded empty if destitute of the housewife. One's house is not one's home ; one's wife only is one's home. A house without the wife is as desolate as the wilderness. If that dear wife of mine, of eyes fringed with red, of variegated plumes, and of sweet voice, does not come back today, my life itself will cease to be of any value. Of excellent vows, she never eats before I eat, and never bathes before I bathe. She never sits before I sit down, and never lies before I lie down. She rejoices if I rejoice, and becomes sorry when I am sorry. When I am away she becomes cheerless, and when I am angry she ceases not to speak sweetly. Ever devoted to her lord and ever relying upon her lord, she was ever employed in doing what was agreeable to and beneficial for her lord. Worthy of praise is that person on Earth who owns such a spouse ! That amiable creature knows that I am fatigued and hungry. Devoted to me and constant in her love, my famous spouse is exceedingly sweet-tempered and worships me devoutly ! Even the foot of a tree is one's home if one lives there with one's spouse as a companion ! Without one's spouse, a very palace is truly a desolate wilderness ! One's spouse is one's associate in all one's acts of virtue, profit and pleasure. When one sets out for a strange land one's wife is one's trusted companion. It is said that the wife is the richest possession of her lord. In this world the wife is the only associate of her lord in all the concerns of life.* The wife is ever the best of medicines that one can have in sickness and woe. There is no friend like unto the wife. There is no refuge better than the wife. There is no better ally in the world than the wife in acts undertaken for the acquisition of religious merit. He that has not in his house a wife that is chaste and of agreeable speech, should go to the woods. For such a man there is no difference between home and wilderness.' "

SECTION CXLV.

"Bhishma said,—'Hearing these piteous lamentatious of the pigeon on the tree, the she-pigeon seized by the fowler began to say to herself as follows.

" 'The she-pigeon said,—Whether I have any merit or not, verily there is no limit to my good fortune when my dear lord thus speaks of me ! She is no wife with whom her lord is not content. In the case of women, if their lords be gratified with them all the deities also become so. Since the marriage union takes place in the presence of fire, the husband is the wife's highest deity. That wife with whom her husband is not pleased becomes consumed into ashes, even like a creeper adorned with bunches of flowers in a forest conflagration !

*The idea that man comes alone into the world and goes out of it alone. Only the wife is his true associate, for she alone is a sharer of his merits, and without her no merit can be won. The Hindu idea of marriage is a complete union. From the day of marriage the two persons become *one* individual for the performance of all religious and other acts.—T.

—Having reflected thus, the she-pigeon, afflicted with woe, and immured by the fowler within his cage, thus spoke unto her woe-stricken lord.—I shall say what is now beneficial for thee. Hearing me follow thou my counsel! O dear lord, be thou the rescuer of a suppliant! This fowler lies here by thy abode, afflicted with cold and hunger! Do him the duties of hospitality! The sin that a person commits by slaying a Brahmana or that mother of the world, *viz.*, a cow, is equal to that which one incurs by suffering a suppliant to perish (from want of help). Thou art possessed of knowledge of self. It ever behoves one like thee, therefore, to follow that course which has been ordained for us as pigeons by the order of our birth.* It has been heard by us that the house-holder who practises virtue according to the measure of his abilities, wins hereafter inexhaustible regions of bliss. Thou hast sons. Thou hast progeny. O bird, casting off all kindness for thy own body, therefore, and for winning virtue and profit, offer worship to this fowler so that his heart may be pleased! Do not, O bird, indulge in any grief on my account. (See, how unimportant I am!) Thou mayst continue to live, taking other wives!—The amiable she-pigeon, overcome with sorrow, and casting her eyes upon her lord from the fowler's cage within which she had been immured, said these words unto him.' "

SECTION CXLVI.

"Bhishma said,—'Hearing these words fraught with morality and reason that were spoken by his wife, the pigeon became filled with great delight and his eyes were bathed in tears of joy. Beholding that fowler whose avocation was the slaughter of birds, the pigeon honored him scrupulously according to the rites laid down in the ordinance. Addressing him, he said,—Thou art welcome today! Tell me what I shall do for thee! Thou shouldst not repine! This is thy home.† Tell me quickly what I am to do and what is thy pleasure! I ask thee this in affection, for thou hast solicited shelter at our hands. Hospitality should be shown to even one's foe when he comes to one's house. The tree withdraws not its shade from even the person that approaches it for cutting it down. One should, with scrupulous care, do the duties of hospitality towards a person that craves for shelter. Indeed, one is especially bound to do so if one happens to lead a life of domesticity that consists of the five sacrifices. If one, while leading a life of domesticity, does not, from want of judgment, perform the five sacrifices, one loses, accord-

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* The sense seems to be that our strength, though little, should be employed by us in attending to the duties of hospitality in our own way.—T.

† Literally, 'thou art at home,' meaning I will not spare any trouble in making thee feel and enjoy all the comforts of home in this place.—T.

ing to the scriptures, both this and the next world. Tell me then trustfully and in intelligible words what thy wishes are! I will accomplish them all. Do not set thy heart on grief!—Hearing these words of the bird, the fowler replied unto him, saying,—I am stiff with cold. Let provision be made for warming me! Thus addressed, the bird gathered together a number of dry leaves on the ground, and taking a single leaf in his beaks speedily went away for fetching fire. Proceeding to a spot where fire is kept, he obtained a little fire and came back to the spot. He then set fire to those dry leaves, and when they blazed forth into a vigorous conflagration, he addressed his guest, saying,—Do thou trustfully and without fear warm thy limbs!—Thus addressed, the fowler said,—So be it!—and set himself to warm his stiffened limbs. Recovering (as it were) his life-breaths, the fowler said unto his winged host,—Hunger is afflicting me. I wish thee to give me some food!—Hearing his words the bird said,—I have no stores by which to appease thy hunger! We, denizens of the woods, always live upon what we get every day. Like the ascetics of the forest we never hoard for the morrow!'—Having said these words, the bird's face became pale (from shame). He began to reflect silently as to what he should do and mentally deprecated his own method of living. Soon, however, his mind became clear. Addressing the slaughterer of his species, the bird said,—I shall gratify thee! Wait for a moment!—Saying these words he ignited a fire with the help of some dry leaves, and filled with joy, said,—I heard in former days from high-souled *Rishis* and gods and *Pitris* that there is great merit in honoring a guest. O amiable one, be kind to me! I tell thee truly that my heart is set upon honoring thee that art my guest!—Having formed this resolution, the high-souled bird, with a smiling face, thrice circumambulated that fire and then entered its flames. Beholding the bird enter that fire, the fowler began to think, and asked himself,—What have I done! Alas, dark and terrible will be my sin, without doubt in consequence of my own acts! I am exceedingly cruel and worthy of reprobation!—Indeed, observing the bird lay down his life, the fowler, deprecating his own acts, began to indulge in copious lamentations like thee.' "

SECTION CXLVII.

"Bhishma said,—'The fowler, seeing the pigeon fall into the fire, became filled with compassion and once more said,—Alas, cruel and senseless that I am, what have I done! I am certainly a mean wretch! Great will be my sin for everlasting years!—Indulging in such self-reproaches he began to say repeatedly,—I am unworthy of credit! My understanding is wicked! I am ever sinful in my resolves! Alas, abandoning all kinds of honorable occupation, I have become a fowler! A cruel wretch that I am, without doubt, this

high-souled pigeon, by laying down his own life, has read me a grave lesson! Abandoning wives and sons, I shall certainly cast off my very life-breaths that are so dear! The high-souled pigeon has taught me that duty! From this day, denying every comfort to my body, I shall wear it out even as a shallow tank in the season of summer! Capable of bearing hunger, thirst, and penances, reduced to emaciation, and covered with visible veins all over, I shall, by diverse kinds of fasts, practise such vows as have a reference to the other world! Alas, by giving up his body, the pigeon has shown the worship that should be paid to a guest! Taught by his example, I shall henceforth practise righteousness. Righteousness is the highest refuge (of all creatures)! Indeed, I shall practise such righteousness as has been seen in the righteous pigeon, that foremost of all winged creatures!—Having formed such a resolution and said these words, that fowler, once of fierce deeds, proceeded to make an unreturning tour of the world,* observing for the while the most rigid vows. He threw away his stout staff, his sharp-pointed iron-stick, his nets and springes, and his iron cage, and set at liberty the she-pigeon that he had seized and immured.' "

SECTION CXLVIII.

"Bhishma said,—'After the fowler had left that spot, the she-pigeon, remembering her husband and afflicted with grief on his account, wept copiously and indulged in these lamentations:—I cannot, O dear lord, recollect a single instance of thy having done me an injury! Widows, even if mothers of many children, are still miserable! Bereft of husband, a woman becomes helpless and an object of pity with her friends. I was always cherished by thee, and in consequence of the great respect thou hadst for me I was always honored by thee with sweet, agreeable, charming, and delightful words! I sported with thee in valleys, in springs of rivers, and on delightful tops of trees! I was also made happy by thee while roving with thee through the skies! I used to sport with thee before, O dear lord, but where are those joys now? Limited are the gifts of the father, of the brother, and of the son to a woman. The gifts that her husband alone makes to her are unlimited! What woman is there that would not, therefore, adore her lord? A woman has no protector like her lord, and no happiness like her lord. Abandoning all her wealth and possessions, a woman should take to her lord as her only refuge. Life here is of no use to me, O lord, now that I am separated from thee! What chaste woman is there that would, when deprived of her lord, venture to bear the burden of life?—Filled with sorrow and indulging in such

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* *Mahaprasthana* is literally an unreturning departure. When a person leaves home for wandering through the world till death puts a stop to his wanderings, he is said to go on *Mahaprasthana*.—T.

piteous lamentations, the she-pigeon, devoted to her lord, cast herself on the blazing fire. She then beheld her (deceased) husband adorned with bracelets, seated on a (celestial) car, and adored by many high-souled and meritorious beings standing around him. Indeed, there he was in the firmament, decked with fine garlands and attired in excellent robes, and adorned with every ornament. Around him were innumerable celestial cars ridden by beings who had acted meritoriously while in this world. Seated on his own celestial car, the bird ascended to heaven, and obtaining proper honors for his deeds in this world, continued to sport in joy, accompanied by his wife.' "

SECTION CXLIX.

"Bhishma, said,—The fowler, O king, happened to see that pair while seated on their celestial car. Beholding the couple he became filled with sorrow (at the thought of his own misfortune) and began to reflect upon the means of obtaining the same end. And he said to himself,—I must, by austerities like those of the pigeon, attain to such a high end!—Having formed this resolution, the fowler, who had lived by the slaughter of birds, set out on an unreturning journey. Without any endeavour (for obtaining food) and living upon air alone, he cast off all affections from desire of acquiring heaven. After he had proceeded for some distance, he saw an extensive and delightful lake full of cool and pure water, adorned with lotuses and teeming with diverse kinds of water-fowl. Without doubt, the very sight of such a lake is capable of slaking the desire for drink of a thirsty person. Emaciated with fasts, the fowler, however, O king, without casting his eyes upon it, gladly penetrated a forest inhabited by beasts of prey, having ascertained previously its wide extent. After he had entered the forest, he became much afflicted by sharp-pointed thorns. Lascerated and torn by prickles, and covered all over with blood, he began to wander in that forest destitute of men but abounding with animals of diverse species. Sometime after, in consequence of the friction of some mighty trees caused by a powerful wind, a widespread conflagration arose. The raging element, displaying a splendour like to what it assumes at the end of the *Yuga*, began to consume that large forest teeming with tall trees and thick bushes and creepers. Indeed, with flames fanned by the wind and myriads of sparks flying about in all directions, the all-consuming deity began to burn that dense forest abounding with birds and beasts. The fowler, desirous of casting off his body, ran with a delighted heart towards that spreading conflagration. Consumed by that fire the fowler became cleansed of all his sins and attained, O best of the Bharatas, to high success. The fever of his heart dispelled, he at last beheld himself in heaven, shining in splendour like Indra in the midst of *Yakshas* and *Gandharvas* and persons crowned with ascetic success. Thus, indeed, the pigeon and his devoted spouse, with the

fowler, ascended to heaven for their meritorious acts. The woman who thus follows her lord speedily ascends to heaven and shines in splendour there like the she-pigeon of whom I have spoken. Even this is the old history of the high-souled fowler and the pigeon. Even thus did they earn a highly meritorious end by their righteous acts. No evil befalls the person who listens every day to this story or who recites it every day, even if error invades his mind.* O Yudhishthira, O foremost of all righteous persons, the protection of a suppliant is truly a high act of merit! Even the slayer of a cow, by practising this duty, may be cleansed of sin. That man, however, will never be cleansed who slays a suppliant. By listening to this sacred and sin-cleansing story one becomes freed from distress and attains to heaven at last.' "

SECTION CL.

"Yudhishthira said,—'O best of the Bharatas, when a person commits sin from want of judgment, how may he be cleansed from it? Tell me everything about it!'

"Bhishma said,—'I shall in this connection recite to thee the old narrative, applauded by the *Rishis*, of what the regenerate Indrota, the son of Sunaka, said unto Janamejaya. There was, in days of yore, a king possessed of great energy, called Janamejaya, who was the son of Parikshit. That lord of Earth on one occasion, from want of judgment, became guilty of killing a Brahmana. Upon this, all the Brahmanas together with his priests abandoned him. Burning day and night with regret, the king retired into the woods. Deserted by his subjects too, he took this step for achieving high merit. Consumed by repentance, the monarch underwent the most rigid austerities. For washing himself of the sin of Brahmanicide he interrogated many Brahmanas, and wandered from country to country over the whole Earth! I shall now tell thee the story of his expiation. Burning with the remembrance of his sinful act, Janamejaya wandered about. One day, in course of his wanderings, he met Indrota, the son of Sunaka, of rigid vows, and approaching him touched his feet. The sage, beholding the king before him, reproved him gravely, saying,—Thou hast committed a great sin. Thou hast been guilty of fœticide. Why hast thou come here? What business hast thou with us? Do not touch me by any means! Go, go away! Thy presence does not give us pleasure! Thy person smells like blood. Thy appearance is like that of a corpse. Though impure, thou seemest to be pure, and though dead thou movest like a living being! Dead within, thou art of impure soul, for thou art ever intent upon sin! Though thou sleepest and wakest, thy life, however, is passed in great

* The theory is that all distresses arise originally from mental error which clouds the understanding. Vide *Bhagavadgita*.—T.

misery! Thy life, O king, is useless! Thou livest most miserably! Thou hast been created for ignoble and sinful deeds. Sires wish for sons from desire of obtaining diverse kinds of blessings, and hoping they would perform penances and sacrifices, worship the gods, and practise renunciation.* Behold, the whole race of thy ancestors has fallen into hell in consequence of thy acts! All the hopes thy sires had placed upon thee have become fruitless! Thou livest in vain, for thou art always inspired with hatred and malice towards the Brahmanas,—them, that is, by worshipping whom other men obtain long life, fame, and heaven! Leaving this world (when the time comes), thou shalt have to fall (into hell) with head downwards and remain in that posture for innumerable years in consequence of thy sinful deeds! There thou shalt be tortured by vultures and peacocks having iron beaks. Returning thence into this world, thou shalt have to take birth in a wretched order of creatures! If thou thinkest, O king, that this world is nothing and that the next world is the shadow of a shadow, the myrmidons of Yama in the infernal regions will convince thee, dispelling thy unbelief!' "—

SECTION CLI.

"Bhishma said,—'Thus addressed, Janamejaya replied unto the sage, saying,—Thou rebukest one that deserves to be rebuked! Thou censurest one that is deserving of censure! Thou upbraidest me and my acts. I implore thee to be graceful towards me! All my acts have been sinful. I burn, however, with repentance as if I am in the midst of blazing fire! My mind, in remembrance of my deeds, is exceedingly cheerless. Verily, I am much afraid of Yama! How can I bear to live without extracting that dart from my heart? O Saunaka, suppressing all thy wrath, instruct me now! Formerly I used to show regard for Brahmanas. I solemnly declare that I shall once more show the same regard for them! Let not my line be extinct! Let not the race in which I am born sink into the dust! It is not proper that they who have wronged Brahmanas and have for that, in consequence of the injunctions of the Vedas, forfeited all claim to the respect of the world and to social intercourse with their fellowmen, should have any bearer of their names for continuing their races! I am overwhelmed with despair. I, therefore, repeat my resolves (about mending my conduct). I pray you to pretect me like sages that do not accept gifts protecting the poor. Sinful wights abstaining from sacrifices never attain to heaven.† Leaving (this world), they have to pass their time in the pits of hell like Pulindas and Khasas.‡ Ignorant as I am,

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* Making gifts, &c.—T.

† Here *amum* (the accusative of *adas*) evidently means 'that' and not 'this.' I think the reference, therefore, is to heaven and not to this world.—T.

‡ These are *Mlechha* tribes of impure behaviour.—T.

give me wisdom like a learned preceptor to his pupil or like a sire to his son ! Be gratified with me, O Saunaka !—

" 'Saunaka said,—What wonder is there that a person destitute of wisdom should do many improper acts ? Knowing this, a person of real wisdom is never angry with creatures (when they become guilty of folly).* By ascending upon the top of wisdom's palace, one grieves for others, one's own self being then too pure for becoming an object of other people's grief. In consequence of one's wisdom one surveys all creatures in the world like a person on a mountain-top surveying people below. The person who becomes an object of censure with good men, who hates good men and who hides himself from their view, never succeeds in obtaining any blessing and never understands the propriety of acts.† Thou knowest what the energy and the nobility of the Brahmana is as laid down in the Veda and other scriptures. Act now in such a way that tranquillity of heart may be thine and let Brahmanas be thy refuge ! If the Brahmanas cease to be angry with thee, that will ensure thy felicity in heaven. If, again, thou repentest in sin, thy sight will be clear and thou wilt succeed in beholding righteousness !—

" 'Janamejaya said,—I am repenting for my sins. I will never again seek to extinguish virtue ! I desire to obtain blessedness. Be thou gratified with me !—

" 'Saunaka said,—Dispelling arrogance and pride, O king, I wish thee to show regard for me ! ‡ Employ thyself in the good of all creatures, ever remembering the mandates of righteousness. I am not reproving thee from fear or narrowness of mind or covetousness ! Listen now, with these Brahmanas here, to the words of truth I utter ! I do not ask for anything. I shall, however, instruct thee in the ways of righteousness. All persons will croak and bray and cry fie on me (for what I am going to do). They will even call me sinful. My kinsmen and friends will discard me.§ Without doubt, however, my kinsmen and friends, hearing the words I speak, will succeed in vigorously crossing the difficulties of life. Some that are possessed of great wisdom will understand (my motives) rightly. Know, O child, what my views are, O Bharata, in respect of the Brahmanas ! Do thou (after listening to me) act in such a way that they may, through my efforts, obtain every blessing ! Do thou also, O king, pledge thy word that thou wilt not again injure the Brahmanas !—

" 'Janamejaya said,—I swear, touching even thy feet, that I shall never again, in thought, word, or deed, injure the Brahmanas ! ' "

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* The Bombay edition reads this verse differently.—T.

† Read differently in the Bombay edition.—T.

‡ *I. e.*, for my instructions.—T.

§ So great was the repugnance felt for the slayer of a Brahamna that to even talk with him was regarded a sin. To instruct such a man in the truths of the Vedas and of morality was to desecrate religion itself.—T.

SECTION CLII.

"'Saunakas said, I shall for these reasons discourse to thee of righteousness, to thee whose heart has been exceedingly agitated! Possessed of knowledge and great strength, and with a contented heart, thou seekest righteousness of thy own will! A king, first becoming exceedingly stern, then shows compassion and does good to all creatures by his acts. This is certainly very wonderful. People say that that king who commences with sternness burns the whole word. Thou wert stern before. But thou turnest thy eyes on righteousness now! Forsaking luxurious food and all articles of enjoyment, thou hast betaken thyself for a long time to rigid penances. All this, O Janamejaya, is certain to appear wonderful to those kings that are sunk in sin. That he who has affluence should become liberal, or that he who is endued with wealth of asceticism should become reluctant to spend it, is not at all wonderful. It has been said that the one does not live at a distance from the other.* That which is ill-judged produces misery in abundance. That on the other hand, which is accomplished with the aid of sound judgment leads to excellent results.† Sacrifice, gift, compassions, the Vedas, and truth, O lord of Earth—these five,—are cleansing. The sixth is penance well-performed. This last, O Janamejaya, is highly cleansing for kings. By betaking thyself to it properly, thou art certain to earn great merit and blessedness. Sojourn to sacred spots has also been said to be highly cleansing. In this connection are cited the following verse sung by Yayati:—That mortal who would earn life and longevity should, after having performed sacrifices with devotion, renounce them (in old age) and practise penances.—The field of Kuru has been said to be sacred. The river Saraswati has been said to be more so. The *tirthas* of the Saraswati are more sacred than the Saraswati herself; and the *tirtha* called Prithudaka is more sacred than all the *tirthas* of the Saraswati. One that has bathed in Prithudaka and drunk its waters will not have to grieve for a premature death. Thou shouldst go to *Mahasaras*, to all the *tirthas* designated by the name of Pushkara, to Prabhasa, to the northern lake Manasa, and to Kalodaka. Thou shalt then regain life and acquire longevity. Lake Manasa is on the spot where the Saraswati and the Drisadwati mingle with each other. A person possessed of Vedic knowledge should bathe in these places. Manu has said that liberality is the best of all duties, and that renunciation is better than liberality. In this connection is cited the following

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* This version of 5 is offered tentatively. That a person possessed of affluence should become charitable is not wonderful. An ascetic, again, is very unwilling to exercise his power. (Witness Agastya's unwillingness to create wealth for gratifying his spouse). What is meant by these two persons not living at a distance from each other is that the same cause which makes an affluent person charitable operates to make an ascetic careful of the kind of wealth he has.—T.

† That which is *asamikshitam* is *samagram karpanyam*.—T.

verse composed by Satyavat. (One should act) as a child full of simplicity and destitute of either merit or sin. As regards all creatures there is in this world neither misery nor happinees. (That which is called misery and that which is called happiness are the results of a diswrought imagination). Even this is the true nature of all living creatures. Of all creatures, their lives are superior who have betaken themseives to renunciation and abstained from acts both meritorious and sinful. I shall now tell thee those acts which are best for a king. By putting forth thy might and liberality do thou conquer heaven, O king ! That man who possesses the attributes of might and energy succeeds in attaining to righteousness.* Do thou rule Earth, O king, for the sake of the Brahmanas and for the sake of happiness. Thou usedst formerly to condemn the Brahmanas. Do thou gratify them now. Though they have cried fie on thee and though they have deserted thee, do thou still, guided by knowledge of self, solemnly pledge thyself never to injure them ! Engaged in acts proper for thee, seek what is for thy highest good. Amongst rulers some one becomes as cool as snow ; some one, as fierce as fire ; some one becomes like a plough (uprooting all enemies) ; and some one, again, becomes like a thunder-bolt (suddenly scorching his foes). He who wishes to prevent self-destruction should never mix with wicked wights for general or special reasons. From a sinful act committed only once, one may cleanse one's self by repenting for it. From a sinful act committed twice, one may cleanse one's self by vowing never to commit it again. From such an act committed thrice, one may cleanse one's self by the resolution to bear one's self righteously ever afterwards. By committing such an act repeatedly, one may cleanse one's self by a sojourn to sacred places. One who is desirous of obtaining prosperity should do all that results in blessedness. They who live amidst fragrant odors themselves become fragrant in consequence. They, on the other hand, who live in the midst of foul stench themselves become foul. One devoted to the practice of ascetic penances is soon cleansed of all one's sins. By worshipping the (*homa*) fire for a year, one stained by diverse sins becomes purified. One guilty of fœticide is cleansed by worshipping the fire for three years, One guilty of fœticide becomes cleansed at even a hundred *Yojanas* from Mahasara, or the *tirthas* called Pushkara, or Prabhasa, or Manasa on the north, if only one sets out for any of them.† A slayer of creatures is cleansed of his sins by saving from imminent peril as many creatures of that

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* Nilakantha explains that *vala* here means patience (strength to bear), and *ojas* (energy) means restraints of the senses.—T.

† Both the vernacular translators have rendered the second line of verse 25 wrongly. They seem to think that a person by setting out for any of the sacred waters from a distance of a hundred *yojanas* becomes cleansed. If this meaning be accepted then no man who lives *within* a hundred *yojanas* of any of them has any chance of being cleansed. The sense, of course, is that such is the efficacy of these *tirthas* that a man becomes cleansed by approaching even to a spot within a hundred *yojanas* of their several sites.—T.

particular species as have been slain by him. Manu has said that by diving in water after thrice reciting the *Aghamarshana mantras*, one reaps the fruits of the final bath in a Horse-sacrifice.* Such an act very soon cleanses one of all one's sins, and one regains in consequence the esteem of the world. All creatures become obedient to such a person, like helpless idiots (obedient to those that surround them). The gods and *Asuras*, in days of yore, approaching the celestial preceptor Vrihaspati, O king, humbly enquired of him, saying,—Thou knowest, O great *Rishi*, the fruits of virtue, as also the fruits of those other acts that lead to hell in the next world. Does not that person succeed in liberating himself from both merit and sin with whom the two (weal and woe) are equal ? Tell us, O great *Rishi*, what the fruits of righteousness are, and how does a righteous person dispel his sins !—

" 'Vrihaspati answered,—If, having committed sin through folly, one does meritorious acts understanding their nature, one succeeds, by such righteousness, in cleansing one's self from sin even as a piece of dirty cloth is washed clean by means of some saline substance. One should not boast after having committed sin. By having recourse to faith and by freeing one's self from malice, one succeeds in obtaining blessedness. That person who covers the faults, even when exposed, of good men, obtains blessedness even after committing faults. As the sun rising at morn dispels all darkness, one dispels all one's sins by acting righteously.—'

"Bhishma continued,—'Indrota the son of Sunaka, having said these words unto king Janamejaya, assisted him, by his ministrations, in the performance of the Horse-sacrifice. The king, cleansed of his sins and regaining blessedness, shone with splendour like a blazing fire, and that slayer of foes then entered his kingdom like Soma in his full form entering heaven.' "

SECTION CLIII.

"Yudhishthira said,—'Hast thou, O grandsire, ever seen or heard of any mortal restored to life after having succumbed to death ?'

"Bhishma said,—'Listen, O king, to this story of the discourse between a vulture and a jackal as is happened of old. Indeed, the occurrence took place in the forest of Naimisha. Once upon a time a Brahmana had, after great difficulties, obtained a son of large expansive eyes. The child died of infantile convulsions. Some (amongst his kinsmen), exceedingly agitated by grief and indulging in loud lamentations, took up the boy of tender years, that sole wealth of his family. Taking the deceased child they proceeded in

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* These *mantras* form a part of the morning, noon, and evening prayer of every Brahmana. Aghamarshana was a Vedic *Rishi* of great sanctity.—T.

the direction of the crematorium. Arrived there they began to take the child from one another's breast and cry more bitterly in grief. Recollecting with heavy hearts the former speeches of their darling again and again, they were unable to return home casting the body on the bare ground. Summoned by their cries, a vulture came there and said these words :—Go ye away and do not tarry, ye that have to cast off but one child ! Kinsmen always go away leaving on this spot thousands of men and thousands of women brought here in course of Time. Behold, the whole universe is subject to weal and woe ! Union and disuniou may be seen in turns. They that have come to the crematorium bringing with them the dead bodies of kinsmen, and they that sit by those bodies (from affection), themselves disappear from the world in consequence of their own acts when the allotted periods of their own lives run out. There is no need of your lingering in the crematorium, this horrible place, that is full of vultures and jackals and that abounds with skeletons and inspires every creature with dread ! Whether friend or foe, no one ever comes back to life having once succumbed to the power ef Time. Such, indeed, is the fate of all creatures. In this world of mortals, every one that is born is sure to die. Who shall restore to life one that is dead and gone on the way ordained by the Destroyer ? At this hour when men are about to close their daily toil, the Sun is retiring to the *Asta* hills. Go ye to your homes, casting off this affection for the child !—Hearing these words of the vulture, the grief of the kinsmen seemed to abate, and placing the child on the bare ground they prepared to go away. Assuring themselves of the fact that the child had died and despairing of seeing him again, they began to retrace their steps, indulging in loud lamentations. Assured beyond doubt, and despairing of restoring the dead to life, they cast off that offspring of their race, and prepared to turn back from that spot. At this time a jackal, black as a raven issued out of his hole and addressed those departing kinsmen, saying,—Surely, ye that are kinsmen of that deceased child have no affection ! There the Sun still shineth in the sky, ye fools ! Indulge your feelings, without fear ! Multifarious are the virtues of the hour. This one may come back to life ! Spreading a few blades of *Kusa* grass on the ground and abandoning that dear child on the crematorium, why do ye go away with hearts of steel and casting off every affection for the darling ? Surely , ye have no affection for that sweet-speeched .child of tender years, whose words, soon as they left his lips, used to gladden you greatly ! Behold the affection that even birds and beasts bear towards their offspring ! Theirs is no return for bringing up their young ones ! Like the sacrifices of the *Rishis* (that are never undertaken from desire of fruit or rewards) the affection of quadrupeds, of birds, and insects, bears no reward in heaven. Though delighting in their children, they are never seen to derive any benefit from the latter either here or hereafter. Yet they cherish their young ones with affection ! Their children, growing up, never cherish them in age. Yet are not they grieved when they do not behold their little ones ? Where, indeed, is affection to

be seen in human beings that they would own the influence of grief ?* Where would you go leaving here this child who is the perpetuater of his race ? Do you shed tears for him for some time, and do you look at him a little longer with affection ! Objects so dear are, indeed, difficult to abandon. It is friends and not others that wait by the side of him that is weak, of him that is prosecuted in a court of law, of him that is borne towards the crematorium. Life-breaths are dear unto all, and all feel the influence of affection. Behold the affection that is cherished by even those that belong to the intermediate species !† How, indeed, can you go away, casting off this boy of eyes large as the petals of the lotus, and handsome as a newly-married youth washed clean and adorned with floral garlands ?—Hearing these words of the jackal that had been indulging in such expressions of touching grief, the men turned back for the sake of the corpse.

"'The vulture said,—Alas, ye men destitute of strength of mind, why do ye turn back at the bidding of a cruel and mean jackal of little intelligence ? Why do yoa mourn for that compound of five elements deserted by their presiding deities, no longer tenanted (by the soul), motionless, and stiff as a piece of wood ? Why do you not grieve for your own selves ? Do you practise austere penances by which you will succeed in cleansing yourselves from sin ! Everything may be had by means of penances. What wiil lamentations do ? Ill-luck is born with the body.‡ It is in consequence of that ill-luck that this boy has departed, plunging you into infinite grief ! Wealth, kine, gold, precious gems, children, all have their root in penances. Penances again are the result of *yoga* (union of the soul with Godhead). Amongst creatures, the measure of weal or woe is dependant on the acts of a previous life. Indeed, every creature comes into the world, taking with him his own measure of weal and woe. The son is not bound by the acts of the sire, or the sire by those of the son. Bound by their own acts good and bad, all have to travel by this common road. Duly practise all the duties, and abstain from acts of unrighteousness ! Reverentially wait, according to the directions of the scriptures, upon the gods and the Brahmanas ! Case off sorrow and cheerlessness, and abstain from parental affection ! Leave the child on this exposed ground, and go ye away without delay ! The acter alone enjoys the fruits of acts, good or bad, that he does. What concern have kinsmen with them ? Casting off a (deceased) kinsman however dear, kinsmen leave this spot. With eyes bathed in tears, they go away, ceasing to display affection for the dead.

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* In the first line of 26 the correct reading is *Kutah* not *Kritah* as adopted by the Burdwan translators. T.

† *I. e.*, beasts and birds. The vernacular translators wrongly render it—'Behold the affection that is cherished by those that are good towards even the beasts and birds !'—T.

‡ The correct reading is *Murttina* (as in the Bombay text) and not *Mrityuna*. The Burdwan version adopts the incorrect reading.—T.

Wise or ignorant, rich or poor, every one succumbs to Time, endued with acts, good and bad. What will you do by mourning ? Why do you grieve for one that is dead ? Time is the lord of all, and in obedience to his very nature he casts an equal eye on all things. In pride of yonth or in helpless infancy bearing the weight of years or lying in the mother's womb, every one is subject to be assailed by Death. Such, indeed, is the course of the world.

" 'The jackal said,—Alas, the affection cherished by your weeping selves that are overwhelmed with grief for your deceased child has been lessened by that light-brained vulture ! Even this must be the case, since in consequence of his well-applied words fraught with tranquillity and capable of producing conviction, there that one goes back to the town, casting off affection that is so difficult to abandon ! Alas, I had supposed that great is the grief felt by men indulging in loud lamentations for the death of a child and for the corpse on a crematorium, like that of kine bereft of calves ! To-day, however, I understand what the measure of grief is of human beings on earth ! Witnessing their great affection I had shed tears myself ! (It seems, however, that their affection is not strong !) One should always exert. Thence does one succeed through destiny. Exertion and destiny, joining together, produce fruits. One should always exert with hopefulness. How can happiness be had from despondency ? Objects of desire may be won by resolution. Why then do you go back so heartlessly ? Where do you go, abandoning in the wilderness this son of your own loins, this perpetuater of the race of his sires ? Stay here till the sun sets and the evening twilight comes. You may then take away this boy with yourselves or stay here with him.—

" 'The vulture said,—I am, ye men, a full thousand years of age today, but I have never seen a dead creature, male or female or of ambiguous sex, revive after death ! Some die in the womb ; some die soon after birth ; some die (in infancy) while crawling (on all fours) ; some die in youth ; and some in old age. The fortunes of all creatures, including even beasts and birds, are unstable. The periods of life of all mobile and immobile creatures are fixed beforehand. Bereaved of spouses and dear ones and filled with sorrow for (the death of) children, men leave this spot every day with agonised hearts for returning home. Leaving on this spot both friends and foes numbering by thousands, kinsmen afflicted with grief go back to their homes. Cast off this lifeless body which has no longer any animal heat in it and which is as stiff as a piece of wood ! Why then do you not go away, leaving the body of this child which has become like a piece of wood and whose life has entered a new body ? This affection (which ye are displaying) is unmeaning and this hugging of the child is fruitless. He does not see with his eyes or hear with his ears. Leaving him here, go ye away without delay ! Thus addressed by me in words which are apparently cruel but which in reality are fraught with reason and have a direct bearing with the high religion of emancipation, go ye back to your respective homes !—Addressed thus by the vulture endued with wisdom and knowledge and capable of imparting intelligence and awakening the un-

derstanding, those men prepared themselves to turn their backs upon the crematorium. Grief, indeed, increaseth to twice its measure at sight of its object and at the remembrance of the acts of that object (in life). Having heard these words of the vulture, the men resolved to leave the spot. Just at that time the jackal, coming thither with quick steps, cast his eyes on the child lying in the sleep of death.

" 'The jackal said,—Why, indeed, do you leave, at the vulture's bidding, this child of golden complexion, adorned with ornaments, and capable of giving the obsequial cake to his ancestors? If you abandon him, your affection will not come to an end, nor these piteous lamentations! On the other hand, your grief will certainly be greater. It is heard that a Sudra named Samvuka having been slain and righteousness having been upheld by Rama of true prowess, a (dead) Brahmana child was restored to life.* Similarly the son of the royal sage Sweta had died (prematurely). But the monarch, devoted to virtue, succeeded in reviving his dead child. After the same manner, in your case also, some sage or deity may be willing to grant your desire and show compassion to you that are crying so piteously!—Thus addressed by the jackal, the men, afflicted with grief and full of affection for the child, retraced their steps, and placing the child's head on their laps one after another, began to indulge in copious lamentations. Summoned by their cries, the vulture, coming to that spot, spoke unto them as follows.

" 'The vulture said,—Why are you bathing this child with your tears? Why are you pressing him in this fashion with the touch of your palms? At the command of the grim king of justice the child has been sent to that sleep which knows no waking. Those that are endued with the merit of penances, those that are possessed of wealth, those that have great intelligence, in fact, all succumb to death. Even this is the place intended for the dead. It is always to be seen that kinsmen casting off thousands of kinsmen young and old, pass their nights and days in grief, rolling on the bare ground. Cease this ardour in putting on the trappings of woe. That this child would come back to life is what passes belief. He will not get back his life at the bidding of the jackal. If a person once dies and takes leave of his body, his body never regains animation. Hundreds of jackals, by laying down their own lives,† will

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* The allusion is to the story of Rama having restored a dead Brahmana boy. During Rama's righteous reign there were no premature deaths in his kingdom. It happened, however, one day that a Brahman father came to Rama's court and complained of the premature death of his son. Rama instantly began to enquire after the cause. Some sinful act in some corner of the kingdom, it was supected, had caused the deed. Soon enough Rama discovered a Sudra of the name of Samvuka engaged in the heart of a deep forest in ascetic penances. The king instantly cut off the man's head insmuch as a Sudra by birth had no right to do what that man was doing. As soon as righteousness was upheld, the deceased Brahmana boy revived. (*Ramayana, Uttara kandam*).—T.

† Literally, 'by giving up their own bodies.—T.

not succeed in reviving this child in hundreds of years. If, however, Rudra, or Kumar, or Brahman, or Vishnu, grant him a boon, then only may this child come back to life! Neither the shedding of tears, nor the drawing of long sighs, nor copious lamentations, will bring back this one to life! Myself, the jackal, you all, and all the kinsmen of this one, with all our merits and sins, are on the same road (that this one has taken). For this reason one possessed of wisdom should, from a distance, avoid behaviour that displeases others, harsh speeches, the infliction of injury on others, the enjoyment of other people's wives, and sin and falsehood! Carefully seek righteousness, truth, the good of others, justice, compassion for all creatures, sincerity, and honesty! They incur sin who, while living, do not cast their eyes upon their mothers and fathers and kinsmen and friends! What will you do, by crying, for him after death, that sees not with his eyes and that stirs not in the least?—Thus addressed, the men, overwhelmed with sorrow and burning with grief on account of their affection for the child, departed for their homes, leaving the body (on the creamatorium).

" 'The jackal said,—Alas terrible is this world of mortals! Here no creature can escape. Every creature's period of life, again, is short. Beloved friends are always departing. It abounds with vanities and falsehoods, with accusations and evil reports! Beholding again this incident that enhances pain and grief, I do not for a moment like this world of men! Alas, fie on you, ye men, that thus turn back, like foolish persons, at the vulture's bidding, though you are burning with grief on account of the death of this child! Ye cruel wights, how can you go away, casting off parental affection upon hearing the words of a sinful vulture of uncleansed soul? Happiness is followed by misery, and misery by happiness. In this world which is enveloped by both happiness and misery, none of these two exists uninterruptedly. Ye men of little understandings, whither would ye go, casting off on the bare ground this child of so much beauty, this son that is an ornament of your race? Verily, I cannot dispel the idea from my mind that this child endued with comeliness and youth and blazing with beauty is alive! It is not meet that he should die.* It seems that ye are sure to obtain happiness! Ye that are afflicted with grief on account of the death of this child will surely have good luck today! Anticipating the probability of inconvenience and pain (if you remain here for the night) and fixing your hearts on your own comfort, whither would you, like persons of little intelligence, go, leaving this darling?†—

"Bhishma contiuued,—Even thus, O king, the kinsmen of the deceased child, unable to decide upon what they should do, were, for the accomplishment of his own purpose, induced by that sinful jackal who uttered agreeable

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* *I. e.*, he is sure to come back to life.—T.

† Verse 92 and the first line of 93 are differently read in the Bombay text. The Bengal readings are better.—T.

falsehoods,—that denizen of the crematorium who wandered every night in quest of food,—to stay in that place.

" 'The Vulture said,—Dreadful is this spot, this wilderness, that resounds with the screech of owls and teems with spirits and *Yakshas* and *Rakshasas.* Terrible and awful, its aspect is like that of a mass of blue clouds. Casting off the dead body, finish the funeral rites ! Indeed, throwing away the body, accomplish those rites before the sun sets and before the points of the horizon become enveloped in gloom ! The hawks are uttering their harsh cries. Jackals are howling fiercely. Lions are roaring. The sun is setting. The trees on the crematorium are assuming a dark hue in consequence of the blue smoke of the funeral pyres. The carnivorous denizens of this place, afflicted with hunger, are yelling in rage. All those creatures of horrible forms that live in this frightful place, all those carnivorous animals of grim features that haunt this desert, will soon assail you. This wilderness is certainly frightful. Danger will overtake you. Indeed, if you listen to these false and fruitless words of the jackal against your own good sense, verilly, all of you are sure to be destroyed !—

" 'The jackal said,—Stay where you are ! There is no fear even in this desert as long as the sun shines. Till the god of day sets, do ye remain here hopefully, induced by parental affection ! Without any fear, indulging in lamentations as ye please, continue to look at this child with eyes of affection. Frightful though this wilderness be, no danger will overtake you. In reality this wilderness presents an aspect of quiet and peace. It is here that the *Pitris* by thousands took leave of the world. Wait as long as the sun shines ! What are this vulture's words to you ? If with stupefied understandings ye accept the cruel and harsh speeches of the vulture, then your child will never come back to life !'—

"Bhishma continued,—'The vulture then addressed those men, saying that the sun had set. The jackal said that it was not so. Both the vulture and the jackal felt the pangs of hunger and thus addressed the kinsmen of the dead child. Both of them had girded up their loins for accomplishing their respective purposes. Exhausted with hunger and thirst, they thus disputed, having recourse to the scriptures. Moved (alternately) by these words, sweet as nectar, of those two creatures, *viz.*, the bird and the beast, both of whom were endued with the wisdom of knowledge, the kinsmen at one time wished to go away and at another to stay there. At last, moved by grief and cheerlessness, they waited there, indulging in bitter lamentations. They did not know that the beast and the bird, skilled in accomplishing their own purposes, had only stupefied them (by their addresses). While the bird and the beast, both possessed of wisdom, were thus disputing and while the kinsmen of the deceased child sat listening to them, the great god Sankara, urged by his divine spouse (Uma), came there with eyes bathed in tears of compassion. Addressing the kinsmen of the deceased child, the god said,— I am Sankara the giver of boons ! With hearts heavy with grief, those men

prostrated themselves before the great deity and said unto him in reply,—Bereft of this one who was our only child, all of us are on the point of death! It behoveth thee to grant us life by granting life to this our son!—Thus solicited, the illustrious deity, taking up a quantity of water in his hands, granted unto that dead child life extending for a hundred years. Ever employed in the good of all creatures, the illustrious wielder of *Pinaka* granted a boon unto both the jackal and the vulture in consequence of which their hunger was appeased. Filled with delight and having achieved great prosperity, the men bowed unto the god. Crowned with success, they then, O king, left that spot in great joy. Through persistent hopefulness and firm resolution and the grace of the great god, the fruits of one's acts are obtained without delay. Behold, the combination of circumstances and the resolution of those kinsmen! While crying with agonised hearts, their tears were wiped and dried up! Behold, how within only a short time, through their steadiness of resolution, they obtained the grace of Sankara, and their afflictions dispelled, they were made happy! Indeed, through Sankara's grace, O chief of the Bharatas, those sorrowing kinsmen were filled with amazement and delight at the restoration of their child to life! Then, O king, casting off that grief of which their child had been the cause, those Brahmanas, filled with delight, quickly went back to their town taking the restored child with them. Behaviour like this has been laid down for all the four orders. By frequently listening to this auspicious story fraught with virtue, profit, and salvation, a man obtains happiness both here and hereafter.' "

SECTION CLIV.

"Yudhishthira said,—'If a person, weak, worthless, and light-hearted, O grandsire, doth from folly provoke, by means of unbecoming and boastful speeches, a powerful foe always residing in his vicinity, competent to do good (when pleased) and chastise (when displeased), and always ready for action, how should the former, relying on his own strength, act when the latter advances against him in wrath and from desire of exterminating him?'

"Bhishma said,—'In this connection is cited, O chief of the Bharatas, the old story of the discourse between Salmali and Pavana. There was a lordly (*Salmali*) tree on one of the heights of Himavat. Having grown for many centuries, he had spread out his branches wide around. His trunk also was huge and his twigs and leaves were innumerable. Under his shade toil-worn elephants in rut, bathed in sweat, used to rest, and many animals of other species also. The circumference of his trunk was four hundred cubits, and dense was the shade of his branches and leaves. Loaded with flowers and fruits, it was the abode of innumerable parrots male and female. In travelling along their routes, caravans of merchants and traders, and ascetices residing

in the woods, used to rest under the shade of that delightful monarch of the forest. One day, the sage Narada, O bull of Bharata's race, seeing the wide-extending and innumerable branches of that tree and the circumference of his trunk, approached and addressed him, saying,—O, thou art delightful! O, thou art charming! O foremost of trees, O Salmali, I am always delighted at thy sight! O charming tree, delightful birds of diverse kinds, and elephants and other animals, cheerfully live on thy branches and under their shade! Thy branches, O wide-branched monarch of the forest, and thy trunk are gigantic! I never see any of them broken by the god of wind! Is it, O child, the case that Pavana is pleased with thee and is thy friend so that he protects thee always in these woods? The illustrious Pavana possessed of great speed and force moveth from their sites the tallest and strongest trees, and even mountain summits! That sacred bearer of perfumes, blowing (when he wills) drieth up rivers and lakes and seas, including the very nether region! Without doubt, Pavana protects thee through friendship. It is for this reason that, though possessed of innumerable branches, thou art still graced with leaves and flowers! O monarch of the forest, this thy verdure is delightful since these winged creatures, O child, filled with joy, sport on thy twigs and branches! During the season when thou puttest forth thy blossoms, the sweet notes of all these denizens of thy branches are heard separately when they indulge in their melodious songs. Then, again, O Salmali, these elephants that are the ornaments of their species, bathed in sweat and indulging in cries (of delight), approach thee and find happiness here! Similarly, diverse other species of animals inhabiting the woods, contribute to adorn thee! Indeed, O tree, thou lookest beautiful even like the mountains of Meru peopled by creatures of every kind. Resorted to also by Brahmanas crowned with ascetic success, by others engaged in penances, and by *Yatis* devoted to contemplation,* this thy region, I think, resembles heaven itself!"—

SECTION CLV.

" 'Narada said,—Without doubt, O Salmali, the terrible and irresistible god of wind always protects thee from friendliness or amity. It seems, O Salmali, that a close intimacy has come to subsist between thee and the Wind. It seems thou hast said unto him these words, *viz.,—I am thine*! and it is for this reason that the Wind-god protects thee! I do not see the tree or mountain or mansion in this world that may not, I think, be broken by the

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* The word *sramana* is used in Brahmanical literature to signify a certain order of ascetics or *yatis* that have renounced work for meditation. It is also frequently employed to mean a person of low life or profession. It should be noted, however, that in Buddhistic literature the word came to be exclusively used for Buddhistic monks.—T.

Wind. Without doubt thou standest here with all thy branches and twigs and leaves, simply because, O Salmali, thou art protected by the Wind for some reason or reasons (unknown to us) !—

" 'The Salmali said,—The Wind, O regenerate one, is neither my friend nor mate nor well-wisher. Indeed, he is neither my great Ordainer that he should protect me ! My fierce energy and might, O Narada, are greater than the Wind's. In truth, the strength of the Wind comes up to about only an eighteenth part of mine ! When the Wind comes in rage, tearing up trees and mountains and other things, I curb his strength by putting forth mine. Indeed, the Wind that breaks many things has himself been repeatedly broken by me. For this reason, O celestial *Rishi*, I am not afraid of him even when he comes in wrath !—

" 'Narada said,—O Salmali, thy perception seems to be thoroughly perverse. There is no doubt in this. There is no created thing which is equal to the Wind in strength. Even Indra, or Yama, ot Vaisravana the lord of the waters, is not equal to the god of wind in might. What need, therfore, be said of thee that art only a tree ? Whatever creature in this world, O Salmali, does whatever act, the illustrious Wind-god it is that is at all times the cause of that act, since it is he that is the giver of life. When that god exerts himself with propriety, he makes all living creatures live at their ease. When, however, he exerts improperly, calamities overtake the creatures of the world. What else can it be than weakness of understanding which induces thee to thus withhold thy worship from the god of wind, that foremost of creatures in the universe, that being deserving of worship ? Thou art worthless and of a wicked understanding. Indeed, thou indulgest only in unmeaning brag ! Thy intelligence being confounded by wrath and other evil passions, thou speakest only untruths, O Salmali ! I am certainly angry with thee for thy indulging in such speeches ! I shall myself report to the god of wind all these derogatory words of thine. *Chandanas*, and *Syandanas*, and *Salas*, and *Saralas* and *Devadarus* and *Vetasas* and *Dhanwanas* and other trees of good souls that are far stronger than thou art, have never, O thou of wicked understanding, uttered such invectives against the Wind. All of them know the might of the Wind as also the might that is possessed by each of them. For these reasons those foremost of trees bow down their heads in respect to that deity. Thou, however, through folly, knowest not the infinite might of the Wind. I shall, therefore, repair to the presence of that god (for apprising him of thy contempt for him) !—

SECTION CLVI.

"Bhishma continued,—"Having said these words unto the Salmali, that foremost of all persons conversant with *Brahma*, viz., Narada, represented unto the god of wind all that the Salmali had said about him.

" 'Narada said,—There is a certain Salmali on the breast of Himavat, adorned branches and leaves. His roots extend deep into the Earth and his branches spread wide around. That tree, O god of wind, disregards thee! He spoke many words fraught with abuse of thyself. It is not proper, O Wind, that I should repeat them in thy hearing. I know, O Wind, that thou art the foremost of all created things. I know too that thou art a very superior and very mighty being, and that in wrath thou resemblest the Destroyer himself!—

'Bhishma continued,—'Hearing these words of Narada, the god of wind, wending to that Salmali, addressed him in rage and said as follows.

" 'The Wind-god said,—O Salmali, thou hast spoken in derogation of me before Narada. Know that I am the god of wind. I shall certainly show thee my power and might! I know thee well. Thou art no stranger to me. The puissant Grandsire, while engaged in creating the world, had for a time rested under thee. It is in consequence of this incident that I have hitherto shown thee grace. O worst of trees, it is for this that thou standest unharmed, and not in consequence of thy own might! Thou regardest me lightly as if I were a vulgar thing. I shall show myself unto thee in such a way that thou mayst not again disregard me!'

"Bhishma continued,—'Thus addressed, the Salmali laughed in derision and replied, saying,—O god of wind, thou art angry with me! Do not forbear showing the extent of thy might! Do thou vomit all thy wrath upon me! By giving way to thy wrath, what wilt thou do to me? Even if thy might had been thy own (instead of being derived) I would not still have been afraid of thee! I am superior to thee in might. I should not be frightened at thee! They are really strong that are strong in understanding. They, on the other hand, are not to be regarded strong that are possessed of only physical strength!—Thus addressed, the Wind-god said,—Tomorrow I shall test thy strength!—After this, night came. The Salmali, concluding mentally what the extent is of the Wind's might and beholding his ownself to be inferior to the god, began to say to himself,—All that I said to Narada is false! I am certainly inferior in might to the Wind. Verily, he is strong in his strength. The Wind, as Narada said, is always mighty. Without doubt, I am weaker than other trees. But in intelligence no tree is my equal. Therefore, relying upon my intelligence I shall look at this fear that arises from the Wind. If the other trees in the forest all rely upon the same kind of intelligence, then, verily, no injury can result to them from the god of wind when he becomes angry. All of them, however, are destitute of understanding, and, therefore, they do not know, as I know, why or how the Wind succeeds in shaking and tearing them up!—' "

SECTION CLVII.

"Bhishma said,—"Having settled this in his mind, the Salmali, in sorrow, himself caused all his branches, principal and subsidiary, to be cut off. Casting off his branches and leaves and flowers, at morn the tree looked steadily at the Wind as he came towards him. Filled with rage and breathing hard, the Wind advanced, felling large trees, towards that spot where the Salmali stood. Beholding him divested of top and branches and leaves and flowers, the Wind, filled with joy, smilingly addressed that lord of the forest which had before such a gigantic appearance, these words.

" 'The Wind said,—Filled with rage, O Salmali, I would have done to thee precisely what thou hast done to thyself by lopping off all thy branches! Thou art now divested of thy proud top and flowers, and thou art now without thy shoots and leaves. In consequence of thy own evil counsels, thou hast been brought under my power!—'

"Bhishma continued,—'Hearing these words of the Wind, the Salmali felt great shame. Remembering also the words that Narada had said, he began to repent greatly for his folly. Even in this way, O tiger among kings, a weak and foolish person, by provoking the enmity of a powerful one, is at last obliged to repent like the Salmali in story. Even when possessed of equal might, people do not suddenly wage hostilities with those that have injured them. On the other hand, they display their might gradually, O king! A person of foolish understanding should never provoke the hostility of one that is possessed of intelligence. In such cases the intelligence of the intelligent man penetrates (the subject upon which it is employed) like fire penetrating a heap of dry grass. Intelligence is the most precious possession that a person can have. Similarly, O king, a man can have nothing here more valuable than might. One should, therefore, overlook the wrongs inflicted by a person possessed of superior strength, even as one should overlook (from compassion) the acts of a child, an idiot, or one that is blind or deaf. The wisdom of this saying is witnessed in thy case, O slayer of foes! The eleven *Akshauhinis* (of Duryodhana), O thou of great splendour, and the seven (collected by thyself), were not, in might, equal to the single-handed Arjuna of high soul. All the troops (of Duryodhana), therefore, were routed and slain by that illustrious Pandava, that son of Paka's chastiser, as he coursed on the field of battle, relying on his own strength. I have, O Bharata, discoursed to thee of the duties of kings and the morality of duties in detail. What else, O king, dost thou wish to hear?' "

SECTION CLVIII.

"Yudhishthira said,—'I desire, O bull of Bharata's race, to hear in detail the source from which sin proceeds and the foundation upon which it rests!'

"Bhishma said,—'Hear, O king, what the foundation is of sin! Covetousness alone is a great destroyer (of merit and goodness). From covetousness proceeds sin. It is from this source that sin and irreligiousness flow, together with great misery. This covetousness is the spring of also all the cunning and hypocrisy in the world. It is covetousnes that makes men commit sin. From covetousness proceeds wrath; from covetousness flows lust; and it is from covetousness that loss of judgment, deception, pride, arrogance, and malice, as also vindictiveness, shamelessness, loss of prosperity, loss of virtue, anxiety, and infamy, spring. Miserliness, cupidity, desire for every kind of improper act, pride of birth, pride of learning, pride of beauty, pride of wealth, pitilessness for all creatures, malevolence towards all, trustlessness in respect of all, insincerity towards all, appropriation of other people's wealth, ravishment of other people's wives, harshness of speech, anxiety, propensity to speak ill of others, violent craving for the indulgence of lust, gluttony, liability to premature death, violent propensity towards malice, irresistible liking for falsehood, unconquerable appetite for indulging the passions, insatiable desire for indulging the ear, evil-speaking, boastfulness, arrogance, abstention from duties, rashness, and perpetration of every kind of evil act,—all these proceed from covetousness. In life, men are unable, whether infants or youths or men, to abandon covetousness. Such is the nature of covetousness that never decays even with the decay of life. Like the ocean that can never be filled by the constant discharge of even innumerable rivers of immeasurable depths, covetousness is incapable of being gratified by acquisitions to any extent. The covetousness, however, which is never gratified by acquisitions and satiated by the accomplishment of desires, that which is not known in its real nature by the gods, the *Gandharvas*, the *Asuras*, the great snakes, and, in fact, by all classes of beings, that irresistible passion, along with that folly which invites the heart to the unrealities of the world, should ever be conquered by a person of cleansed soul. Pride, malice, slander, crookedness, and incapacity to hear other people's good, are vices, O descendant of Kuru, that are to be seen in persons of uncleansed soul under the domination of covetousness. Even persons of great learning who bear in their minds all the voluminous scriptures, and who are competent to dispel the doubts of others, show themselves in this respect to be of weak understandings and feel great misery in consequenee of this passion. Covetous men are wedded to envy and wrath. They are outside the pale of good behaviour. Of crookd hearts, the speeches they utter are sweet. They resemble, therefore, dark pits whose mouths are covered with grass. They attire themselves in the hypocritical cloak of religion. Of low minds, they rob the world, setting up (if need be) the standard of religion and virtue. Relying upon the strength of

apparent reasons, they create diverse kinds of schisms in religion. Intent upon accomplishing the purposes of cupidity, they destroy the ways of righteousness. When wicked-souled persons under the domination of covetousness apparently practise the duties of righteousness, the consequence that results is that the desecrations committed by them soon become current among men. Pride, wrath, arrogance, insensibility, paroxysms of joy and sorrow, and self-importance, all these, O descendant of Kuru, are to be seen in persons swayed by covetousness. Know that they who are always under the influence of covetousness are wicked. I shall now tell thee of those about whom thou askest, *viz.*, those who are called good and whose practices are pure. They who have no fear of an obligation to return to this world (after death), they who have no fear of the next world, they who are not addicted to animal food and who have no liking for what is agreeable and no dislike for what is otherwise, they to whom good behaviour is ever dear, they in whom there is self-restraint, they to whom pleasure and pain are equal, they who have truth for their high refuge, they who give but not take, they who have compassion, they who worship *Pitris*, gods, and guests, they who are always ready to exert themselves (for the good of others), they who are universal benefactors, they who are possessed of great courage (of mind), they who observe all the duties laid down in the scriptures, they who are devoted to the good of all, they who can give their all and lay down their very lives for others, are regarded as good and virtuous, O Bharata! Those promoters of righteousness are incapable of being forced away from the path of virtue. Their conduct, conformable to the model set by the righteous men of old, can never be otherwise. They are perfectly fearless; they are tranquil; they are mild; and they always adhere to the right path. Full of compassion, they are always worshipped by the good. They are free from lust and wrath. They are not attached to any worldly object. They have no pride. They are observant of excellent vows. They are always objects of regard. Do thou, therefore, always wait upon them and seek instruction from them. They never acquire virtue, O Yudhishthira, for the sake of wealth or of fame. They acquire it, on the other hand, because it is a duty like that of cherishing the body. Fear, wrath, restlessness, and sorrow do not dwell in them. Theirs is not the outward garb of religion for misleading their fellowmen. There is no mystery with them. They are perfectly contented. Theirs is no error of judgment arising from covetousness. They are always devoted to truth and sincerity. Their hearts never fall away from righteousness. Thou shouldst show thy regard for them always, O son of Kunti! They are never delighted at any acquisition or pained at any loss. Without attachment to anything, and freed from pride, they are wedded to the quality of Goodness, and they cast an equal eye on all. Gain and loss, weal and woe, the agreeable and the disagreeable, life and death, are equal in the eyes of those men of firm tread, engaged in the pursuit of (divine) knowledge, and devoted to the path of tranquillity and righteousness. Keeping thy senses under restraint and without yielding to

heedlessness, thou shouldst always worship those high-souled persons who bear such love for virtue. O blessed one, one's words become productive of good only through the favor of the gods. Under other circumstances, words produce evil consequence.*' "

SECTION CLIX.

"Yudhishthira said,—'Thou hast said, O grandsire, that the foundation of all evils is covetousness. I wish, O sire, to hear of ignorance in detail !'

"Bhishma said,—'The person who commits sin through ignorance, who does not know that his end is at hand, and who always hates those that are of good behaviour, soon incurs infamy in the world. In consequence of ignorance one sinks into hell. Ignorance is the spring of misery. Through ignorance one suffers afflictions and incurs great danger.'

"Yudhishthira said,—'I desire, O king, to hear in detail the origin, the place, the growth, the decay, the rise, the root, the inseparable attribute, the course, the time, the cause, and the consequence, of ignorance. The misery that is felt here is all born of ignorance !†'

"Bhishma said,—'Attachment, hate, loss of judgment, joy, sorrow, vanity, lust, wrath, pride, procrastination, idleness, desire, aversion, jealousy, and all other sinful acts are all known by the common name of ignorance.‡ Hear now, O king, in detail, about its tendency, growth, and other features after which thou enquirest. These two, *viz.*, ignorance and covetousness, know, O king, are the same (in substance). Both are productive of the same fruits and same faults, O Bharata ! Ignorance has its origion in covetousness. As covetousness grows, ignorance also grows. Ignorance exists there where covetousness exists. As covetousness decreases, ignorance also decreases. It rises with the rise of covetousness. Manifold again is the course that it takes. The root of covetousness is loss of judgment. Loss of judgment, again, is its inseparable attribute. Eternity is ignorance's course. The time when ignorance appears is when the objects of covetousness are not won. From one's ignorance proceeds covetousness, and from the latter proceeds ignorance. (Covetousness, therefore, is both the cause and conseqence of ignorance), Covetousness is productive of all faults. For these

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* This is how Nilakantha seems to explain the line, Bhishma is anxious about the effect of his instructions. He says that those instructions would bear fruit if the gods will it ; otherwise, his words would go for nothing, however carefully he might speak.—T.

† The commentator explains that including the first, altogether 12 questions are put by Yudhishthira.—T.

‡ This is an answer to the first question, *viz.*, the general aspect of ignorance,—T.

reasons every one should avoid covetousness. Janaka, and Yuvanaswa, and Vrishadarbhi, and Prasenajit, and other kings acquired heaven in consequence of their having repressed covetousness. Do thou also in the sight of all persons, avoid covetousness by a strong resolution, O chief of the Kurus! Avoiding covetousness thou shalt obtain happiness both here and in the next world.' "

SECTION CLX.

"Yudhishthira said,—'O grandsire, O thou of virtuous soul, what, indeed, is said to be productive of great merit* for a person attentively engaged in the study of the Vedas and desirous of acquiring virtue? That which is regarded in this world as productive of high merit is of diverse kinds as set forth in the scriptures. Tell me, O grandsire, about that which is regarded as such both here and hereafter! The path of duty is long and has innumerable branches, O Bharata! Amongst those duties what are those few that should, according to thee, be preferred to all others for observance? Tell me, O king, in detail, about that which is so comprehensive and which is so many-branched!'

"Bhishma said,—'I shall speak to thee of that by which thou mayst attain to high merit. Possessed as thou art of wisdom, thou shalt be gratified with the knowledge I will impart to thee, like a person gratified with having quaffed nectar! The rules of duty that have been uttered by the great *Rishis*, each relying upon his own wisdom, are many. The highest among them all is self-restraint. Those amongst the ancients that were acquainted with truth said that self-restraint leads to the highest merit. As regards the Brahmana in particular, self-restraint is his eternal duty. It is from self-restraint that he obtains the due fruition of his acts. Self-restraint, in his case, surpasses (in merit) charity and sacrifice and study of the Vedas. Self-restraint enhances (his) energy. Self-restraint is highly sacred. Through self-restraint a man becomes cleansed of all his sins and endued with energy, and as a consequence, attains to the highest blessedness. We have not heard that there is any other duty in all the worlds that can equal self-restraint. Self-restraint, according to all virtuous persons, is the highest of virtues in this world. Through self-restraint, O foremost of men, a person acquires the highest happiness both here and hereafter. Endued with self-restraint, one acquires great virtue. The self-restrained man sleeps in felicity and awakes in

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* The word *Creayas* has a peculiar meaning. It implies, literally, the best of all things; hence, ordinarily, in such passages, it means beautitude or the highest happiness that one may acquire in heaven. It means also those acts of virtue by which that happiness may be acquired. It should never be understood as applicable to anything connected with earthly happiness, unless, of course, the context would imply it.—T.

felicity, and moves through the world in felicity. His mind is always cheerful. The man who is without self-restraint always suffers misery. Such a man brings upon himself many calamities all born of his own faults. It has been said that in all the four modes of life self-restraint is the best of vows. I shall now tell thee those indications whose sum total is called self-restraint. Forgiveness, patience, abstention from injury, impartiality, truth, sincerity, conquest of the senses, cleverness, mildness, modesty, steadiness, liberality, freedom from wrath, contentment, sweetness of speech, benevolence, freedom from malice,—the union of all these is self-restraint. It also consists, O son of Kuru, of veneration for the preceptor and universal compassion. The self-restrained man avoids both adulation and slander. Depravity, infamy, false speech, lust, covetousness, pride, arrogance, self-glorification, fear, envy and disrespect, are all avoided by the self-restrained man. He never incurs obloquy. He is free from envy. He is never gratified with small acquisitions (in the form of earthly happiness of any kind). He is even like the ocean which can never be filled.* The man of self-restraint is never bound by the attachments that arise from earthly connections like to those involved in sentiments like these,—*I am thine, Thou art thine, They are in me, and I am in them.* Such a man, who adopts the practices of either cities or the woods, and who never indulges in slander or adulation, attains to emancipation. Practising universal friendliness, and possessed of virtuous behaviour, of cheerful soul and endued with knowledge of soul, and liberated from the diverse attachments of the Earth, great is the reward that such a person obtains in the world to me. Of excellent conduct and observant of duties, of cheerful soul and possessed of learning and knowledge of self, such a man wins esteem while here and attains to a high end hereafter. All acts that are regarded as good on Earth, all those acts that are practised by the righteous, constitute the path of the ascetic possessed of knowledge. A person that is good never deviates from that path. Retiring from the world and betaking himself to a life in the woods, that learned person having a complete control over the senses who treads in that path, in quiet of expectation of his decease, is sure to attain to the state of *Brahma.* He who has no fear of any creature and of whom no creature is afraid, has, after the dissolution of his body, no fear to encounter.† He who exhausts his merits (by actual enjoyment) without seeking to store them up, who casts an equal eye upon all creatures and practises a course of universal friendliness,

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* The sense is that such a man never sets his heart upon things of the Earth, and accordingly these, when acquired, can never satisfy him. His aspirations are so great and so high above anything this Earth can give him that the attainment of even the region of *Brahma* cannot, as the commentator explains, gratify him. At first sight this may look like want of contentment. But in reality, it is not so. The grandeur of his aspirations is sought to be enforced. Contentment applies only to ordinary acquisitions, including even blessedness in heaven.—T.

† *I. e.*, such a man is sure of attaining to a blessed end.—T.

attains to *Brahma*. As the track of birds along the sky or of fowl over the surface of water cannot be discerned, even so the track of such a person (on Earth) does not attract notice. For him, O king, who abandoning home adopts the religion of emancipation, many bright worlds wait to be enjoyed by him for eternity. If, abandoning all acts, abandoning penances in due course, abandoning the diverse branches of study, in fact, abandoning all things (upon which worldly men set their hearts), one becomes pure in his desires, liberated from all restraints,* of cheerful soul, conversant with self, and of pure heart, one then wins esteem in this world and at last attains to heaven. That eternal region of the grandsire, which is sprung from Vedic penances, and which is concealed in a cave, can be won by only sel-restraint. † He who takes pleasure in true knowledge, who has become enlightened, and who never injures any creature, has no fear of coming back to this world, far less, any fear in respect of the other.‡ There is only one fault in self-control. No second fault is noticeable in it. A person who has self-control is regarded by men as weak and imbecile. O thou of great wisdom, this attribute has only one fault; Its merits are many. By forgiveness (which is only another form of self-control), the man of self-control may easily acquire innumerable worlds. What need has a man of self-control for a forest? Similarly, O Bharata, of what use is the forest to him that has no self-control? That is a forest where the man of self-control dwells, and that is even a sacred asylum!' "

Vaisampayana continued,—"Hearing these words of Bhishma, Yudhishthira became highly gratified as if he had quaffed nectar. Again the king asked that foremost of virtuous men. That perpetuater of Kuru's race (questioned by his grandson) once more began to cheerfully discourse (on the topic raised)."

SECTION CLXI.

"Bhishma said,—They that are possessed of knowledge say that everything has penance for its root. That foolish person who has not undergone penances does not meet with the rewards of even his own acts. The puissant Creator created all this universe with the aid of penances. After the same manner, the *Rishis* acquired the Vedas through the power of penances. It was by the

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* Such as distinctions of caste, of dress, of food, &c.,&c.,—T.

† A reference to the region of *Brahma*, which is supposed to be located within every heart. One reaches that rigion through penances and self-denial. The sense, of course, is that his is that pure felicity of the heart who has succeeded in driving off all evil passions therefrom.—T.

‡ The word used here is *Buddhasya* (genetive of *Buddha*). May not this verse be a reference to the Buddhistic idea of a *Buddha*?—T.

aid of penances that the Grandsire created food, fruits and roots. It is by penance that persons crowned with ascetic success behold the three worlds, with rapt souls. Medicines and all antidotes to injurious substances, and the diverse acts (seen here), produce their intended results through the aid of penance. The accomplishment of all purposes depends upon penance. Whatever things there are that are apparently unattainable are sure to be won by the aid of penance. Without doubt, the *Rishis* obtained their sixfold divine attributes through penance. A person that drinks alcholic stimulants, one that appropriates the possessions of others without their consent, one guilty of fœticide, one that violates one's preceptor's bed, are all cleansed by penance properly practised. Penances are of many kinds. They exhibit themselves through various outlets. Of all kinds of penance, however, that one may practise after abstaining from pleasure and enjoyment, abstention from food is the highest and best. The penance involved in abstention from food is superior, O king, to even compassion, truthfulness of speech, gifts, and restraining the senses. There is no act more difficult to accomplish than gift. There is no mode of life that is superior to serving one's mother. There is no creature superior to those that are conversant with the three Vedas. Similarly, Renunciation constitutes the highest penance. People keep their senses under control for taking care of their virtue and heaven. In respect of such control over the senses as also in the acquisition of virtue, there is no penance higher than abstention from food. The *Rishis*, the gods, human beings, beasts, birds, and whatever other creatures there are, mobile or immobile, are all devoted to penances, and whatever success they win is won through penance. Thus it was through penance that the gods acquired their superiority. These (luminaries in the firmament) that have got their shares of felicity, are always the results of penance. Without doubt, through penance the very status of godhead may be acquired !' "

SECTION CLXII.

"Yudhishthira said,—'Brahmanas and *Rishis* and *Pitris* and the gods all applaud the duty of truth. I desire to hear of truth. Discourse to me upon it, O grandsire ! What are the indications, O king, of truth ? How may it be acquired ? What is gained by practising truth, and how ? Toll me all this !'

"Bhishma said,—'A confusion of the duties of the four orders is never applauded. That which is called Truth always exists in a pure and unmingled state in every one of those four orders. With those that are good, Truth is always a duty. Indeed, Truth is an eternal duty. One should reverentially bow unto Truth. Truth is the highest refuge (of all). Truth

is duty ; Truth is penance ; Truth is *Yoga* ; and Truth is the eternal *Brahma*. Truth has been said to be Sacrifice of a high order.* Everything rests upon Truth. I shall now tell thee the forms of Truth one after another, and its indications also in due order. It behoveth thee to hear also as to how Truth may be acquired. Truth, O Bharata, as it exists in all the world, is of thirteen kinds. The forms that Truth assumes are impartiality, self-control, forgiveness, modesty, endurance, goodness, renunciation, contemplation, dignity, fortitude, compassion, and abstention from injury. These, O great monarch, are the thirteen forms of Truth! Truth is immutable, eternal, and unchangeable. It may be acquired through practices which do not militate with any of the other virtues. It may also be acquired through *Yoga*. When desire and aversion, as also lust and wrath, are destroyed, that attribute in consequence of which one is able to look upon one's own self and one's foe, upon one's good and one's evil, with an unchanging eye, is called impartiality. Self-control consists in never wishing for another man's possessions, in gravity and patience and capacity to allay the fears of others in respect to one's own self, and immunity from disease. It may be acquired through knowledge. Devotion to the practice of liberality and the observance of all duties are regarded by the wise as constituting goodwill. One comes to acquire universal good-will by constant devotion to truth. As regards unforgiveness and forgiveness, it should be stated that the attribute through which an esteemed and good man endures both what is agreeable and disagreeable, is said to be forgiveness. This virtue may well be acquired through the practice of truthfulness. That virtue in consequence of which an intelligent man, contented in mind and speech, achieves many good deeds and never incurs the censure of others, is called modesty. It is acquired through the aid of righteousness. That virtue which forgives for the sake of virtue and profit is called endurance. It is a form of forgiveness, It is acquired through patience, and its purpose is to attach people to one's self. The casting off of affections as also of all earthly possessions, is called renunciation. Renunciation can never be acquired except by one who is divested of wrath and malice. That virtue in consequence of which one does good, with watchfulness and care, to all creatures is called goodness. It hath no particular shape and consists in the divestment of all selfish attachments. That virtue owing to which one remains unchanged in happiness and misery is called fortitude. That wise man who desires his own good always practises this virtue. One should always practise forgiveness and devotedness to truth. That man of wisdom who succeeds in casting off joy and fear and wrath, succeeds in acquiring fortitude. Abstention from injury as regards all creatures in thought, word, and deed, kindness, and gift, are the eternal duties of those who are good. These thirteen attributes, though apparently distinct from one another, have but one and the same form, *viz.*, Truth. All these,

* *I. e.*, both are equally efficacious.—T.

O Bharata, support Truth and strengthen it. It is impossible, O monarch, to exhaust the merits of Truth. It is for these reasons that the Brahmanas, the *Pitris*, and the gods, applaud Truth. There is no duty which is higher than Truth, and no sin more heinous than untruth. Indeed, Truth is the very foundation of righteousness. For this reason one should never destroy Truth. From Truth proceed gifts, and sacrifice with presents, as well as the threefold *Agnihotras*, the Vedas, and everything else that leads to righteousness. Once on a time a thousand Horse-sacrifices and Truth were weighed against each other in the balance. Truth weighed heavier than a thousand Horse-sacrifices.' "

SECTION CLXIII.

"Yudhishthira said,—'Tell me, O thou of great wisdom, everything about that from which spring wrath and lust, O bull of Bharata's race, and sorrow and loss of judgment, and inclination to do (evil to others), and jealousy and malice and pride, and envy, and slander, and incapacity to bear the good of others, and unkindness, and fear. Tell me everything truly and in detail about all these !'

"Bhishma said,—'These thirteen vices are regarded as very powerful foes of all creatures. These, O monarch, approach and tempt men from every side. They goad and afflict a heedless man or one that is insensate. Indeed, as soon as they see a person, they assail him powerfully like wolves jumping upon their prey. From these proceed all kinds of grief. From these proceed all kinds of sin. Every mortal, O foremost of men, should always know this. I shall now speak to thee of their origin, of the objects upon which they rest, and of the means of their destruction, O lord of Earth ! Listen, first, O king, with undivided attention, to the origin of wrath truly and in detail ! Wrath springs from covetousness. It is strengthened by the faults of others. Through forgiveness it remains dormant, and through forgiveness it disappears. As regards lust, it springs from resolution. Indulgence strengthens it. When the man of wisdom resolutely turns away from it, it disappears and dies. Envy of others proceeds from between wrath and covetousness. It disappears in consequence of compassion and knowledge of self. In consequence of compassion for all creatures, and of that disregard for all worldly objects (that Knowledge brings in its train), it disappears. It also arises from seeing the faults of other people. But in men of intelligence it quickly disappears in consequence of true knowledge.* Loss of judgment has its origin in

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* In the Bengal texts, verse 9 is a triplet. In the second line the correct reading is *nirvedat* and not *nirdesat*. *Avadya* is fault. *Vinivartate* is understood at the end of the third line, as suggested by Nilakantha. Both the Bengali versions of 9 are incomplete, the Burdwan being also incorrect.—T.

ignorance and proceeds from sinfulness of habit. When the man whom this fault assails begins to take delight in (the company and counsels of) wise men, the vice at once and immediately hides its head. Men, O thou of Kuru's race, see conflicting scriptures. From that circumstance springs the desire for diverse kinds of action. When true Knowledge has been gained, that desire is allayed. The grief of an embodied creature proceeds from affection which is awakened by separation. When, however, one learns that the dead do not return (whatever the grief one may feel for them), it subsides. Incapacity to bear other people's good proceeds from wrath and covetousness. Though compassion for every creature and in consequence of a disregard for all earthly objects, it is extinguished. Malice proceeds from the abandonment of truth and indulgence in wickedness. This vice, O child, disappears in consequence of one's waiting upon the wise and good. Pride, in men, springs from birth, learning, and prosperity. When those three, however, are truly known, that vice instantly disappears. Jealousy springs from lust and delight in low and vulgar people. In consequence of wisdom it is destroyed. From errors (of conduct) inconsistent with the ordinary course of men, and through disagreeable speeches expressive of aversion, slander takes its rise. It disappears, O king, upon a survey of the whole world. When the person that injures is powerful and the injured one is unable to avenge the injury, hate shows itself. It subsides, however, through kindliness. Compassion proceeds from a sight of the helpless and miserable persons with whom the world abounds. That sentiment disappears when one understands the strength of virtue.* Covetousness in all creatures spring from ignorance. Beholding the instability of all objects of enjoyment, it suffers destruction. It has been said that tranquillity of soul can alone subdue all these thirteen faults. All these thirteen faults stained the sons of Dhritarashtra. Thyself, always desirous of truth, hast conquered all of those vices in consequence of thy regard for seniors.' "

SECTION CLXIV.

"Yudhishthira said,—'I know what benevolence is, in consequence of my observation of persons that are good. I do not, however, know them that are malevolent, nor the nature of their acts, O Bharata. Indeed, people avoid malevolent persons of cruel deeds even as they avoid thorns and pitfalls and fire. It is evident, O Bharata, that he who is malevolent is sure to burn (with misery) both here and hereafter. Therefore, O thou of Kuru's race, tell me what, in truth, the acts of such a person are !'

"Bhishma said,—'Malevolent persons always do wicked acts and feel an irresistible inclination for doing them. They slander others and incur

* The commentator explains that compassion, like the faults enumerated above, agitates the heart and should be checked for the sake of individual happiness or tranquillity of soul.—T.

obloquy themselves. They always regard themselves as cheated of what is their due. A malevolent person brags of his own acts of charity. He sees others with malicious eyes. He is very mean. He is deceitful, and full of cunning. He never gives others their dues. He is arrogant. He keeps evil company and is always boastful. He fears and suspects all with whom he comes into contact. He is of foolish understanding. He practises miserliness. He praises his associates. He cherishes an inordinate aversion and hatred for all recluses who have retired into the woods. He takes delight in injuring others. He is utterly regardless of distinguishing the merits and faults of others. He is full of lies. He is discontented. He is exceedingly covetous, and always acts cruelly. Such a person regards a virtuous and accomplished man as a pest, and thinking everybody else to be like himself never trusts any one. Such a person proclaims the faults of othér people however unsuspected those faults might be. With regard to such faults, however, as are similar to those that stain his own self, he does not refer to them even remotely, for the sake of the advantage he reaps from them. He regards the person that does him good as a simpleton whom he has cleverly deceived. He is filled with regret for having at any time made any gift of wealth even unto a benefactor. Know him for a malevolent and a wicked person who quietly and alone takes edibles and drinks and other kinds of food that are regarded choice, even when persons are standing by with wishful eyes. He, on the other hand, who dedicates the first portion to Brahmanas and takes what remains, dividing it with friends and kinsmen, attains to great felicity in the next world and infinite happiness here. I have now, O chief of the Bharatas, said unto thee what the indications are of the wicked and malevolent man. Such a person should always be avoided by a man of wisdom.' "

SECTION CLXVI.

"Bhishma said,—'For enabling such pious and impoverished Brahmanas as have been robbed of their wealth (by thieves), as are engaged in the performance of sacrifices, as are well conversant with all the Vedas, and as are desirous of acquiring the merit of righteousness, to discharge their obligations to preceptors and the *Pitris*, and pass their days in reciting and studying the scriptures, wealth and knowledge, O Bharata, should be given.* Unto those Brahmanas that are not poor, only the *Dakshina*,† O best of the Bharatas,

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* In India, from the remotest times, preceptors are excluded from charging their pupils any fees for the instruction they give. No doubt, a final fee, called *Gurudakshina*, is demandable, but that is demandable after the pupil has completed his studies. To sell knowledge for money is a great sin. To this day in all the indegenous *toles* of the country, instruction is imparted free of all charges. In addition to this, the pupils are fed by their preceptors. The latter, in their turn, are supported by the charity of the whole country.—T.

† *Dakshina* is the present or gift made in sacrifices.—T.

should be given! As regards those that have fallen away (in consequence of their sinful deeds) from the status of Brahmana, uncooked food should be given to them outside the limits of the sacrificial altar.* The Brahmanas are the Vedas themselves and all the Sacrifices with large presents. Desirous of excelling one another, they always perform sacrifices, impelled by their virtuous inclinations. The king should, therefore, make presents of diverse kinds of valuable wealth unto them. That Brahmana who hath a sufficiency of stores for feeding his family for three or more years, deserves to drink the *Soma*.† If notwithstanding the presence of a virtuous king on the throne, the sacrifice begun by any body, but especially by a Brahmana, cannot be completed for want of only a fourth part of the estimated expenses, then the king should, for the completion of that sacrifice, take away from his kinsmen the wealth of a Vaisya that is possessed of a large flock of cattle but that is averse from sacrifices and abstains from quaffing *Soma*. The Sudra has no competence for performing a sacrifice. The king should, therefore, take away (wealth for such a purpose) from a Sudra house of ours.‡ The king should also, without any scruple, take away from their kinsmen the wealth of him who does not perform sacrifices though possessed of a hundred kine and also of him who abstains from sacrifices though possessed of a thousand kine. The king should always publicly take away the wealth of such a person as does not practise charity. By acting in this way the king earns great merit. Listen again to me. That Brahmana who has been forced by want to abstain from six meals,§ may take away without permission, according to the rule of a person that cares only for today without any thought of the morrow, only what is necessary for a single meal, from the husking tub or the field or the garden or any other place of even a man of low pursuits. He should, however, whether asked or unasked, inform the king of his act.‖ If the king be conversant with duty he should not inflict any punishment upon such a Brahmana. He should remember that a Brahmana becomes afflicted with hunger only through the fault of the Kshattriya.¶ Having ascertained a Brahmana's learning and behaviour, the king should make a provision for him, and protect him as a father protects

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* *Vahirvedichakrita* &c. is the correct reading.—T.

† *I. e.*, such a person may perform a grand sacrifice in which *Soma* is offered to the gods and drunk by the sacrificer and the priests.—T.

‡ The Burdwan translator, misled by the particle *nah*, supposes that this verse contains an injunction *against* the spoliation of a Sudra. The fact is, the *nah* here is equal to 'ours'.—T.

§ *I. e.*, who has fasted for three whole days.—T.

‖ *Aswastana vidhana* is the rule of providing only for today without thinking of the morrow.—T.

¶ The sense, of course, is that if a Brahmana starves, that is due to the king having neglected his duty of providing for him.—T.

the son of his own loins. On the expiry of every year, one should perform the *Vaisyanara* sacrifice (if he is unable to perform any animal or *Soma* sacrifice). They who are conversant with religion say that the practice of an act laid down in the alternative, is not destructive of virtue. The *Viswedevas*, the *Saddhyas*, the Brahmanas, and great *Rishis*, fearing death in seasons of distress, do not scruple to have recourse to such provisions in the scriptures as have been laid down in the alternative. That man, however, who while able to live according to the primary provision, betakes himself to the alternative, comes to be regarded as wicked person and never succeeds in winning any felicity in heaven. A Brahmana conversant with the Vedas should never speak of his energy and knowledge to the king. (It is the duty of the king to ascertain it himself). Comparing again the energy of a Brahmana with that of the king, the former will always be found to be superior to the latter. For this reason the energy of the Brahmanas can scarcely be borne or resisted by a king. The Brahmana is said to be creator, ruler, ordainer, and god. No word of abuse, no dry speeches, should be addressed to a Brahmana. The Kshattriya should cross all his difficulties by the aid of the might of his arms. The Vaisya and the Sudra should conquer their difficulties by wealth ; the Brahmana should do so by *mantras* and *homa*. None of these, *viz.*, a maiden, a youthful woman, a person unacquainted with *mantras*, an ignorant wight, or one that is impure, is competent to pour libations on the sacrificial fire. If any of these do so, he or she is sure to fall into hell, with him for whom they act. For this reason, none but a Brahmana conversant with the Vedas and skilled in all sacrifices should become the pourer of sacrificial libations. They who are conversant with the scriptures say that man who, having kindled the sacrificial fire, does not give away the dedicated food as *Dakshina*, is not the kindler of a sacrificial fire. A person should, with his senses under control, and with proper devotion, do all the acts of merit (indicated in the scriptures). One should never worship the deities in sacrifices in which no *Dakshina* is given. A sacrifice not completed with *Dakshina*, (instead of producing merit) brings about the destruction of one's children, animals, and heaven. Such a sacrifice destroys also the senses, the fame, the achievements, and the very period of life, that one has. Those Brahmanas that lie with women in their season, or who never perform sacrifices, or whose families have no members conversant with the Vedas, are regarded as Sudras in act.* That Brahmana who, having married a Sudra girl, resides for twelve continuous years in a village has only a well for its water supply, becomes a Sudra in act. That Brahmana who summons to his bed an unmarried maiden, or suffers a Sudra, thinking him worthy of respect, to sit upon the same carpet with him, should sit on a bed of dry grass behind some Kshattriya or Vaisya and give him respect in that fashion.† It is by this

* This verse is read differently in the Bombay text.—T.

† I follow Nilakantha in rendering *abrahmanam manyamanah.* It may also mean 'regarding himself to be a fallen Brahmana (for the time being)—T.

manner that he can be cleansed. Listen, O king, to my words on this subject. The sin that a Brahmana commits in a single night by respectfully serving a member of a lower order or by sporting with him in the same spot or on the same bed, is cleansed by observing the practice of sitting behind a Kshattriya or a Vaisya on a bed of dry grass for three continuous years. A falsehood spoken in jest is not sinful; nor one that is spoken to a woman, O king, nor one that is spoken on an occasion of marriage; nor one spoken for benefiting one's preceptor; nor one spoken for saving one's own life. These five kinds of falsehood in speech, it has been said, are not sinful. One may acquire useful knowledge from even a person of low pursuits, with devotion and reverence. One may take up gold, without any scruple, from even an unclean place. A woman that is the ornament of her sex may be taken (for wife) from even a vile race. *Amrita*, if extracted from poison, may be quaffed; women, jewels and other valuables, and water, can never, according to the scriptures, be impure or unclean. For the benefit of Brahmanas and kine, and on occasions of transfusion of castes, even a Vaisya may take up weapons for his own safety. Drinking alcoholic liquors, killing a Brahmana, and the violation of the preceptor's bed, are sins that, if committed consciously, have no expiation. The only expiation laid down for them is death. The same may be said of stealing gold, and the theft of a Brahmana's property. By drinking alcoholic liquors, by having congress with one with whom congress is prohibited, by mingling with a fallen person, and (a person of any of the other three orders) by having congress with a Brahmani woman, one becomes inevitably fallen. By mixing with a fallen person for one whole year in such matters as officiation in sacrifices and teaching sexual congress, one becomes fallen. One, however, does not become so by mixing with a fallen person in such matters as riding on the same vehicle, sitting on the same seat, and eating in the same line. Excluding the five grave sins that have been mentioned above, all other sins have expiations provided for them. Expiating those sins according to the ordinances laid down for them, one should not again indulge in them. In the case of those who have been guilty of the first three of these five sins, (*viz.*, drinking alcoholic liquors, killing a Brahmana, and violation of the preceptor's bed), there is no restriction for their (surviving) kinsmen about taking food and wearing ornaments, even if their funeral rites remain unperformed when they die. The surviving kinsmen should make no scruple about such things on such occasions. A virtuous man should, in the observance of his duties, discard his very friends and reverend seniors. In fact, until they perform expiation, they that are virtuous should not even talk with those sinners.* A man that has acted sinfully destroys his sin by acting virtuously afterwards and by penances. By calling a thief a thief, one incurs the sin of theft. By calling a person thief who, however, is not a thief,

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* Verse 41 is a triplet. The second line, as read both in the Bengal and the Bombay texts, seems to be vicious. The reading noticed by Nilakantha in his notes is certainly better. I adopt it accordingly.—T.

one incurs a sin just double the sin of theft! The maiden who suffers her virginity to be defloured incurs three-fourths of the sin of Brahmanicide, while the man that deflours her incurs a sin equal to a fourth part of that of Brahmanicide. By slandering Brahmanas or by striking them, one sinks in infamy for a hundred years. By killing a Brahmana one sinks into hell for a thousand years. No one, therefore, should speak ill of a Brahmana or slay him. If a person strike a Brahmana with a weapon, he will have to live in hell for as many years as the grains of dust that are soaked by the blood flowing from the wounded. One guilty of fœticide becomes cleansed if he dies of wounds received in battle fought for the sake of kine and Brahmanas, He may also be cleansed by casting his person on a blazing fire.* A drinker of alcoholic liquors becomes cleansed by drinking hot alcohol. His body being burnt with that hot drink, he is cleansed through death in the other world.† A Brahmana stained by such a sin obtains regions of felicity by such a course and not by any other. For violating the bed of a preceptor, the wicked-souled and sinful wretch becomes cleansed by the death that results from embracing a heated female figure of iron. Or, cutting off his organ and testicles and bearing them in his hands, he should go on in a straight course towards the south-west and then cast off his life. Or, by meeting with death for the sake of benefiting a Brahmana, he may wash off his sin. Or, after performing a horse-sacrifice or a cow-sacrifice or an *Agnishtoma*, he may regain esteem both here and hereafter. The slayer of a Brahmana should practise the vow of *Brahmacharyya* for twelve years and devoting himself to penances, wander, holding in his hands the skull of the slain all the time and proclaiming his sin unto all. He should even adopt such a course, devoted to penances and leading the life of an ascetic. Even such is the expiation provided for one who slays a woman quick with child, knowing her condition. The man that knowingly slays such a woman incurs double the sin that follows from Brahmanicide. A drinker of alcoholic liquor should live on frugal fare, practising *Brahmacharyya* vows, and sleep on the bare ground, and perform, more than three years the sacrifice next to the *Agnishtoma*. He should then make a present of a thousand kine with one bull (unto a good Brahmana). Doing all this, he would regain his purity. Having slain a Vaisya one should perform such a sacrifice for two years and make a present of a hundred kine with one bull. Having slain a Sudra, one should perform such a sacrifice for one year and

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* It should be noted that the word fœticide used in such texts frequently means all sins that are regarded as equivalent to fœticide. Hence, killing a Brahmana is fœticide. &c.—T

† There is a material difference of reading in this verse. Following the Bengal texts, the above version is given. The Bombay text runs as follows: 'upon his body being burnt therewith, *or* by death, he becomes cleansed.' The Bombay text seems to be vicious. Drinking is regarded as one of the five heinous sins. The severer injuction contained in the Bengal texts seems therefore, to be the correct reading.—T.

make a present of a hundred kine with one bull. Having slain a dog or bear or camel, one should perform the same penance that is laid down for the slaughter of a Sudra. For slaying a cat, a *chasa*, a frog, a crow, a reptile, or a rat, it has been said, one incurs the sin of animal slaughter, O king ! I shall now tell thee of other kinds of expiations in their order. For all minor sins one should repent or practise some vow for one year. For congress with the wife of a Brahmana conversant with the Vedas, one should for three years practise the vow of *Brahmacharyya*, taking a little food at the fourth part of the day. For congress with any other woman (who is not one's wife), one should practise similar penances for two years. For taking delight in a woman's company by sitting with her on the same spot or on the same seat, one should live only on water for three days. By doing this he may cleanse himself of his sin. The same is laid down for one who befouls a blazing fire (by throwing impure things on it). He who, without adequate cause, casts off his sire or mother or preceptor, surely becomes fallen, O thou of Kuru's race, as the conclusion is of the scriptures. Only food and clothes should be given, as the injunction is, unto a wife guilty of adultery or one confined in a prison. Indeed, the vows that are laid down for a male person guilty of adultery should be caused to be observed by also a woman who is guilty of the same. That woman who abandoning a husband of a superior caste, has congress with a vile person (of a lower order), should be caused by the king to be devoured by dogs in a public place in the midst of a large concourse of spectators.* A wise king should cause the male person committing adultery under such circumstances to be placed upon a heated bed of iron and then, placing faggots underneath, burn the sinner thereon. The same punishment, O king, is provided for the woman that is guilty of adultery. The wicked sinner who does not perform expiation within a year of the commission of the sin incurs demerit that is double of what attaches to the original sin. One who associates with such a person for two years must wander over the Earth, devoting himself to penances and living upon eleemosynary charity. One associating with a sinner for four years should adopt such a mode of life for five years.† If a younger brother weds before his elder brother, then the younger brother, the elder brother, and the woman that is married, all three, in consequence of such wedding, become fallen. All of them should observe the vows prescribed for a person who has neglected his sacrificial fire, or practise the vow of *Chandrayana* for a month, or some other painful vow, for cleansing themselves of their sin. The younger brother, wedding, should give his wife unto his unmarried elder brother. Afterwards, having obtained the permission

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* The true reading is *nigacchati* and not *niyacchati*. The Burdwan translator has misunderstood the world *papam* in this verse.—T.

† The Burdwan translator wrongly renders this verse.—T.

of the elder brother, the younger brother may take back his wife. By such means may all three be cleansed of their sin. By slaying animals save a cow, the slayer is not stained. The learned know that man has dominion over all the lower animals. A sinner, holding in his hand a yak-tail and an earthen pot, should go about, proclaiming his sin. He should every day beg of only seven families, and live upon what may thus be earned. By doing this for twelve days he may be cleansed of his sin. He who becomes unable to bear in his hand the yak-tail while practising this vow, should observe the vow of mendicancy (as stated above) for one whole year. Amongst men such expiation is the best. For those that are able to practise charity, the practice of charity has been laid down in all such cases. Those who have faith and virtue may cleanse themselves by giving away only one cow. One who eats or drinks the flesh, ordure, or urine, of a dog, a boar, a man, a cock, or a camel must have his investiture of the sacred thread re-performed. If a *Soma*-drinking Brahmana inhales the scent of alcohol from the mouth of one that has drunk it, he should drink warm water for three days or warm milk for the same period. Or, drinking warm water for three days he should live for that period upon air alone. These are the eternal injunctions laid down for the expiation of sin, especially for a Brahmana who has committed these sins through ignorance and want of judgment.' "

SECTION CLXVII.

Vaisampayana said,—"Upon the completion of this discourse, Nakula who was an accomplished swordsman thus questioned the Kuru grandsire lying on his bed of arrows.

"Nakula said,—'The bow, O grandsire, is regarded as the foremost of weapons in this world. My mind, however, inclines towards the sword, since when the bow, O king, is cut off or broken, when steeds are dead or weakened, a good warrior, well-trained in the sword, can protect himself by means of his sword.* A hero armed with the sword can, single-handed, withstand many bowmen and many antagonists armed with maces and darts. I have this doubt, and I feel curious to know the truth. Which, O king, is really the foremost of weapons in all battles? How was the sword first created and for what purpose? Who also was the first preceptor in that weapon? Tell me all this, O grandsire!' "

Vaisampayana continued,—"Hearing these words of the intelligent son of Madri, the virtuous Bhishma, that complete master of the science of the bow, stretched upon his bed of arrows, made this answer fraught with many refined words of delightful import, melodious with vowels properly placed, and

* Nilakantha correctly explains the connection of *Susamsitah.*—T.

displaying considerable skill, unto the high-souled Nakula, that disciple of Drona, endued with skilful training.

"Bhishma said,—Hear the truth, O son of Madri, about what thou hast asked me! I am excited by this question of thine, like a hill of red-chalk.* In ancient times the universe was one vast expanse of water, motionless and skyless, and without this Earth occupying any space in it. Enveloped in darkness, and intangible, its aspect was exceedingly awful. Utter silence reigning all over, it was immeasurable in extent. In his own proper time the Grandsire (of the universe) took his birth. He then created wind and fire, and the sun also of great energy. He also created the sky, the heavens, the nether regions, Earth, the directions, the firmament with the moon and the stars, the constellations, the planets, the year, the seasons, the months, the two fortnights (lighted and dark) and the smaller divisions of time. The divine Grandsire then, assuming a visible form, begot (by power of his will) some sons possessed of great energy. They are the sages Marichi, Atri, Pulastya, Pulaha, Kratu, Vasishtha, Angiras, and the mighty and puissant lord Rudra, and Prachetas. The last begat Daksha, who, in his turn, begat sixty daughters. All those daughters were taken by regenerate sages for the object of begetting children upon them. From them sprang all the creatures of the universe, including the gods, *Pitris*, *Gandharvas*, *Apsaras*, diverse kinds of *Rakshasas*, birds and animals and fishes, monkeys, great snakes, and diverse species of fowl that range the air or sport on the water, and vegetables, and all beings that are oviparous or viviparous or born of filth. In this way the whole universe consisting of mobile and immobile creatures sprang into existence. The universal Grandsire, having thus evoked into existence all mobile and immobile creatures, then promulgated the eternal religion laid down in the Vedas. That religion was accepted by the gods, with their preceptors and priests, the *Adityas*, the *Vasus*, the *Rudras*, the *Saddhyas*, the *Maruts*, the *Aswins*, Bhrigu, Atri, Angiras, the *Siddhas*, Kasyapa rich in penances, Vasishtha, Gautama, Agastya, Narada, Paravata, the Valkhillya *Rishis*, those other *Rishis* known under the names of Prabhasas, the Sikatas, the *Ghritapas*, the Somavayavyas, the Vaiswanaras, the *Marichipas*, the Akrishtas, the Hansas, those born of Fire, the Vanaprasthas, and the Brasnis. All of them lived in obedience to Brahman. The foremost of the Danavas, however, setting at naught the commands of the Grandsire, and yielding to wrath and covetousness, began to cause the destruction of righteousness. They were Hiranyakasipu, and Hiranyaksha, and Virochana, and Samvara, and Viprachitti, and Prahlada, and Namuchi, and Vali. These and many other Daityas and Danavas, transcending all restraints of duty and religion, sported and took delight in

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* Nilakantha explains that the question of Nakula excited the heart of Bhishma and caused a flow of blood through his wounds. Hence Bhishma compares himself to a hill of red chalk.—T.

all kinds of wicked acts. Regarding themselves equal in point of birth with the gods, they began to challenge them and the sages of pure behaviour. They never did any good to the other creatures of the universe or showed compassion for any of them. Disregarding the three well-known means, they began to persecute and afflict all creatures by wielding only the rod of chastisement. Indeed, those foremost of *Asuras*, filled with pride, forsook every friendly intercourse with other creatures. Then the divine Brahman, accompanied by the regenerate sages, proceeded to a delightful summit of Himavat, extending for a hundred *Yojanas* in area, adorned with diverse kinds of jewels and gems, and upon whose surface the stars seemed to rest like so many lotuses on a lake. On that prince of mountains, O sire, overgrown with forests of flowering trees, that foremost of the gods, *viz.*, Brahman, stayed for sometime for accomplishing the business of the world. After the lapse of a thousand years, the puissant lord made arrangements for a grand sacrifice according to the ordinances laid down in the scriptures. The sacrificial altar became adorned with *Rishis* skilled in sacrifice and competent to perform all acts appertaining thereto, with faggots of sacrificial fuel, and with blazing fires. And it looked exceedingly beautiful in consequence of the sacrifical plates and vessels having been all made of gold. All the foremost ones among the gods took their seats on it. The platform was further adorned with *Sadasyas* all of whom consisted of high regenerate *Rishis*. I have heard from the *Rishis* that soon something very awful occurred in that sacrifice. It is heard that a creature sprang (from the sacrificial fire) scattering the flames around him, and whose splendour equalled that of the Moon himself when he rises in the firmament spangled with stars. His complexion was dark like that of the petals of the blue lotus. His teeth were keen. His stomach was lean. His stature was tall. He seemed to be irresistible and possessed of exceeding energy. Upon the appearance of that being, the Earth trembled. The Ocean became agitated with mountain billows and awful eddies. Meteors foreboding great disasters, shot through the sky. The branches of trees began to fall down. All the points of the compass became unquiet. Inauspicious winds began to blow. All creatures began to quake with fear every moment. Beholding that awful agitation of the universe and that Being sprung from the sacrificial fire, the Grandsire said these words unto the great *Rishis*, the gods, and the *Gandharvas* !—This Being was thought of by me. Possessed of great energy, his name is *Asi* (sword or scimitar). For the protection of the world and the destruction of the enemies of the gods, I have created him !—That being then, abandoning the form he had first assumed, took the shape of a sword of great splendour, highly polished, sharp-edged, risen like the all-destructive Being at the end of the *Yuga*. Then Brahman made over that sharp weapon to the blue-throated Rudra who has for the device on his banner the foremost of bulls, for enabling him to put down irreligion and sin. At this, the divine Rudra of immeasurable soul, praised by the great *Rishis*, took up that sword and assumed a different shape. Putting forth

four arms, he became so tall that though standing on the Earth he touched the very sun with his head. With eyes turned upwards, and with every limb extended wide, he began to vomit flames of fire from his mouth. Assuming diverse complexions such as blue and white and red, and wearing a black deer-skin studded with stars of gold, he bore on his forehead a third eye that resembled the sun in splendour. His two other eyes, one of which was black and other tawny, shone very brightly. The divine Mahadeva, the bearer of the *Sula*, the tearer of Bhaga's eyes, taking up the sword whose splendour resembled that of the all-destructive *Yuga* fire, and wielding a large shield with three high bosses which looked like a mass of dark clouds adorned with flashes of lightning, began to perform diverse kinds of evolutions. Possessed of great prowess, he began to whirl the sword in the sky, desirous of an encounter. Loud were the roars he uttered, and awful the sound of his laughter. Indeed, O Bharata, the form then assumed by Rudra was exceedingly terrible. Hearing that Rudra had assumed that form for achieving fierce deeds, the *Danavas*, filled with joy, began to come towards him with great speed, showering huge rocks upon him as they came, and blazing brands of wood, and diverse kinds of terrible weapons made of iron and each endued with the sharpness of a razor. The *Danava* host, however, beholding that foremost of all beings, the indestructible Rudra, swelling with might, became stupefied and began to tremble. Although Rudra was alone and single-handed, yet so quickly did he move on the field of battle with the sword in his arm that the *Asuras* thought there were a thousand similar Rudras battling with them. Tearing and piercing and afflicting and cutting and lopping off and grinding down, the great god moved with celerity among the thick masses of his foes like a forest-conflagration amid heaps of dry grass spread around. The mighty *Asuras*, broken by the god with the whirls of his sword, with arms and thighs and chests cut off and pierced, and with heads severed from their trunks, began to fall down on the Earth. Others among the *Danavas*, afflicted with strokes of the sword, broke and fled in all directions, cheering one another as they fled. Some penetrated into the bowels of the Earth; others got under the cover of mountains. Some went upwards; others entered the depths of the sea. During the progress of that dreadful and fierce battle, the Earth became miry with flesh and blood and horrible sights presented themselves on every side. Strewn with the fallen bodies of *Danavas* covered with blood, the Earth looked as if overspread with mountain summits overgrown with *Kinsukas*. Drenched with gore, the Earth looked exceedingly beautiful, like a fair-complexioned lady intoxicated with alcohol and attired in crimson robes. Having slain the *Danavas* and re-established Righteousness on Earth, the auspicious Rudra cast off his awful form and assumed his own beneficent shape. Then all the *Rishis* and all the celestials adored that god of gods with loud acclamations wishing him victory. The divine Rudra, after this, gave the sword, that protector of religion, dyed with the blood of *Danavas*, unto Vishnu with due adorations. Vishnu gave it unto

Marichi. The divine Marichi gave it unto all the great *Rishis*. The latter gave it to Vasava. Vasava gave it to the Regents of the world. The Regents, O son, gave that large sword to Manu the son of Surya. At the time of giving it unto Manu, they said,—Thou art the lord of all men! Protect all creatures with this sword containing religion within its womb. Duly meting out chastisement unto those that have transgressed the barriers of virtue for the sake of the body or the mind, they should be protected conformably to the ordinances but never according to caprice. Some should be punished with wordy rebukes, and with fines and forfeitures. Loss of limb or death should never be inflicted for slight reasons.—These punishments, consisting of wordy rebukes as their first, are regarded as so many forms of the sword. These are the shapes that the sword assumes in consequence of the transgressions of persons under the protection (of the king).* In time Manu installed his own son Kshupa in the sovereignty of all creatures, and gave him the sword for their protection. From Kshupa it was taken by Ikshaku, and from Ikshaku by Pururavas. From Pururavas it was taken by Ayus, and from Ayus by Nahusha. From Nahusha it was taken by Yayati, and from Yayati by Puru. From Puru it was taken by Amurttarya. From Amurttaraya it descended to the royal Bhumisaya. From Bhumisaya it was taken by Dushmanta's son Bharata. From Bharata, O monarch, it was taken by the righteous Ailavila. From Ailavila it was taken by king Dhundumara. From Dhundumara it was taken by Kamvoja, and from Kamvoja it was taken by Muchukunda. From Muchukunda it was taken by Marutta, and from Marutta by Raivata. From Raivata it was taken by Yuvanaswa, and from Yuvanaswa by Raghu. From Raghu it was taken by the valiant Harinaswa. From Harinaswa the sword was taken by Sunaka, and from Sunaka by the righteous-souled Usinara. From the last it was taken by the Bhojas and the Yadavas. From the Yadus it was taken by Sivi. From Sivi it descended to Pratarddana. From Pratarddana it was received by Ashtaka, and from Ashtaka by Prishadaswa. From Prishadaswa it was received by Bharadwaja, and from the last by Drona. After Drona it was taken by Kripa. From Kripa that best of swords has been obtained by thee with thy brothers. The constellation under which the sword was born is Kritika. Agni is its deity, and Rohini is its *Gotra*.† Rudra is its high preceptor. The sword has eight names which are not generally known. Listen to me as I mention them to you. If one mentions these, O son of Pandu, one may always win victory! Those names then are *Asi*, *Vaisasana*, *Khadga*, sharp-edged, difficult of acquisition, *Srigarbha*, victory, and protector of righteousness. Of all weapons, O son of Madravati, the sword is the foremost. The Puranas truly declare that it was first wielded by Mahadeva.

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* *Durvarani*, *Durvaradini*, *Durvachadini* are some of the readings of the first line.—T.

† Literally, family or clan ; here origin.—T.

As regards the bow, again, O chastiser of foes, it was Prithu who first created it. It was with the aid of this weapon that that son of Vena, while he governed the Earth virtuously for many years, milked her of crops and grain in profusion. It behoveth thee, O son of Madri, to regard what the *Rishis* have said, as conclusive proof. All persons skilled in battle should worship the sword. I have now told thee truly the first portion of thy query, in detail, about the origin and creation of the sword, O bull of Bharata's race! By listening to this excellent story of the origin of the sword, a man succeeds in winning fame in this world and eternal felicity in the next."

SECTION CLXVII.

Vaisampayana said,—"When Bhishma, after having said this, became silent, Yudhishthira (and the others) returned home. The king addressing his brothers with Vidura forming the fifth, said,—'The course of the world rests upon Virtue, Wealth, and Desire. Amongst these three, which is the foremost, which the second, and which the last, in point of importance? For subduing the triple aggregate (*viz.*, lust, wrath, and covetousness), upon which of the first three (*viz.*, Virtue, Wealth, and Desire) should the mind be fixed? It behoveth you all to cheerfully answer this question in words that are true!' Thus addressed by the Kuru chief, Vidura, who was conversant with the science of Profit, with the course of the world, and with truth (that concerns the real nature of things), and possessed of great brilliancy of intellect, spoke first these words, recollecting the contents of the scriptures.

"Vidura said,—'Study of the various scriptures, ascetism, gift, faith, performance of sacrifices, forgiveness, sincerity of disposition, compassion, truth, self-restraint,—these constitute the possessions of Virtue. Do thou adopt Virtue. Let not thy heart ever turn away from it! Both Virtue and Profit have their roots in these. I think that all these are capable of being included in one term. It is by Virtue that the *Rishis* have crossed (the world with all its difficulties). It is upon Virtue that all the worlds depend (for their existence). It is by Virtue that the gods attained to their position of superiority. It is upon Virtue that Profit or Wealth rests. Virtue, O king, is foremost in point of merit. Profit is said to be middling. Desire, it is said by the wise, is the lowest of the three. For this reason, one should live with restrained soul, giving his attention to Virtue most. One should also behave towards all creatures as he should towards himself.'"

Vaisampayana continued,—"After Vidura had finished what he had to say, Pritha's son Arjuna, well-skilled in the science of Profit, and conversant also with the truths of both Virtue and Profit, urged on (by the drift of Yudhishthira's question), said these words.

"Arjuna said,—'This world, O king, is the field of action. Action,

therefore, is applauded here. Agriculture, trade, keep of cattle, and diverse kinds of arts. constitute what is called Profit. Profit, again, is the end of all such acts. Without Profit or Wealth, both Virtue and (the objects of) Desire cannot be won. This is the declaration of the *Sruti*. Even persons of uncleansed souls, if possessed of diverse kinds of Wealth, are able to perform the highest acts of virtue and gratify desires that are apparently difficult of being gratified. Virtue and Desire are the limbs of Wealth as the *Sruti* declares. With the acquisition of Wealth, both Virtue and the objects of Desire may be won. Like all creatures worshipping Brahman, even persons of superior birth worship a man possessed of Wealth. Even they that are attired in deer-skins and bear matted locks on their heads, that are self-restrained, that smear their bodies with mire, that have their senses under complete control, even they that have bald heads and that are devoted *Brahmacharins*, and that live separated from one another, cherish a desire for Wealth. Others attired in yellow robes, bearing long beards, graced with modesty, possessed of learning, contented, and freed from all attachments, become desirous of Wealth. Others, following the practices of their ancestors, and observant of their respective duties, and others desirous of heaven, do the same. Believers and unbelievers, and those that are rigid practicers of the highest *Yoga* all certify to the excellence of Wealth.* He is said to be truly possessed of Wealth who cherishes his dependants with objects of enjoyment, and afflicts his foes with punishments. Even this, O foremost of intelligent men, is truly my opinion. Listen, however, now to these two (*viz.*, Nakula and Sahadeva) who are about to speak !' "

Vaisampayana continued,—"After Arjuna had ceased, the two sons of Madri, *viz.*, Nakula and Sahadeva, said these words of high import.

"Nakula and Sahadeva said,—'Sitting or lying, walking or standing, one should strive after the acquisition of Wealth even by the most vigorous of means. If Wealth, which is difficult of acquisition and highly agreeable, be earned, the person that has earned it, without doubt, is seen to obtain all the objects of Desire. That Wealth which is connected with Virtue, as also that Virtue which is connected with Wealth, is certainly like nectar.† For this reason our opinions are as follows. A person without wealth cannot gratify any desire ; similarly, there can be no Wealth in one that is destitute of Virtue. He, therefore, who is outside the pale of both Virtue and Wealth, is an object of fear unto the world. For this reason, one should seek the acquisition of Wealth with a devoted mind, without disregarding the requirements of Virtue. They who believe in (the wisdom of) this saying succeed in acquiring whatever they desire. One should first practise Virtue ; next acquire Wealth without sacrificing Virtue ; and then seek the gratification of Desire ; for this shoud be the last act of one who has been successful in acquiring Wealth.' "

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* The second line of 19 is unintelligible.—T.

† *Taddhitwa* is *tat hi twa.* Nilakantha thinks that *twa* here is *twam.*—T.

Vaisampayana continued,—"The twin sons of the Aswins, after having said these words, remained silent. Then Bhimasena began to say the following.

"Bhimasena said,—'One without Desire never wishes for Wealth. One without Desire never wishes for Virtue. One who is destitute of Desire can never feel any wish. For this reason, Desire is the foremost of all the three. It is under the influence of Desire that the very *Rishis* devote themselves to penances subsisting upon fruits, or living upon roots or air only. Others possessed of Vedic lore are engaged upon the Vedas and their branches or upon rites of faith and sacrificial acts, or upon making gifts or accepting them. Traders, agriculturists, keepers of cattle, artists and artizans, and those who are employed in rites of propitiation, all act from Desire. Some there are that dive into the depths of the ocean, induced by Desire. Desire, indeed, takes various forms. Everything is pervaded by the principle of Desire. A man outside the pale of Desire never is, was, or will be, seen in this world. This, O king, is the truth. Both Virtue and Wealth are based upon Desire. As butter represents the essence of curds, even so is Desire the essence of Profit and Virtue. Oil is better than oil-seeds. *Ghee* is better than sour milk. Flowers and fruits are better than wood. Similarly, Desire is better than Virtue and Profit. As honeyed juice is extracted from flowers, so is Desire said to be extracted from these two. Desire is the parent of Virtue and Profit. Desire is the soul of these two. Without Desire the Brahmanas would never give either sweets or wealth unto Brahmanas. Without Desire the diverse kinds of action that are seen in the world would never have been seen. For these reasons, Desire is seen to be the foremost of the triple aggregate. Approaching beautiful damsels attired in excellent robes, adorned with every ornament, and exhilarated with sweet wines, do thou sport with them. Desire, O king, should be the foremost of the three with us! Reflecting upon the question to its very roots, I have come to this conclusion. Do not hesitate to accept this conclusion, O son of Dharma! These words of mine are not of hollow import. Fraught with righteousness as they are, they will be acceptable to all good men. Virtue, Profit, and Desire should all be equally attended to. That man who devotes himself to only one of them is certainly not a superior person. He is said to be middling who devotes himslf to only two of them. He, on the other hand, is the best of his species who attends to all the three. Having said these words in brief as also in detail, unto those heroes, Bhima possessed of wisdom, surrounded by friends, smeared with sandal-paste, and adorned with excellent garlands and ornaments, remained silent.* Then king Yudhishthra the just, that foremost of virtuous men, possessed of great learn-

* In the Bengal texts, 41 is made a triplet, and 42 is made to consist of a single line; 42 again is represented as Vaisampayana's speech. This is evidently an error; 41 a couplet. 42 also is so. *Rajna* &c., refer to Bhima. K. P. Singha avoids the error; the Burdwan translator, as usual, makes a mess of 41 by taking it to be a triplet.—T.

ing, properly reflecting for a while upon the words spoken by all of them, and thinking all those speeches to be false-philosophy, himself spoke as follows.

"Yudhishthira said,—'Without doubt, all of you have settled conclusions in respect of the scriptures, and all of you are conversant with authorities. These words fraught with certainty that you have spoken have been heard by me. Listen now, with concentrated attention, to what I say unto you. He who is not employed in merit or in sin, he who does not attend to Profit, or Virtue, or Desire, who is above all faults, who regards gold and a brick-bat with equal eyes, becomes liberated from pleasure and pain and the necessity of accomplishing his purposes. All creatures are subject to birth and death. All are liable to waste and change. Awakened repeatedly by the diverse benefits and evils of life, all of them applaud Emancipation. We do not know, however, what Emancipation is. The Self-born and divine Brahman has said that there is no Emancipation for him who is bound with ties of attachment and affection. They, however, that are possessed of learning seek Extinction. For this reason, one should never regard anything as either agreeable or disagreeable.* This view seems to be the best. No one in this world can act as he pleases. I act precisely as I am made (by a superior power) to act. The great Ordainer makes all creatures proceed as He wills. The Ordainer is Supreme. Know this, all of you.† No one can, by his acts, obtain what is unobtainable. That which is to be, takes place. Know this. And since who has withdrawn himself from the triple aggregate may succeed in winning Emancipation, it seems, therefore, that Emancipation is productive of the highest good!' "

Vaisampayana continued,—"Having listened to all these foremost words fraught with reason and acceptable to the heart, Bhima and others were filled with delight and joining their hands, bowed unto that prince of Kuru's race. Indeed, those foremost of men, O king, having heard that speech of the monarch, well adorned with sweet letters and syllables, acceptable to the heart, and divested of dissonant sounds and words, began to applaud Yudhishthira highly. The high-souled son of Dharma, in return, possessed of great energy, praised his convinced auditors; and once more the king addressed the son of the foremost of rivers, possessed of a high soul, for enquiring about duties."

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* There can be very little doubt that the second line has a distinct reference to the principal article of faith in *Buddhism*. Emancipation here is identified with Extinction or Annihilation. The word used is *Nirvana*. The advice given is abstention from attachments of every kind. These portions of the *Santi* are either interpolations, or were written after the spread of Buddhism.—T.

† The doctrine set forth in 48 is the doctrine of either universal. Necessity as expounded by Leibniz, or that of Occasional Causes of the Cartesian school. In fact, all the theories about the government of the universe are strangely jumbled together here.—T.

SECTION CLXVIII.

"Yudhishthira said,—'O grandsire, O thou that art possessed of great wisdom, I shall ask thee a question. It behoveth thee, O enhancer of the happiness of the Kurus, to discourse to me fully upon it! What kind of men are said to be of gentle disposition? With whom may the most delightful friendship exist? Tell us also who are able to do good presently and in the future! I am of opinion that neither swelling wealth, nor relatives, nor kinsmen, occupy that place which well-wishing friends occupy! A friend capable of listening to beneficial counsels, and also of doing good, is exceedingly rare! It behoveth thee, O foremost of virtuous men, to discourse fully on these topics!'

"Bhishma said,—'Listen to me, O Yudhishthira, as I speak to thee, in detail, of those men with whom friendships may be formed and those with whom friendships may not be formed. One that is covetous, one that is pitiless, one that has renounced the duties of his order, one that is dishonest, one that is a knave, one that is mean, one that is of sinful practices, one that is suspicious of all, one that is idle, one that is procrastinating, one that is of a crooked disposition, one that is an object of universal obloquy, one that dishonors the life of his preceptor, one that is addicted to the seven well-known vices, one that casts off distressed friends, one possessed of a wicked soul, one that is shameless, one whose sight is ever directed to towards sin, one that is an atheist, one that is a slanderer of the Vedas, one whose senses are not restrained, one that gives free indulgence to lust, one thas is untruthful, one that is deserted by all, one that transgresses all restraints, one that is deceitful, one that is destitute of wisdom, one that is envious, one that is wedded to sin, one whose conduct is bad, one whose soul has not been cleansed, one that is cruel, one that is a gambler, one that always seeks to injure friends, one that covets wealth belonging to others, that wicked-souled wight who never expresses satisfaction with what another may give him according to the extent of his means, one that is never pleased with his friends, O bull among men, one that becomes angry on occasions that do not justify anger, one that is of restless mind, one that quarrels without cause, that sinful wight who feels no scruple in deserting well-meaning friends, that wretch who is always mindful of his own interests and who, O king, quarrels with friends when these do him a very slight injury or inflict on him a wrong unconsciously, one who acts like a foe but speaks like a friend, one who is of preverse perceptions, one who is blind (to his own good), one who never takes delight in what is good for himself or others, should be avoided. One who drinks alcoholic liquors, one who hates others, one who is wrathful, one who is destitute of compassion, one who is pained at the sights of other's happiness, one who injures friends, one who is always engaged in taking the lives of living creatures, one who is ungrateful, one who is vile, should be avoided. Alliances (of friendship) should never be

formed with any of them. Similarly no alliance (of friendship) should be formed with him who is ever intent upon marking the faults of others. Listen now to me as I indicate the persons with whom alliances (of friendship) may be formed. They that are well-born, they that are possessed of eloquence and politeness of speech, they that are endued with knowledge and science, they that are of handsome and agreeable features, they that are possessed of merit and other accomplishments, they that are free from covetousness, they that are never exhausted by labour, they that are good to their friends, they that are grateful, they that are possessed of varied information and knowledge, they that are destitute of avarice, they that are possessed of agreeable qualities, they that are firm in truth, they that have subdued their senses, they that are devoted to athletic and other exercises, they that are of good families, they that are perpetuaters of their races,* they that are destitute of faults, they that are possessed of fame, should be accepted by kings for forming alliances (of friendship) with them. They, again, O monarch, who become pleased and contented if one behaves with them according to the best of one's powers, they who never get angry on occasions that do not justify anger, they who never become displeased without sufficient cause, those persons who are well conversant with the science of Profit and who, even when annoyed, succeed in keeping their minds tranquil, they who devote themselves to the service of friends at personal sacrifice, they who are never estranged from friends, but who continue unchanged (in their attachment) like a red blanket made of wool (which does not easily change its color), † they who never disregard, from wrath, those that are poor, they who never dishonour youthful women by yielding to lust and loss of judgment, they who never point out wrong paths to friends, they who are trustworthy, they who are devoted to the practice of righteousness, they who regard gold and brickbats with an equal eye, they that adhere with firmness to friends and well-wishers, they who muster their own people and seek the accomplishment of the business of friends, regardless of their own dignity and casting off all the marks of their own respectability, should be regarded as persons with whom alliances (of friendship) should be made. Indeed, the dominions of that king spread on every direction, like the light of the lord of the stars, who makes alliances of friendship with such superior men. Alliances should be formed with men that are well-practised in weapons, that have completely subdued their wrath, that are always strong in battle and possessed of high birth, good behaviour, and varied accomplishments. Amongst those vicious men, O sinless one, that I havs mentioned, the vilest, O king, are those that are ungrateful and that

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* *I. e.*, they that have wives and have procreated children.—T.

† *Raktamivavikam* and not *Raktamivadhikam*, is the correct reading. The Burdwan translator accepts the incorrect reading.—T.

injure friends. Those persons of wicked behaviour should be avoided by all. This, indeed, is a settled conclusion.'

"Yudhishthira said,—'I desire to hear in detail this description. Tell me who they are that are called injurers of friends and ungrateful persons !'

"Bhishma said,—'I shall recite to thee an old story whose incidents occurred in the country, O monarch, of the *Mlecchas* that lies to the north. There was a certain Brahmana belonging to the middle country. He was destitute of Vedic learning. (One day), beholding a prosperous village, the man entered it from desire of obtaining charity.* In that village lived a robber possessed of great wealth, conversant with the distinctive features of all the orders (of men), devoted to the Brahmanas, firm in truth, and always engaged in making gifts. Repairig to the abode of that robber, the Brahmana begged for alms. Indeed, he solicited a house to live in and such necessaries of life as would last for one year. Thus solicited by the Brahmana, the robber gave him a piece of new cloth with its ends complete,† and a widowed woman possessed of youth. Obtaining all those things from the robber, the Brahmana became filled with delight. Indeed, Gautama began to live happily in that commodious house which the robber assigned to him. He began to help the relatives and kinsmen of the female slave he had got from the robber chief. In this way he lived for many years in that prosperous village of hunters. He began to practise with great devotion the art of archery. Every day, like the other robbers residing there, Gautama, O king, went into the woods and slaughtered wild cranes in abundance. Always engaged in slaughtering living creatures, he became well-skilled in that act and soon bade farewell to compassion. In consequence of his intimacy with robbers he became one like one of them. Living happily in that robber village for many months, large was the number of wild cranes that he slew. One day another Brahmana came to that village. He was dressed in rags and deer-skins and bore matted locks on his head. Of highly pure behaviour, he was devoted to the study of the Vedas. Of a humble disposition, frugal in fare, devoted to the Brahmanas, thoroughly conversant with the Vedas, and observant of *Brahmacharyya* vows, that Brahmana had been a dear friend of Gautama and belonged to that part of the country from which Gautama had emigrated. In course of his wanderings, as already said, the Brahmana came to that robber village where Gautama had taken up his abode. He never accepted any food if given by a Sudra and, therefore, began to search for the house of a Brahmana there (for accepting

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* The true reading is *Brahmavarjjitah* and not that word in the accusative. Both the Bengali versions have adhered to the incorrect reading of the Bengal texts.—T.

† *I. e.*, it was not a piece torn off from a full piece, but both its *dasas* or ends were there.—T.

the duties of hospitality).* Accordingly he wandered in every direction in that village teeming with robber-families. As last that foremost of Brahmanas came to the house owned by Gautama. It so happened that just at that time Gautama also, returning from the woods, was entering his abode. The two friends met. Armed with bow and sword, he bore on shoulders a load of slaughtered cranes, and his body was smeared with the blood that trickled down from the bag on his shoulders. Beholding that man who then resembled a cannibal and who had fallen away from the pure practices of the order of his birth, entering his house, the newly-arrived guest, recognising him, O king, said these words :—What is this that thou art doing here through folly ? Thou art a Brahmana, and the perpetuater of a Brahmana family ! Born in a respectable family belonging to the Middle country, how is it that thou become like a robber in thy practices ? Recollect, O regenerate one, thy famous kinsmen of former times, all of whom were well-versed in the Vedas ! Born in their race, alas, thou has become a stigma to it ! Awake thyself by thy own exertions ! Recollecting the energy, the behaviour, the learning, the self-restraint, the compassion (that are thine by the order of thy birth), leave this thy present abode, O regenerate one !—Thus addressed by that well-meaning friend of his, O king, Gautama answered him in great affliction of heart, saying, —O foremost of regenerate ones, I am poor. I am destitute also of a knowledge of the Vedas ! Know, O best of Brahmanas, that I have taken up my abode here for the sake of wealth alone ! At thy sight, however, I am blest today. We shall together set out of this place tomorrow ! Do thou pass the night here with me !—Thus addressed, the newly-arrived Brahmana, full of compassion as he was, passed the night there, refraining to touch anything. Indeed, though hungry and requested repeatedly, the guest refused to touch any food in that house.' "

SECTION CLXIX.

"Bhishma said,—'After that night had passed away and that best of Brahmanas had left the house, Gautama, issuing from his abode, began to proceed towards the sea, O Bharata ! On the way he beheld some merchants that used to make voyages on the sea. With that caravan of merchants he proceeded towards the ocean. It so happened, however, O king, that that large caravan was assailed, while passing through a mountain valley, by an infuriate elephant. Almost all the persons were slain. Somehow escaping from that great danger, the Brahmana fled towards the north for saving his life, not knowing whither he proceeded. Separated from the caravan and

* To this day there are many Brahmanas in India who are *asudra-pratigrahins, i. e.*, who accept no gift, however rich, from a Sudra.—T.

led far away from that spot, he began to wander alone in a forest, like a *Kimpurusha*.* At last coming upon a road that led towards the ocean, he journeyed on till he reached a delightful and heavenly forest abounding with flowering trees. It was adorned with mango trees that put forth flowers and fruits throughout the year. It resembled the very woods of Nandana (in heaven) and was inhabited by *Yakshas* and *Kinnaras*. It was also adorned with *Salas* and palmyras and *Tamalas*, with clusters of black aloes, and many large sandal trees. Upon the delightful tablelands that he saw there, fragrant with perfumes of diverse kinds, birds of the foremost species were always heard to pour forth their melodies. Other winged denizens of the air, called *Bharundas* and having faces resembling those of human beings, and those called *Bhulingas*, and others belonging to mountainous regions and to the sea, warbled sweetly there. Gautama proceeded through that forest, listening, as he went, to those delightful and charming strains of nature's choristers. On his way he beheld a very delightful and level spot of land covered with golden sands and resembling heaven itself, O king, for its beauty. On that plot stood a large and beautiful banian with a spherical top. Possessed of many branches that corresponded with the parent tree in beauty and size, that banian looked like an umprella set over the plain. The spot underneath that magnificent tree was drenched with water perfumed with the most fragrant sandal. Endued with great beauty and abounding with delicious flowers all around, the spot looked like the court of the Grandsire himself. Beholding that charming and unrivalled spot, abounding with flowering trees, sacred, and looking like the abode of a very celestial, Gautama became very much delighted. Arrived there, he sat himself down with a well-pleased heart. While sitting there, O son of Kunti, a delicious, charming, and auspicious breeze, bearing the perfume of many kinds of flowers, began to blow softly, cooling the limbs of Gautama and filling him with celestial pleasure, O monarch ! Fanned by that perfumed breeze, the Brahmana became refreshed, and in consequence of the pleasure he felt he soon fell asleep. Meanwhile the sun set behind the Asta hills. When the resplendant luminary entered his chambers in the west and the evening twilight came, a bird that was the foremost of his species, returned to that spot, which was his home, from the regions of Brahman. His name was Nadijangha and he was a dear friend of the creator. He was a prince of Cranes, possessed of great wisdom, and a son of (the sage) Kasyapa. He was also known extensively on Earth by the name of *Rajdharman*. Indeed, he surpassed everyone on Earth in fame and wisdom. The child of a celestial maiden, possessed of great beauty and learning, he resembled a celestial in splendour. Adorned with the many ornaments that he wore and that were as brilliant as the sun himself, that child of a celestial girl seemed to blaze with beauty. Beholding that bird

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* *Kimpurusha* is half-man and half-horse. The body is supposed to be that of a horse, and the face that of a man.—T.

arrived at that spot, Gautama became filled with wonder. Exhausted with hunger and thirst, the Brahmana began to cast his eyes on the bird from desire of slaying him.

" 'Rajdharmnn said,—Welcome, O Brahmana ! By good luck have I got thee today in my abode ! The sun is set. The evening twilight is come ! Having come to my abode, thou art today my dear and excellent guest ! Having received my worship according to the rites laid down in the scriptures, thou mayst go whither thou wilt tomorrow morning !—' "

SECTION CLXX.

"Bhishma said,—'Hearing these sweet words, Gautama became filled with wonder. Feeling at the same time a great curiosity, he eyed Rajdharman without being able to withdraw his gaze from him.

" 'Rajdharman said,—O Brahmana, I am the son of Kasyapa by one of the daughters of (the sage) Daksha. Possessed of great merits, thou art my guest today ! Thou art welcome, O foremost of Brahmanas !—'

"Bhishma continued,—'Having offered him hospitality according to the rites laid down in the scriputres, the crane made an excellent bed of the *Sala* flowers that lay all around. He also offered him several large fishes caught from the deep waters of the Bhagirathi. Indeed, the son of Kasyapa offered for the acceptance of his guest Gautama a blazing fire and certain large fishes. After the Brahmana had eaten and became gratified, the bird possessing wealth of penances began to fan him with his wings for driving off his fatigue. Seeing his guest seated at his ease, he asked him about his pedigree. The man answered, saying,—I am a Brahmana known by the name of Gautama ! —and then remained silent. The bird gave his guest a soft bed made of leaves and perfumed with many fragrant flowers. Gautama laid himself down on it, and felt great happiness. When Gautama had laid himself down, the eloquent son of Kasyapa, who resembled Yama himself in his knowledge of duties, asked him about the cause of his arrival there. Gautama answered him, saying,—I am, O large-souled one, very poor ! For earning wealth* I am desirous of going to the sea !—The son of Kasyapa cheerfully told him,—It behoveth thee not to feel any anxiety ! Thou shalt succeed, O foremost of Brahmanas, and shalt return home with property. The sage Vrihaspati hath spoken of four kinds of means for the acquisition of wealth, *viz.*, inheritance, sudden accessions due to luck or the favor of the gods, acquisition by labour, and acquisition through the aid or kindness of friends. I have become thy friend. I cherish good feelings towards thee ! I shall, therefore, exert in such a way that thou mayst succeed in acquiring wealth !

* Literally, 'for obtaining goods.'—T.

—The night passed away and morning came. Seeing his guest rise cheerfully from bed, the bird addressed him, saying, Go, O amiable one, along this very route and thou art sure to succeed! At the distance of about three *Yojanas* from this place, there is a mighty king of the *Rakshasas*. Possessed of great strength, his name is Virupakhsha, and he is a friend of mine! Go to him, O foremost of Brahmanas! That chief, induced by my request, will, without doubt, give thee as much wealth as thou desirest!—Thus addressed, O king, Gautama cheerfully set out from that place, eating on the way, to his fill, fruits sweet as ambrosis. Beholding the sandal and aloe and birch trees that stood along the road, and enjoying their refreshing shade, the Brahmana proceeded quickly. He then reached the city known by the name of Meruvraja. It had large porches made of stone, and high walls of the same material. It was also surrounded on every side with a trench, and large pieces of rock and engines of many kinds were kept ready on the ramparts. He soon became known to the *Rakshasa* chief of great intelligence, O king, as a dear guest sent unto him by the chief's friend (the crane). The chief received Gautama very gladly. The king of the *Rakshasa* then, O Yudhishthira, commanded his attendants, saying,—Let Gautama be soon brought hither from the gate!—At the command of the king, certain persons, quick as hawks, issued from the splendid palace of their ruler, and proceeding to the gate accosted Gautama. The royal messengers, O monarch, said unto that Brahmana,—Come quickly, the king desires to see thee! Thou mayst have heard of the king of the *Rakshasas*, Virupaksha, by name, possessed of great courage. Even he is impatient of seeing thee! Come quickly and tarry not!—Thus addressed, the Brahmana, forgetting his toil in his surprise, ran with the messengers. Beholding the great affluence of the city, he became filled with wonder. Soon he entered the king's palace in the company of the messengers, solicitous of obtaining a sight of the king of the *Rakshasas*.'"

SECTION CLXXI.

"Bhishma said,—'Led into a spacious apartment, Gautama was introduced to the king of the *Rakshasas*. Worshipped by the latter (with the usual offerings), he took his seat on an excellent seat. The king asked him about the race of his birth and his practices, his ttudy of the Vedas and his observance of the *Brahmacharyya* vow. The Brahmana, however, without answering the other queries, only stated his name and race. The king, having ascertained only the name and the race of his guest, and seeing that he was destitute of Brahmanic splendour and Vedic studies, next enquired about the country of his residence.

" 'The *Rakshasa* said,—Where is thy residence, O blessed one, and to what

race does thy wife belong? Tell us truly, do not fear. Trust us without anxiety!—

"'Gautama said,—I belong by birth to the Middle country. I live in a village of hunters. I have married a Sudra spouse who had been a widow. All this that I tell you is the truth!'

"Bhishma continued,—'The king then began to reflect as to what he should do. Indeed, the king began to think how he might succeed in acquiring merit, He said unto himself,—This man is by birth a Brahmana. He is, again, a friend of the high-souled Rajdharman. He has been sent to me by that son of Kasyapa. I must do what is agreeable to my friend. He is very intimate with me. Indeed, he is my brother, and a dear relative. He is truly a friend of my heart. On this day of the month of Kartika, a thousand Brahmanas of the foremost order are to be entertained in my house. This Gautama also shall be entertained with them and I shall give wealth unto him too. This is a sacred day. Gautama has come hither as a guest. The wealth that is to be given away (unto the Brahmanas) is ready. What is there then to think of!— Just about this time a thousand Brahmanas, possessed of great learning, with persons purified by baths and adorned (with sandal-paste and flowers). and attired in long robes of linen, came to the palace. The *Rakshasa* king Virupaksha, O monarch, received the guests, as they came, duly and according to the rites laid down in the scriptures. At the command of the king, skins were spread out for them. The royal servants then, O best of the Bharatas, placed mats of *Kusa* grass on the ground.* Those foremost of Brahmanas, having been duly worshipped by the king sat down on those seats. The *Rakshasa* chief once more worshipped his guests, as provided by the ordinance, with sesame seeds, green blades of grass, and water. Some amongst them were selected for representing the Viswedevas, the *Pitris*, and the deities of fire. These were smeared with sandal-paste, and flowers were offered unto them. They were also adored with the other kinds of costly offerings. After such worship, every one of them looked as effulgent as the moon in the firmament. Then bright and polished plates of gold, adorned with engravings, and filled with excellent food prepared with *ghee* and honey, were given unto those Brahmanas. Every year (on the days of full moon) of the month of *Ashada* and *Magha*, a large number of Brahmanas used to receive from the *Rakshasa* chief, after proper honors, the best kinds of food that they desired. Especially, on the day of full moon in the month of Kartika, after the expiry of autumn, the king used to give unto the Brahmanas much wealth of diverse kinds, including gold, silver, jewels, gems, pearls,

* At such entertainments, Hindus, to this day, sit on separate seats when eating. If any body touches anybody else's seat, both become impure and can not eat any longer. Before eating, however, when talking or hearing, the guests may occupy a common seat, *i. e.*, a large mat or blanket or cloth, &c., spread out on the floor.—T.

diamonds of great value, stones of the *lapis lazuli* variety, dear-skins, and skins of the *Ranku* deer. Indeed, O Bharata, throwing a heap of wealth of many kinds for giving it away as *Dakshina* (unto his regenerate guests), the mighty Virupaksha, addressing those foremest of Brahmanas, said unto them,—Take from these jewels and gems as much as ye wish and can hope to bear away!—And he also used to say unto them, O Bharata, these words:—Taking those plates of gold and vessels which you have used for your dinner, go ye away, O foremost of Brahmanas!—When these words were uttered by the high-souled *Rakshasa* king (on the occasion of that particular feast), those bulls among Brahmanas took as much wealth as each desired. Worshipped with those costly jewels and gems, those best of Brahmanas, attired in excellent robes, became filled with delight. Once more, the *Rakshasa* king, having restrained the *Rakshasas* that had come to his palace from diverse lands, addressed those Brahmanas and said,—This one day, ye regenerate ones, ye need have no fear from the *Rakshasas* here! Sport ye as ye wish, and then go away with speed!—The Brahmanas then, leaving that spot, went away in all directions with great speed. Gautama also, having taken up a heavy quantity of gold without any loss of time, went away. Carrying the burthen with difficulty, he reached that same banian (under which he had met the crane), He sat himself down, fatigued, toil-worn, and hungry. While Gautama was resting there, that best of birds, *viz.*, Rajadharman, O king, came there. Devoted to friends, he gladdened Gautama by bidding him welcome. By flapping his wings he began to fan his guest and dispel his fatigue. Possessed of great intelligence, he worshipped Gautama and made arrangements for his food. Having eaten and refreshed himself, Gautama began to think,—Heavy is this load that I have taken of bright gold, moved by covetousness and folly! I have a long way to travel. I have no food by which to support life on my way. What should I do for supporting life?—Even these were his thoughts then. It so happened that even upon much thinking he failed to see any food which he could eat on the way. Ungrateful as he was, O tiger among men, even this was the thought that he then conceived.—This prince of cranes, so large and containing a heap of flesh, stayeth by my side! Slaying and bagging him, I shall leave this spot and go along with great speed!—' "

SECTION CLXXII.

"Bhishma said,—'There, under that banian, for the protection of his guest, the prince of birds had kindled and kept up a fire with high and blazing flames.* On one side of the fire, the bird slept trustfully. The ungrateful

* *Agni* or fire is a deity that is said to have Vayu (the wind-god) for his

and wicked-souled wretch prepared to slay his sleeping host. With the aid of that blazing fire he killed the trustful bird, and having despatched him, became filled with delight, never thinking there was sin in what he did. Peeling off the feathers and the down, he roasted the flesh on that fire. Then taking it up with the gold he had brought, the Brahmana fled quickly from that spot. The next day, the *Rakshasa* king, Virupaksha, addressing his son, said,—Alas, O son, I do not behold Rajdharman, that best of birds, today! Every morning he repairs to the regions of Brahman for adoring the Grandsire. While returning, he never goes home without paying me a visit. Thse two mornings and two nights have passed away without his having come to my abode. My mind therefore is not in peace. Let my friend be enquired after. Gautama, who came here, is without Vedic studies and destitute of Brahmanic splendour. He has found his way to the abode of my friend. I greatly fear, that worst of Brahmanas has slain Rajdharman! Of evil practices and wicked understanding, I read him through by the signs he showed. Without compassion, of cruel and grim visage, and wicked, that vilest of men is like a robber. That Gautama has gone to the abode of my friend. For this reason my heart has become extremely anxious! O son, proceeding hence with great speed to the abode of Rajdharman, ascertain whether that pure-souled bird is still alive! Do not tarry!—Thus addressed by his sire, the prince, accompanied by other *Rakshasas*, proceeded with great speed. Arrived at the foot of that banian, he saw the remains of Rajdharman. Weeping with grief, the son of the intelligent king of the *Rakshasas*, ran with great speed and to the utmost of his power, for seizing Gautama. The *Rakshasas* had not to go far when they succeeded in catching the Brahmana and discovering the body of Rajdharman destitute of wings, bones, and feet. Taking the captive with them, the *Rakshasas* returned with great speed to Meruvraja, and showed the king the mutilated body of Rajdharman, and that ungrateful and sinning wretch, *viz.*, Gautama. Beholding the remains of his friend the king, with his counsellers and priest, began to weep aloud. Indeed, loud was the voice of lamentation that was heard in his abode. The entire city of the *Rakshasa* king,—men, women, and children,—became plunged in woe. The king then addressed his son, saying,—Let this sinful wretch be slain! Let these *Rakshasas* here feast merrily on his flesh! Of sinful deeds, of sinful habits, of sinful soul, and inured to sin, this wretch, I think, should be slain by you!—Thus addressed by the *Rakshasa* king, many *Rakshasas* of terrible prowess expressed their unwillingness to eat the flesh of that sinner. Indeed, those wanderers of the night, addressing their king, said,—Let this vilest of men be given away to the robbers!—Bending their heads to their king, they told him so, adding,

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charioteer. The custom, to this day, with all travellers in India is to kindle a large fire when they have to pass the night in woods and forests or uninhabited places. Such fires always succeed in scaring off wild beasts. In fact, even tigers, raging with hunger, do not approach the place where a blazing fire is kept up.—T.

—It behoveth thee not to give us this sinful wretch for our food !—The king said unto them,—Let it be so ! Let this ungrateful wight be given to the robbers then without delay !—Thus addressed by him, the *Rakshasas*, armed with lances and battle-axes, hacked that vile wretch into pieces and gave them away to the robbers. It so happened, however, that the very robbers refused to eat the flesh of that vile man. Though cannibals, O monarch, they would not eat an ungrateful person. For one that slays a Brahmana, for one that drinks alcohol, for one that steals, for one that has fallen away from a vow, there is expiation, O king. But there is no expiation for an ungrateful person ! That cruel and vile man who injures a friend and becomes ungrateful, is not eaten by the very cannibals nor by the worms that feed on carrion,' "

SECTION CLXXIII.

"Bhishma said,—'The *Rakshasa* king then caused a funeral pyre to be made for that prince of cranes and adorned it with jewels and gems, and perfumes, and costly robes. Setting fire to it with the body of that prince of birds, the mighty chief of the *Rakshasas* caused the obsequial rites of his friend to be performed according to the ordinace. At that time, the auspicious goddess Surabhi, the daughter of Daksha, appeared in the sky above the place where the pyre had been set up. Her breasts were full of milk.* From her mouth, O sinless monarch, froth mixed with milk fell upon the funeral pyre of Rajdharman. At this, the prince of cranes became revived. Rising up, he approached his friend Virupaksha, the king of the *Rakshasas*. At this time, the chief of the celestials himself came to the city of Virupaksha. Addressing the *Rakshasa* king, Indra said,—By good luck, thou hast revived the prince of cranes !—The chief of the deities further recited to Virupaksha the old story of the curse denounced by the Grandsire upon that best of birds named Rajdharman. Addressing the king he said,—Once on a time, O monarch, this prince of cranes absented himself from the region of Brahman (when his presennce was expected). In wrath the Grandsire said unto this prince of birds,—Since this vile crane hath not presented himself today in my assembly, therefore, that wicked-souled one shall not soon die (so as to be able to leave the Earth)!—In consequence of these words of the Grandsire, the prince of cranes, though slain by Gautama, has come back to life, through the virtue of the nectar with which his body was drenched !—After Indra had become silent, Rajadharman, having bowed unto the chief of the celestials, said,—O first of gods, if thy heart be inclined towards me for grace, then let my dear friend Gautama

* Surabhi is the celestial cow sprung from the sage Daksha.—T.

be restored to life !*—Hearing these words of his, Vasava, O foremost of men, sprinkled nectar over the Brahmana Gautama and restored him to life. The prince of cranes, approaching his friend Gautama, who still bore on his shoulders the load of gold (that he had got from the king of the *Rakshasas*), embraced him and felt great joy. The Rajadharman, that prince of cranes, dismissing Gautama of sinful deeds, together with his wealth, returned to his own abode. At the due hour he repaired (the next day) to the Grandsire's region. The latter honored the high-souled bird with such attentions as are shown to a guest. Gautama also, returning to his home in the village of the hunters, begot many sinful children upon his Sudra wife. A heavy curse was denounced upon him by the gods to the effect that having begotten, within a few years,† upon the body of his re-married wife many children, that ungrateful sinner should sink into a terrible hell for many years. All this, O Bharata, was recited to me formerly by Narada. Recollecting the incidents of this grave story, O bull of Bharata's race, I have recited to thee all its details duly. Whence canan ungrateful person derive fame ? Where is his place ? Whence can he have happiness ? An ungrateful person does not deserve to be trusted. One that is ungrateful can never escape. No person should injure a friend. He that injures a friend sinks into terrible and everlasting hell. Every one should be grateful, and every one should seek to benefit his friends. Everything may be obtained from a friend. Honors may be obtained from friends.‡ In consequence of friends one may enjoy various objects of enjoyment. Through the exertions of friends, one may escape from various kinds of danger and distress. He that is wise would honor his friend with his best attentions. An ungrateful, shameless, and sinful wight should be shunned by those that are wise. One that injures his friends is a wretch of his race. Such a sinful wight is the vilest of men. I have thus told thee, O foremost of all virtuous men, what the characteristics are of that sinful wretch who is stained by ingratitude and who injures his friend. What else dost thou wish to hear ?' "

Vaisampayana continued,—"Hearing these words spoken by the high-souled Bhishma, Yudhishthira, O Janamejaya, became highly gratified."

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* The second line of II is vicious as printed in the Bengal texts.—T.

† Whether the word is *chirat* or *achirat* is difficult to make out.—T.

‡ In Sanskrit the ablative has sometimes the sense of 'through' ! Here, *mitrat* means both from and through. What is said is that wealth, honors, &c., may be acquired through friends, *i. e.*, the latter may give wealth or be instrumental in its acquisition, &c.—T.